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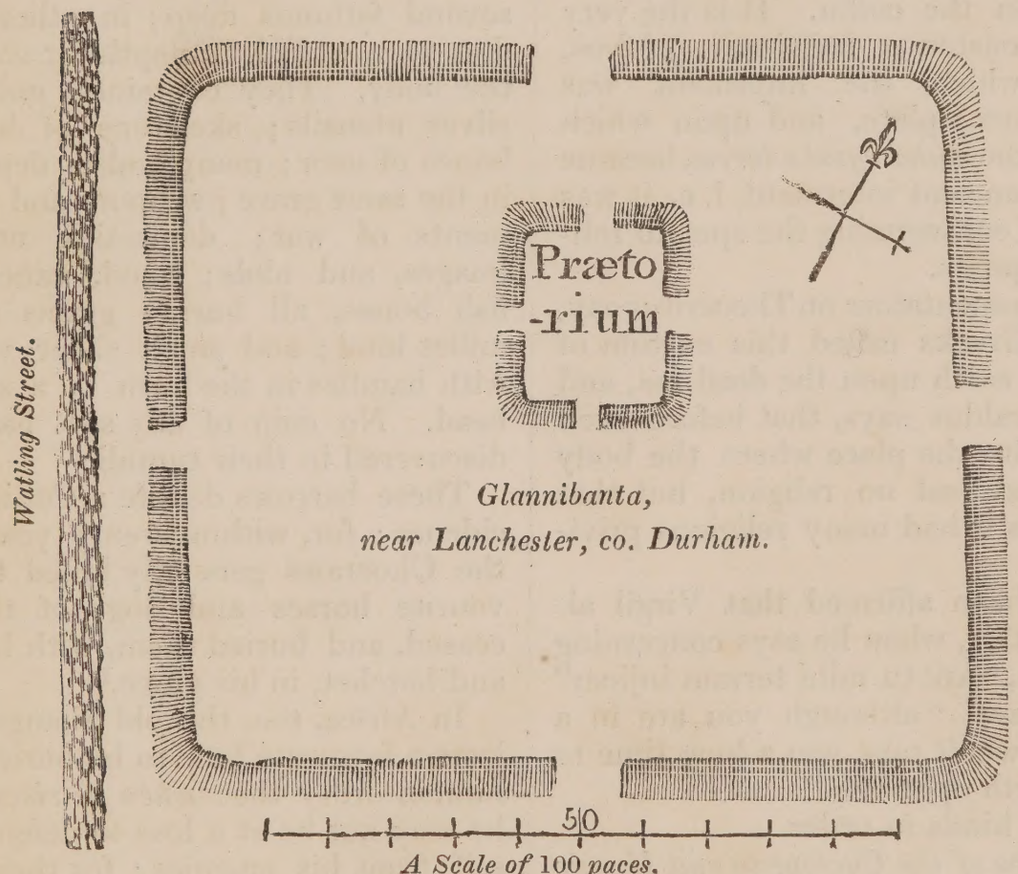


A square Roman Camp, the CONSULAR *Form, according to Lipsius.* *See p. 558.*

CHAPTER XI.

Earthworks—Fortresses—Rude Stoneworks.

AMBERLEY—AMBURY. Mr. Gough says, that the first term denoted any earthworks, and a Danish camp on Minchinhampton Common is so called; but *Ambury* is applied to an old Druid temple near Huddersfield, co. York.[a] The etymon of the first syllable is uncertain.

BARROWS. In that valuable and truly national Work, "The Sepulchral Monuments of Great Britain," Mr. Gough observes, that BARROWS are the most ancient monuments in the world. They were both tombs and altars. For the

[a] Higgins's Druids, 232.

latter, says Dr. Clarke (i. 412), in low, flat countries, they raised artificial ascents.

As to the antiquity of the Barrow form of burial, it occurs at Port Jackson, i. e. the *long* barrow, and the only explanation which can be given is the hypothetical one, that the tumulus was raised for preservation and remembrance of the remains. But there were religious motives also.

We all know that at the present day the solemnity is retained of shedding earth upon the coffin. It is the very ancient custom, *Injiciendi glebam*, without which the interment was deemed incomplete, and upon which principle the *moles egestæ terræ*, became a part of ancient interment, i. e. it was a mode of consecrating the spot to religious purposes.

The commentators on Theocritus say, that the Greeks called this custom of throwing earth upon the dead ερα, and Lilius Giraldus says, that before such a solemnity the place where the body was buried had no religion, but that afterwards it had many religious privileges.[b]

It has been affirmed that Virgil aludes to this, when he says concerning Palinurus, "Aut tu mihi terram injice;" and Horace, "although you are in a hurry, it won't take you a long time to throw earth upon me."

Of the kinds in order.

Barrows of the Cyclopean and Heroic Ages. The chief distinction of these Barrows seems to have been immense stones at the base in the Cyclopean style; the rest consisting of earth or stones in the manner of cairns, every person in the army, city, or other place, bringing one, as the Roman soldiers afterwards brought each a helmet of earth. Such are the Altyn Obo, called the tomb of Mithridates, the presumed barrows of Ajax and Patroclus, and that of Alyattes, father of Crœsus, (which Mr. Fuller could not circumambulate in less than a quarter of an hour,) described by Herodotus and Strabo.[c] According to the fashion of the latter, the stones formed a basement, which was at first visible, the mound of earth being put at top.[d]

Scythian, or Tartar Barrows. There are immense numbers in Kuban Tartary, all sepulchral, and at once in view. Rennell describes them as perfect tumuli, raised enormously high; some with a square wall around them of large quarry-stones, &c. In particular instances the earth is excavated several fathoms deep; in others only dug to a sufficient depth for covering the body. They contained gold and silver utensils; skeletons of horses; bones of men; many bodies deposited in the same grave; weapons and implements of war; domestick utensils, images, and idols; wood, canes, and fish bones, all burnt; grains of the millet kind; and small silver vessels, with handles in the form of a snake's head. No coin of any sort has been discovered in their tumuli.[e]

These barrows denote a Celtic coincidence; for, within twenty years ago, the Choctaws generally killed the favourite horses and dogs of the deceased, and buried them, with his gun and hatchet, in his grave.[f]

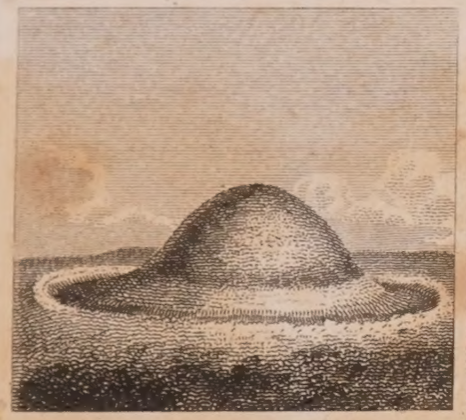
In Africa, too, the old Shangalla selects a favourite bow to be buried with him, in order that *when he rises again* he may not be at a loss to defend himself from his enemies; for these poor people are so accustomed to enemies in this world, that they cannot conceive that even a future existence can be without them.[g]

Greek Barrows. It was the custom

[b] At tum demum mulcta religiosa jura complectebatur. Giral. de Sepulchr. apud Boissard, p. vi. p. 12.

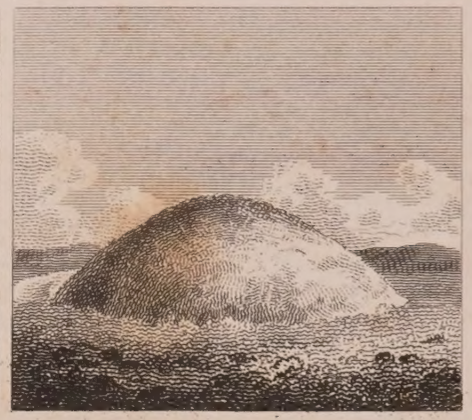
[c] They answer to the plan and description of Homer. Sir W. Gell's Troy, pl. 21, p. 65; and Morrit's Vindication of Homer, pp. 102, 104. The capital of a column somewhat like an Anglo-Saxon capital was found in the hill *Enneos* (Gell's Troy, 106). As a similar one was found at Mycenæ (Gell's Argolis, pl. 7), no doubt can be entertained of the actual existence of Troy.

[d] Herod. Clio. i. § 93, p. 40, ed. Gale. Morrit's Vindic. of Homer, 105. Chandler's Asia Min. 253—264. Clarke, ii. 112, seq. Hom. Il. xxiii. Fuller's Tour, 56. [e] Rennell's Herodot. 110. Clarke, ii. 15. Montfauc. Suppl. V. p. 570. Archæolog. ii. 225. [f] Hodgson's Letters from North America, i. 217. [g] Head's Life of Bruce, 145.



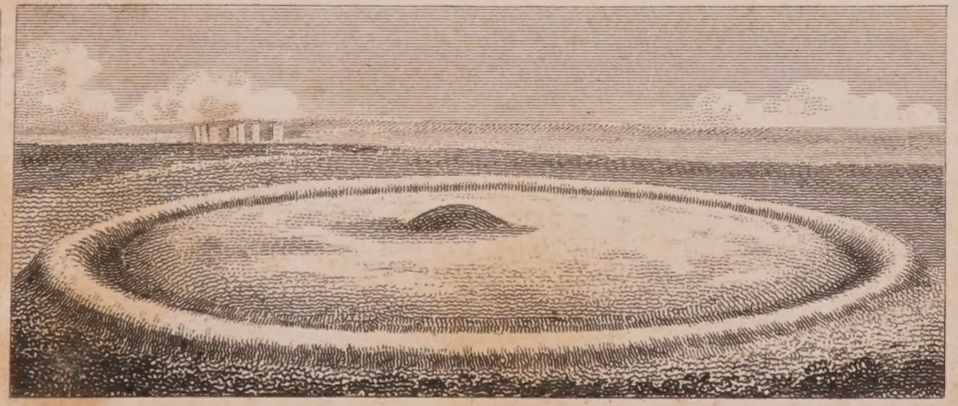
3 BELL BARROW.

1 LONG BARROW.



2 BOWL BARROW.

5 DRUID BARROW.



4 DRUID BARROW.

6 POND BARROW.

8 CONE BARROW.

WEST VIEW OF STONEHENGE.

9 BROAD BARROW.

7 TWIN BARROWS.

10 DRUID BARROW.

11 DRUID BARROW.

12 LONG BARROW.

P. Crocker del. *Engraved by J. Swaine.*

BRITISH BARROWS NEAR STONEHENGE, WILTSHIRE.

Published by J. Nichols & Son Oct.r 1. 1840.

of the Greeks, says Dr. Clarke, derived from their ancestors, to raise a mound of this kind upon every spot signalized as the theatre of any important events. Every memorable field of battle throughout Greece has a tumulus, or polyandrium, of this kind; but the same custom does not appear to have existed among the Romans in Italy, where there are no other tumuli than the barrows of the Celts, which are common to all Europe and Asia. Chandler says, it was customary among the Greeks to place in barrows either the image of some animal, or *stelæ*, commonly round pillars with inscriptions. The barrow called of Antiopè, on the road from Athens to Phalerus, contained only ashes, charcoal, and a vase of glazed white, which had some rude figures drawn in red outlines. The bad execution of the vase shows the antiquity of this barrow. The vase was to supply the thirst of the defunct, of which before, p. 86.[h]

Roman Barrows. The Romans in general buried in *mausolea.* Barrows with them seem to have been extraordinary memorials of honour, sometimes mere *cenotaphs*, or *tumuli honorarii.* Such was the cenotaph of Hector in Virgil, expressly said to have been a barrow, "*viridi cespite inanem.*" In real interments the *size* denoted the eminence of the character. It should seem that among them barrow burial was wholly (or almost so) a military practice; unless the mound was merely the basement of a tomb.[i] Annual games, or ceremonies, were celebrated at these barrows. Several barrows in England are mere cenotaphs.[k] The observations of Mr. Gough concerning *Roman* barrows are entirely superseded by the subsequent discoveries of Sir Richard Colt Hoare.

British Barrows. Mr. King's observation, that almost all the barrows in this kingdom are *British*, is a very proper preface to the following matter.[l] 1. The *Long Barrow* (see *Plate, figs.* 1, 12), from its singular form and superior size, claims the first notice. These barrows differ considerably in their structure as well as dimensions. Some of them resemble half an egg, cut lengthwise, the convex side uppermost; some are almost of a triangular form; whilst others are thrown up in a long ridge of a nearly equal breadth at each end; but we find more generally one end of these barrows broader than the other, and that broad end pointing towards the East. We also more frequently see them placed on elevated situations, and standing singly; though in some of the groups of barrows near Stonehenge we have one long barrow introduced amongst the others. They differ very materially from the circular barrows in their contents; for we have never discovered any brass weapons or trinkets interred with the dead, nor the primary interment deposited within the funeral urn. With a very few exceptions, we have always found skeletons on the floor of the barrow, and at the broad end, lying in a confused and irregular manner, and near one or more circular cists cut in the native chalk, and generally covered with a pile of stones or flints. In other parts of the tumulus we have discovered stags' horns, fragments of the rudest British pottery, and interments of burnt bones near the top. These *indicia* attest the high antiquity of the long barrows, which, I think, peculiarly belong to the Celtic Britons. Sir Richard farther adds, that the long barrows are generally ditched on the two long sides; that the interments are generally confined to the broad end of the tumulus; that the cist, near which the skeletons

[h] Clarke, vii. 419. Chandl. As. Min. 253—264. Morrit's Vindic. of Homer, 107.

[i] Vopiscus says, "Quia fortissimum ac pertinacissimum virum viderat, *sepulcro ingenti honoravit;* quod adhuc exstat *tumulo usque ad ducentos pedes terræ lato.* Hist. Aug. ii. 291, in Probo. Postea tamen *ingens* ei *sepulcrum elatis aggeribus,* omnes pariter milites fecerunt. Id. 294. The passage of Catullus hereafter quoted seems to point to barrow burial for females.

[k] Girald. de Sepulchr. ap. Boissard, pars vi. 19. Hoare's Anc. Wilts, i. 116.

[l] Munim. Antiq. i. 267, 286, 325, 338.

are mostly found, is another peculiarity which we cannot account for, and denotes some particular ceremony that was practised in these tumuli; that other barrows display variety in their external design and natural deposits, while the Long Barrows are uniform in their construction and uninteresting in their contents; that one Long Barrow, contrary to custom, was inclosed by a circular ditch, and another set round with stones; that a third with *kistvaens*, though it pointed North and South, had still the *kistvaen* placed towards the East; and, lastly, that it answered to a modern church-yard or village burial place.[m] In one that I saw opened at Avening, Gloucestershire, and partially reinstated in the parsonage grounds on the side of a small eminence by the late rector, the Rev. Nathaniel Thornbury, there were different vaults or compartments. At the mouth of each was made on purpose an aperture, square or oval, through which a body could be thrust in. A walled passage from this aperture led to the outside of the barrow. The evident intention was, at every new decease, to dig away the soil which filled the passage, insert the corpse in the kistvaen or vault, and then cover all up again with the earth as before. That they might not all belong to one family, is presumed from the vaults or chambers being entirely unconnected with each other.

2. *Bowl Barrow* (see *fig.* 2.) The most common form, with or without a slight ditch. One, Sir Richard Hoare says, was a family mausoleum. These barrows are known by depressions on the top.[n] It seems unquestionable that the round barrow is a mode of interment appertaining to higher rank, from the difference of the contents.

3. *Bell Barrow* (see *fig.* 3), moulded with much accuracy, Sir Richard supposes a refinement on the Bowl Barrow.[o] [Perhaps it is only a new top put upon a Bowl Barrow, for a fresh interment. Mr. Gough says, that campaniform barrows, and in clusters, are Anglo-Saxon.][p]

4. *Druid Barrows* (a strange misnomer of Dr. Stukeley), Sir Richard supposes to have been devoted to females. The outward vallum of the ditch within, in the class *fig.* 4, is most beautifully moulded. In the area we sometimes see one, two, three mounds, which in most instances have been found to contain diminutive articles, such as small cups, small lance-heads, amber, jet, and glass-beads, but very rarely sepulchral urns. The shape of this barrow, he adds, surpasses in elegance of workmanship any of the other barrows, and the construction differs very materially.[q]

The number within one area seem to denote a family burial-place. The remains, (the amber, jet, &c. being deemed amulets,) and the *small* lance-heads, *small* cups, &c. seem rather to imply children than females, because the lance-heads do not appertain to that sex. According to Catullus, the Cone Barrow should rather appertain to females.[r]

5. *Druid Barrow*, second Class (see *fig.* 5.) Circumference in general not so large as the last tumulus, rising gradually from the edge to the vallum.

6. *Pond Barrow* (see *fig.* 6.) Circular, formed with the greatest exactness; area level. "We have," says Sir Richard, "dug into several, but have never discovered any pottery, or sepulchral remains; though I have heard that an interment of burnt bones was found within the area of one of them on Lake Downs."

[It may be doubted whether these are correctly called *barrows;* whether, in fact, they are not Druidical tribunals (see GORSEDDAU), or the ground-plots of sacred groves; or, as they occur in

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[m] Anc. Wilts, i. Introd. 20, p. 89, 93, 191; ii. 43, 47, 110. [n] Anc. Wilts, Introd. and i. 78, 125. [o] Id. Introd.

[p] Sep. Mon. Intr. ii. 40. [q] Anc. Wilts, i. Intr. p. 174; ii. 110. [r] Cum *teres* [some copies read *terræ*] *excelso coacervatum aggere bustum.* —Excipiet niveos perculsæ virginis artus. Argonaut. p. 63, ed. Bas. 1592.

clusters of four or five together, whether they are not the foundations of roomy British houses.]

7. *Twin Barrow* (see *fig.* 7.) Sir Richard says, "They are not very common; and by their being inclosed within the same circle seem to denote the interments of two people nearly connected by the endearing ties of friendship or consanguinity." [The circle was probably for the *Deasuil*, or walking three times round the barrow, a Druidical practice, retained by the Irish in regard to churches; and therefore religious rites were probably performed at these barrows.]

8. *Cone Barrow* (see *fig.* 8.) Sir Richard says, that it is the only one of the sort he has ever seen. The *tumulus* rises immediately from the ditch, and the apex is higher and more pointed. [Upon this an illustration has been offered (see Art. 4, and note below) far from conclusive, but a *hint* of moment, in case remains hereafter discovered should support it, but not without.]

9. *Broad Barrow* (see *fig.* 9), considerably flatter and broader at the top than *Bowl Barrows*. [From what Virgil says of games celebrated at the barrow of Anchises, the annual sports at Shipley Hill, and Capel Tump in Herefordshire, the motive for a flat top may have been adaptation to the purpose.]

10. *Druid Barrow* (see *fig.* 10.) Sir Richard says, that it is very singular, and differs materially from any tumulus he had yet seen; the outward vallum being much higher.

11. Is another barrow, adjoining the former, with an area perfectly flat, and rising beautifully from the vallum. (See *fig.* 11.) [The question is, was this not a place for celebrating the annual sports, or, if *not*, was it a barrow at all?]

The following positions of Sir Richard are luminous and excellent: 1. That the most ancient form, "from Jacob's gathering up his feet into the bed" at his dissolution, was the deposit of the body within a cist, with the legs and knees drawn up, and the head placed towards the North. 2. The second mode was as to the entire *body*, prostration of it, the heads placed at random in various directions, and instruments of iron accompanying them. This mode was the *latest* adoption. 3. The custom of cremation was contemporary with the most ancient form. "Two modes," says Sir Richard, "seem to have been adopted at first, the body was burnt, and the ashes and bones collected and deposited on the floor of the barrow, or in a cist excavated in the native chalk. This being the most simple was probably the primitive custom practised by the Ancient Britons. The funeral urn, in which the ashes of the dead were secured, was the refinement of a later age. The bones, when burnt, were collected and placed within the urn, which was deposited with its mouth *downwards*, (because it was only used to prevent commixture of soil with the sacred relics) in a cist cut in the chalk. Sometimes we have found them with their mouth *upwards*, but these instances are not very common: we have also frequently found remains of the linen cloth which enveloped the bones, and a brass pin which secured them.[s]

Cremation obtained in India and Asia, from the very earliest periods, and it preceded interment among the Greeks. Herodotus[t] speaks of cremation and barrow-burial as united among the Thracians.[u] A suspicion arises, but suspicion only, that when urn-burial and cremation existed among the Britons, that addition might denote superior rank in the defunct. A barrow upon an eminence, which served as a place of execution for the castle of Bamborough in feudal times, was found to contain numerous graves [cist-vaens]. In *some* of these, skeletons were stretched in graves made of thin stones; in *others*, the bodies had been reduced to ashes by fire, and the ashes themselves had been collected in rudely or-

[s] Ancient Wiltshire, Introd. i. 20—24.
[t] Terpsichore, § i. [u] Lil. Girald. de Sepulchr. ap. Boissard, vi. 37, 39.

namented and sun-baked urns, which were found *inverted* in small square cavities, of six stones each, just large enough to contain them.[x] In another barrow has been found a gold corslet accompanying the skull and bones of a *skeleton*, "and not far from it an *urn*, and more than a wheelbarrow full of burnt bones and ashes with it, a quantity far too large for the contents of such an urn. As the body was buried under a cairn (See CAIRN), it is not easy to account for this concurrence of the skeleton and urn, especially as no arms were found in indidication of the deceased having been a great warrior."[y]

The ceremonies performed at the interment are thus alluded to in Ossian. The song of the bard over the grave was a most essential honour, and the favourite maid or youth was the chief mourner, and most active in raising the earth. The horn of the deer was interred as the symbol of hunting. The barrow beside a fen was disgraceful. Elsewhere we have: "Three bards attended with songs. Three bossy shields were borne before us; for we were to rear the stone in memory of the past. I took a stone from the stream amidst the song of bards. Beneath I placed at intervals three bosses from the shields of foes, as rose or fell the sound of Ullin's nightly song. Toscar laid a dagger in earth; a mail of sounding steel. We raised the mould around the stone, and bade it speak to other years." Again: "Carrul kindled the oak of feasts. He took two bosses from our shields. He laid them in earth beneath a stone, to speak to the hero's race."[z]

Lilius Giraldus thus attests the accuracy of Ossian here and in another place, where he says, that when bards came to the graves of eminent persons, they sung over them, a practice still retained at Penalt, near Monmouth, where is a large oak tree, and at its foot a stone seat. There, when a corpse is brought by on its way to the place of interment, it is deposited on the stone, and the company sing a psalm over the body. Lilius Giraldus says, it was an opinion according to Macrobius, that the dead should be attended to burial with singing; because the ancients believed that the souls, after liberation from the body, returned to their original of musical sweetness *(dulcedinis musicæ)*, i. e. to heaven itself. He also says it was usual that the corpses of persons of mature age were carried to the grave with sound of trumpet; of juniors, of flutes. The funeral oration is mentioned by many writers, particularly Suetonius and Tacitus.[a]

Æras of Barrows. Sir Richard's positions concerning these shall be given successively as they occur in his excellent work.

"The most ancient seem to be those in the neighbourhood of Abury and Stonehenge. The later barrows Douglas places between the years 582 and 742. They are different from the more ancient kind by being placed much nearer each other, and are uniform in their shapes; whereas the ancient kinds are not so thickly crowded together, and present a very great variety of design and art in their construction. Whitaker is of opinion that the custom of burying under *tumuli* survived the introduction of Christianity, and continued beyond the departure of the Romans; for their coins, some of the lower Empire, have been found in barrows." Elsewhere Sir Richard says: "Barrow burial is said to have lasted till the eighth century. *In all the numerous barrows explored not a single one contained even a fragment of Roman pottery.* It appears, therefore, probable, that when the Roman invasion took place, the custom of burying under tumuli ceased for a time, at least on the Wiltshire Downs. That some

[x] Raine's N. Durh. p. i. 188. [y] Archæol. xxvi. 427. [z] All this is supported by Du Cange, *v.* Bardicatio; Gen. de Vallancey's Collectanea Hybernica, concerning the Irish howl; and the remains of bosses and daggers frequently found in barrows.

[a] Girald. de Sepulchr. ap. Boissard, vi. 16, 17.

of them had been raised after the construction of Stonehenge is evidently proved by there having been found chippings of its stones thrown up with the earth in raising the mound of a barrow adjoining the temple." [b] [The adoption of Roman modes of burial may have occasioned this suspension.]

"Barrows," continues Sir Richard, "may be more properly attributed to particular clans which resided on these downs, and indeed, only to the principals of which that clan was composed. That the Britons did not generally make use of the mound for places of burial may be proved by the great scarcity of barrows near some of their principal settlements; and it is natural to suppose that in these rude times a veneration was attached to such temples as Abury and Stonehenge, and that the Britons would be desirous of seeking their places of interment in the vicinity of the sacred circle." Sir Richard then asks, "what has become of the bodies of the Romanized Britons?" [c] Here it is to be observed that the British mode of burial, by a kistvaen of rough stones set edgewise, is proved from the similar Gaulish fashion found at Cocherel. Olaus Wormius says that oblong barrows appertained to whole families. In one containing only skeletons and kistvaens (which I saw at Avening, in Gloucestershire, and is mentioned before) the long form was a manifest addition to an original round one. Stukeley says, that barrows were commonly placed upon the brink of hills, hanging over a valley, where doubtless were the dwellings of the Celtick Britons; and such is precisely the situation of the Avening barrow. That the position is true is plain from a wooded inclosure, with a barrow in the middle, still existing, and described as a place which might be readily mistaken for a Druidical grove, and the burial-place of the chiefs of the family or clan of Macnab. It is customary with the great Highland families to have upon their estates exclusive burial-places for themselves and their relations distinct from the churchyards, or the common burial-grounds of the parishes.

To proceed with Sir Richard. He acknowledges that several interments have been found where no mound was raised; and that the dead deposited under barrows formed but a very small proportion, when the population of the country is duly considered; from whence it appears that the barrow was a denotation of rank. He then observes: 1. That a ditch or road making a curve in order to avoid the tumulus is a decisive proof of the antiquity of the barrow. 2. That the barrows of Romanized, not Celtick Britons, are distinguished by superior utensils, such as iron knives, bone handles, urns turned in lathes, &c.[d] 3. That old barrows were used for new interments. A stirrup of brass (known to be an invention of the fourth century) was found in Sherrington barrow, which also contained fragments of rude British pottery, stags' horns, &c. and interments on the surface. 4. That a stone hatchet, and depth of the interment, prove them very ancient; and

[b] Anc. Wilts, i. 30; ii. 112.

[c] Id. ii. 113. As to the burial places of the people, the following extract from the Cambrian Register is interesting: "The tumuli and cairns were probably the funeral monuments of the ancient chiefs and their immediate dependants. The sepulchres of the commonalty are found upon the hills; where there is a declivity a slight hollow is to be seen, and the earth heaped below like a small hillock of an oblong form. When these are opened, a stratum of ashes, blackish or red burnt earth, is discovered. These sepulchres may be seen in great numbers upon a hill called Pencoed in Llangadfan. All these hollows are graves, and their manner of burial was thus performed: the dead body was laid upon the bare sward, plastered over with clay, and covered over with dry turf; a fire was then made over it with furze, wood, &c. until the corpse was reduced to ashes, or so that the flesh was consumed, and the bones nearly burnt; then the charcoal and ashes were covered with earth, and sometimes stones were laid upon it." Cambr. Reg. 1796, p. 382. Nicholson's Camb. Traveller, 768. In Germany whole fields full of sepulchral urns have been found. Downes's Mecklenburgh Letters, 93. Graves with stone pillars were a very usual form with the old Britons. See Angl. Sacr. ii. 655. Antiq. Discours. i. 212.

[d] Such is the Roman British barrow at Ash, in Kent, near Sandwich, which proved a little Herculaneum of the antiquities of the æra. See Gough's Camd. i. 243, 244, pl. 13; and Douglas's Nænia Britannica.

that no iron was ever found in the early tumuli. In short, that barrows are very old when nothing of metal is found in them. Such are the *Hunters' barrows*, hereafter described. 5. That the oldest have no costly articles of jet, amber, or gold, but very simple articles of brass, and vessels of the coarsest pottery. 6. That the first mode is the body in a cist, with the legs drawn up. [See Genes. c. xlix. v. 33. Sir R. C. H.] 7. The next, the body prostrate, accompanied with articles of brass and iron. 8. The succeeding, interment by cremation, with the bones deposited in a cist cut in the chalk. 9. Ashes or bones deposited in an urn the next æra. Moreover, arrow heads denote the hunter; gilded daggers, the chieftains of clans; and necklaces, females.[e]

Sir Richard very justly observes, that it is not to be determined to what class of people each barrow was appropriated; and divides the classes into Celtick and Romanized Britons only. Antiquaries in general have only used this distinction. But it is to be recollected that the first, or Celtick tribes, were Gauls, and that before the landing of Cæsar, the Belgæ, who came from Germany, had occupied a part of the island; and there were also irruptions from the North; and that the Roman manners and arts did not disturb the sepulchral rites; that the Celtick tribes used the kistvaen, containing a skeleton, with the legs drawn up,[f] and, according to the manner of the Gauls, recorded by Cæsar and Pomponius Mela, threw into the fire whatever was valued by the defunct, his animals, slaves, dependents, and even his *ledger* (to use a modern anachronism) of the debts due to him, because the Druids pretended that in the other world the debtors would pay him. As to killing slaves at the funeral pile, the custom still obtains among the barbarous Kalushes at New Archangel, "that the master may not want attendance in the other world," and the [Ossianic] song of the bard also accompanies their funeral rites.[g] The kistvaen has been found in Gaulish barrows, together with half-burnt bones, &c.; the flint and stone weapons were common to both the Gaulish and German tribes. The Germans, says Tacitus, added to the pile the arms of the deceased and his horse, but neither *his clothes or perfumes*. In the *pretended* barrows of the Saxons at Ashdon the waterchains of the horses' bridles have been found; how is this accordant with Mr. Gage's excavations, decidedly of Roman character, by the coins found of the latest æra; and in some *German* sepulchres near Kothendorf were excavated whetstones, perforated stones, small pieces of metal, brooches, daggers, spear-heads, and knives, all of which occur in the *Wiltshire* barrows. A knife has been found on the left side of several skeletons, disinterred from barrows in Sussex, seemingly so worn, as daggers were afterwards; not that the dead were buried with a knife in the left hand, as presumed.[h] According to this account, taken from Classical authors and foreign remains, the *absence of the incense-cup*, and *remains of clothes*, can alone discriminate a Celtick from a Belgick or Anglo-Saxon barrow. The stone or metal weapons prove nothing.[i] Some of them may be only spoils taken from enemies. Urns have been found containing only beads.[k] Mr. Gough adds, that the form of the barrow will not ascertain the people to which it belonged; and that barrows continued in use till the twelfth century. They are *now* burial-places. Besides the Scotch instance quoted, p. 554, the church-yard of Llanfair [in Mathafarn Eithaf, Anglesea] contains a carnedd, composed of a rude

[e] Anc. Wilts, i. 87, 90, 95, 100, 166, 174, 182; ii. 91, 110. [f] "And Jacob gathered up his feet into the bed, and yielded up the ghost." Genes. xlix. 33. Sir R. C. Hoare. Of this hereafter, p. 550.

[g] Kotzebue's Voyage, ii. 54, 57.

[h] In Gent. Mag. Feb. 1831, 211.

[i] This Sir Richard shows from the following passage of Scripture: "They shall not lie with the mighty when they go down to hell [the grave] with their weapons of war, and they have laid their swords under their heads," i. 28 [See Ezek. xxxii. 27]. [k] Archæologia, xxvii. 105.

heap of stones, which has probably received the Wynne family for ages. It is five feet high, twelve wide, and eighteen long. In the centre is the stump of a large old tree worn with age, and towards the south end is a gigantic yew, which having overshadowed the dead for several ages, is still dying. The entrance, according to the old Jewish custom as well as British, is guarded by a stone.[1]

Barrows, Construction and Interior of. They were not loosely and fortuitously thrown up, but are works of evident design, and executed with the greatest symmetry and precaution; sometimes large stones were placed round in the form of a cone, and the surface only earth; in other instances the stones were laid within a rim of others set edgeways. The earth for raising the mound was not always taken out of the surrounding ditch, but from circular excavations made near it. Sometime one barrow is raised upon another. At the base of one barrow was a floor of flints, regularly laid, and in it the remains of several human bodies are deposited, in no regular order. They were thrown together promiscuously, and a great pile of stones raised lengthways along the centre of the barrow over them. This pile (in form like the ridge of a house,) was afterwards covered with marle excavated from the North and South sides of the barrow; the two ends being level with the plain. Though barrows are no proof of a battle, yet fields of battle are often accompanied with them, and this barrow may have been raised over the slain in a skirmish. In one barrow was a floor on which had been made an intense fire; but the bones of the Briton were deposited below. On reaching the floor of one long barrow was found a circular cist, similar to a little well, but it contained no interment. From that well-like cist a tunnel [apparently for access] ascended nearly to the top. "I imagine," says Sir Richard, "that in this, as in most long barrows, the primary interment would be found at the broad end. In this tumulus we have rather a singular instance of a circular barrow being raised upon a long barrow." In others is a cist within a cist, a small cup protected by a wall of burnt bones. *Hunters'* barrows, as denominated, are very old. "The first object," says Sir Richard, "that attracted our attention was the skeleton of a small dog [Strabo says the British dogs were admirably adapted to hunting] deposited in the soil, three feet below the surface, and at the depth of eight feet ten inches we came to the bottom of the barrow, and discovered the following collection on a level floor. The body of the deceased had been burned, and the bones and ashes piled up in a small heap, which was surrounded by a circular wreath of horns of the red deer, within which, and amidst the ashes, were five beautiful arrow-heads cut out of flint, and a small red pebble." One barrow was surrounded by a ditch inclosing a smaller mound, which contained a simple but large interment of burnt bones, perhaps of a slave or dependant of the chieftain who was buried in the larger one. Sometimes the mound is raised over two persons at a time. Elsewhere the barrows are composed only of flints. In others the interment was ten feet below the natural soil. In a barrow of this kind (very old) no arms, trinkets, or pottery, accompanied the skeleton. The external form and size does not lead to any knowledge of the contents. The largest produce perhaps nothing; the meanest and smallest the finest contents. The centre is the place of honour. In general, when two interments are found in the same barrow, the deepest, and of course the primary one, displays the deposit of a skeleton. The kistvaens are erected at the East end of barrows, according to the custom of primitive times.

[1] Girald. de Sepulchr. ap. Boissard, vi. 40. Montfauc. v. p. ii. b. i. c. 9, 10. Suppl. v. b. vii. c. 1, 2, 3, &c. Hearne's Antiq. Discours. Pref. xlviii. Downes's Letters from Mecklenburgh, p. 122. Du Cange, *v.* Strava. Gough's Sepulchr. Monum. Intr. v. i. p. 5, 10. Nicholson's Cambrian Traveller, 783, 787.

"*Wayland Smith*," says Sir Richard, "was one of those long barrows, which we met with occasionally, having a kistvaen of stone within it to protect the place of interment. Four large stones, of a superior size and height to the rest, were placed before the entrance to the adit, two on each side. These now lie prostrate on the ground. One of these measures ten, and another eleven feet in height. They are rude and unhewn, like those at Abury. A line of stones, though of much smaller proportion, encircled the head of the barrow, of which I noticed four standing in their original position. The corresponding four on the opposite side have been displaced. The stones which form the adit, or avenue, still remain, as well as the large incumbent stone which covered the kistvaen, and which measures ten feet by nine. I have had occasion to remark that one side of the long barrow almost invariably pointed towards the East, and that here in digging we had always found the sepulchral deposit; but in this instance this barrow deviates from the general rule by pointing North and South, yet still the *kistvaen* is placed towards the East. The avenue at first goes throughout from North to South, then turns abruptly to the East, where we found the kistvaen." The subsequent interment is on the surface of the barrow; the primary deposit is either on the floor or within a cist on the native soil. Generally a cavity is made in the chalk, in which the burned bones are deposited; and over them the urn is inverted. In one barrow, of later date, the earth and chalk had been excavated to the depth of eleven feet, in order to form a room. Towards the centre lay a skeleton, nearly North and South, extended at full length, and on its back, contrary to the general custom.[m]

Barrows, Miscellaneous of. When they are of great size they are difficult to be distinguished from the tumuli raised by the Romans within their camps and citadels. "It has been supposed," says Sir Richard Colt Hoare, "that the Romans erected *tumuli* on high points of land to guide their legions and travellers to their respective stations, at a time when the low lands were encumbered with wood. Dr. Clarke says, that Barrows for Roads, or to mark distances, are distinguished from sepulchral tumuli by being in pairs on either side the road. Barrows are not always sepulchral. One circular, near Great Pennering, had merely the bones of animals, and an abundance of Roman pottery, nails, &c. In others the large cist contained only the bones of a sheep. Out of a groupe of eleven, eight only were sepulchral; for barrows were tokens of honour; perhaps often, as such, mere cenotaphs; and vaults or cists, in which the skeleton was laid, covered by a stone, have been found within a tumulus. One, apparently a camp kitchen, evidently designed for the purpose of cookery, as it contained several fireplaces, was at least six feet high originally, and consisted of a circular pile of stones. A small vessel of unbaked earth, curiously dissected all round for the admission of air, was found in the centre of the excavation. Contiguous to this enclosed space, about a foot under the sod, eight large celts, dexterously chipped, were found.[n] Another barrow contained a chain with six collars for conducting captives; a double fulcrum [resembling the fire irons called *dogs*, but connected by cross bars, and probably used as such], made by Dr. Clarke, the support of a spit for roasting meat, the coals being underneath; not far off was also found an *amphora*, containing a vase half filled with human bones, which sepulchral use, the learned doctor says, "rendered the *amphora* an appropriate type of *Hades* and of *Night*, wherefore it was also figured with an owl."[o]

[m] Hoare's Anc. Wilts, i. 19, 46, 54, 73, 88, 117, 170, 182, 183, 185, 199, 208, 210, 211, 227; ii. 43, 47, 111. Nicholson's Cambr. Travell. 512, 588.

[n] Horsfield's Lewes, p. 44.

[o] Archæologia, xix. 61.

Some barrows were hill-altars, where the Druids held an annual assembly. The great barrow at Marden was raised within an inclosure, the ditch being placed within the vallum. The barrow on Walker's Hill (a long barrow) is distinguished by a very acute dorsum, or ridge. It is protected on each side by a strong vallum, having its ditch towards the North-West; which circumstance, as well as the immediate vicinity to the British Trackway, induced Sir Richard to suppose that this mount might have been raised by the Britons for a hill-altar, and on this account was so unusually guarded. The hill-altar, he thinks, was taken from the altar of earth, &c. in the Book of Exodus. Silbury Hill, an artificial mound which covers the space of five acres and thirty-four perches of land, Sir Richard thinks not a sepulchral mound, but one of the component parts of the grand temple of Abury; and in ancient times to have had some corresponding connection with Abury. The country people meet on the top of Silbury Hill every Palm Sunday, when they make merry with cakes, figs, sugar, and water fetched from the springs of the Kennet. Barrows were placed by the sides of British roads, as an index or direction-post to the traveller. They are mostly situated on high grounds, but are not confined to them. Cremation seems to have prevailed, except in one instance, where the post of honour, adjoining to the sacred circle, might possibly have been reserved for the chieftain of the clan who inhabited those downs. As to the interment of bodies in a sitting position being derived from the example of Jacob, it is exceedingly dubious. The Caraib Indians buried their dead in a sitting posture.[p] Herodotus mentions it as a custom of the Nasamones. It was also a position which upon monuments denoted repose, and was usual at making libations upon tombs, or sacrificing;[q] but, from the passage quoted below, it most probably designated the deceased to be a soldier.[r] In the French Guiana, they put the corpse upright in a deep hole made well-fashion; on the side of him they placed his arms, the objects to which he was most attached, the household utensils, and even provisions, under the persuasion, that he has need of all these things in the other world. They fill up the hole and vacuities with earth, and upon it raise a barrow.[s] Matthew Paris mentions, not without some, though rare, support from fact,[t] the vulgar opinion of treasures being found

[p] Hodgson's Letters from N. America, i. 260.

[q] Clarke's Trav. viii. 409. Tomb of Alexander, p. 100. Hoare's Anc. Wilts. i. 40, 89, 98, 114, 116, 172, 185; ii. 12, 15, 40, 80, 82, 91, 111, &c. Herodot. Melpom. iv. 190. Enc. *v.* Assis.

[r] Siward Duke of Northumberland, before he died, caused himself to be armed, and *sitting erect*, said, "Thus it becomes a soldier to die," "non ut Bos accubans enervari." XV. Scriptor. 281.

[s] Mahr's Morbihan, 294.

[t] P. 113. In a barrow at Upton Lovell, which Sir R. C. Hoare calls the Golden Barrow, were found various articles of gold; and rings set with diamonds and garnets, excavated from barrows, have been before mentioned, 248, 249.

The following particulars ought to be recorded: Mr. King says (i. 286, 325, 328), that there are few or no Danish barrows in Great Britain. Ledwich (Ireland, 44, from Wormius) gives this account: Odin ordered large barrows to be raised to celebrated chiefs. A large circle around the base, denoted a chieftain. The treasures of illustrious men were buried with them, not left to their heirs. Kings were buried in a sitting posture with their soldiers on each side of them. Wormius observes, that royal barrows, according to some, were of the size and shape of the largest ship, which they possessed. So far conjecture. As to fact, the barrows uncovered at Westra and the Zetland Isles have peculiar marks of Danish habits; for, besides the usual things mentioned, they *have battle axes, combs*, the Danes being very particular about their hair, whereas it was not usual for our ancestors, before the Norman æra, to comb it every day (Eadmer, 23); crowns [for the sea kings]; and gold circles round the thighs. These barrows may be fairly ascribed to the Danes or their neighbours of similar habits. Of the multifarious contents of these tumuli, see Gough's Camden, iii. 743. It is also to be observed, that near Minchin Hampton, in Gloucestershire, where is a camp ascribed to the Danes, and a place called Woeful Danes Bottom, the author has seen a long barrow with head-stones, like those engraved by Wormius, and was presented with the long neck of a spur, similar to those also engraved by him, taken from the bottom mentioned. The Bartlow Hills, called by Camden Danish, turn out, upon excavation, to be clearly Roman. See, too, CH. XII. § DANES, p. 578.

in barrows, because the *religio loci* caused them to be deemed proper preservatives of deposits. This opinion was a justifiable archaism; for, when rich trinkets, arms, rings, &c. are found in barrows, it is to be presumed that they were the sepulchres of persons of high rank. Lilius Giraldus observes, that it was anciently customary for great personages, as afterwards of prelates, to have in their tombs gems and other wealthy articles. He says that he himself saw the sepulchre of Julius Secundus, out of which the Cæsarian soldiers extracted a ring, containing a very valuable sapphire, and that he had seen arms and boots found in other ancient monuments.[u] Josephus says (vii. c. ult.), that Hyrcanus, the High Priest, opened the *tomb* of David, and extracted from thence a thousand talents, which he gave to Antiochus, that he might raise the siege of Jerusalem; and many years afterwards, Herod the Great drew from it very large sums. The Russians, upon the same principle, opened the barrows of Siberia, and extracted from them articles, sometimes of precious metals.[x] Washington Irving mentions the burial of a beautiful female child among the Osages, with whom were buried all her playthings and a favourite little horse, that she might have it to ride in the land of spirits.[y]

This subject ought not to be dismissed without pointing out to the notice of the reader the conformities, however rude, between the long barrows, full of kistvaens, and the chambered sepulchres on the sides of hills in Egypt.[z] Except in inferiority of workmanship, and the artificial, not natural elevation, they both betray a similar origin. From an oval orifice on the side of a kistvaen in the Avening long barrow, it is manifest that the aperture was left for new interments; that they were family *mausolea;* and, from the people having only graves with *cippi*, or pillars, that the principle of vaults for the rich, and graves for the poor, with head-stones, now usual, is of most remote antiquity.

Banks and Ditches. Dykes of considerable length are found in Upper Canada, Florida, &c. Of course, Wandsdike is no peculiarity.[a] Those among us are frequent, and are classed by Sir R. C. Hoare into, 1. *Boundary Banks and Ditches.* These are known by having *only one vallum.* They were originally thrown up for the double purpose of defence and communication. Those for defence had a high vallum on one side only, and a ditch on the other. In tracing them particular attention must be paid to the respective situations of the bank and ditch, for by a strict observation of this circumstance can we alone ascertain the continuation of the particular bank which we are pursuing; for whenever we find the ditch in the contrary direction,[b] we may conclude that it is not the same object of our research; and in some districts they are so numerous that, without the nicest discrimination, we shall be frequently liable to error. They are not straight, like the Roman roads, but most capricious and deviating. From the Chartulary of Wilton Abbey, it may be inferred that they were passed by subterranean thoroughfares, called Crypel-gates. [See Dugd. Monast. ii. 858, col. 1, line 49.]—Hodgson mentions a boundary, called the *March-dyke*, between Northumberland and

[u] Lilius Girald. de Sepulchr. ap. Boissard, vi. 19. [x] Mahr's Morbihan, 186.

[y] Miscell. i. 250. [z] Compare Denon, pl. xii. of the tombs in the quarries of Silsilis, with Archæologia, vol. xix. pl. i.

[a] Hodgson's Letters from N. America, i. 283.

[b] Wansdike, probably the great boundary of the Belgæ before Cæsar's invasion, is distinguished by camps or earthworks projecting from it, and has singular irregularities in its course. It does not continue its course along the strongest ridges of hill, but often descends from it into a village and open downs, and where an obstacle impeded its taking a straight direction, it frequently makes the most unaccountable angles, but in one respect it is invariable, namely, in having its ditch to the North and bank to the South, which shows from what quarter the attack of the enemy was to be expected. (Anc. Wilts, ii. 22). The Saxons probably added to it; for the agger is double, one raised upon the other. Id. 29. Mr. Skinner (Archæol. xxi. 468) calls it a Roman work of Ostorius.

Scotland.[c] 2. *Ditches with two valla, covered ways*, or *lines of communication.* These covered ways present in general an outline of two banks nearly of an equal height, with an intermediate broad and flat ditch between them.[d] Some very rare present a triple row of valla, the one in the centre being the most distinguished for height. These covered ways communicate with some strong-hold, whither the inhabitants could convey in danger their wives, families, and cattle. Sir Richard adds: "Whoever views these banks and ditches with an attentive eye will easily perceive a decided distinction between them and such as were evidently formed for boundaries; the *valla* of the former being thrown up with a great deal of symmetry, and equal on both sides, with a wide and flat surface left between them at bottom; the latter having an elevated *vallum* on one side only, with a deep and narrow ditch on the other." All these irregular earthworks are of ancient Celtick character. In the Archæologia Americana, is a plate of irregular fortifications, some with even salient angles, an Egyptian fashion, connected by an old road, with an adjacent tumulus. These earthworks are situate on the east bank of the little Miami river, Warren County, Ohio, about thirty-three miles north-east of Cincinnati.[e] The entrance to the road, in the American work, is guarded by two tumuli on each side, like the gate-house towers of a castle. A fac-simile of such a mound and road occurs in Greece,[f] the side tumuli excepted. There is at Salem, near Connaught river, a round work, having two parallel circular walls, with a ditch between them. Circles and avenues appear to have been favourite forms in our own Celtick remains.—3. *Foss and Bank for Spectators.* Such are those where the foss is inside [or outside at Abury]. There a flat ledge, twelve feet broad, projects from the vallum about half-way between it and the ditch. They were probably united for the accommodation of sitting, in regard to the numerous spectators which resorted thither on the publick festivals.—4. *Numerous ditches together.* These were always connected with British villages and settlements. Thus Sir Richard.[g] But there is another kind.—5. *A vallum* between *two ditches*, with numerous artificial mounts, the site of small forts, along its course. Such is Offa's Dyke. Watt's Dyke runs nearly in a direction with it, but at unequal distances, from five or six hundred yards to three miles. The intermediate space was neutral ground for purposes of business.[h] So recently as 1169 our Henry the Second made high and broad ramparts *(fossata)* between France and Normandy to keep off plunderers (ad prædones arcendos).[i] Banks, lines of circumvallation, and *castella*, or small forts, were thrown up by the earliest Ancients and the Romans in sieges, of which we have frequent accounts in the Bible.—Ditches in the Middle Age were deemed fortifications of the first import. They were made even round engines, and against every direction whence attack was apprehended. Where there was a ditch footmen were deemed a competent guard. In sieges they strove to fill them with large trees and beams, wood and straw, faggots covered with beams and earth, or crossed them on hurdles and doors. Fish was kept in them; and to obtain them the water was let off by sluices. It was deemed very important to keep them clean.[k]

Bulwark. Near one of the gates of the Grecian Thebes is an ancient bulwark, much resembling Old Sarum. It consists of two cones with truncated summits, one smaller than the other.

[c] Hodgson's Northumberland, i. 174.

[d] The author once found himself in a very perfect covered way of this kind between Newnton and Malmesbury.

[e] Hodgson's Letters from N. America, ii. 417, 420.

[f] Walpole's Travels, i. 550.

[g] Anc. Wilts, i. 19, 44, 116, 186, 189, 244; ii. 47, 72, 73, 108.

[h] Fosbroke's Wye Tour, pp. 98, 99.

[i] Trivet, 53.

[k] Dec. Scriptor. 1166, 2513. Joinv. i. 216, 224. Froiss. i. 285; ii. 229; iv. 124; vi. 318. Elmham (Vit. Hen. V.) 46.

The former stands upon the larger as upon a pedestal, thereby leaving room for a road all round its base, and having, in consequence of its truncated summit, a level plane on its top. Dr. Clarke thinks it may be one of the hills of Apollo Ismenius.[l]

Cairns. Carnaddan. They are heaps of stones, supposed to have contained the bodies of the criminals, burnt in the wicker images of the Druids, burial places of other criminals, distinctions of chieftains, &c.;[m] but many barrows were composed of stones; and there is a confusion in the accounts. The ancient reason was this: Plato writes, that man should be so treated that, dead or alive, he should be no inconvenience to society; and therefore they began to fix upon a place of sepulture in fields; and for distinction of the spot to erect a stone, or *tegula*, sometimes the turf and a barrow, sometimes a cippus "*testas glebasque*," sometimes to plant a tree, which was also conformable to the laws of Plato, and now sometimes to the Turks, lest wild beasts or brute animals should exhume the bones of the dead.[n] Sir Richard Colt Hoare says, that several have been opened without the smallest appearance of sepulchral remains, and concludes that they are merely *montjoyes* or heaps of memorial mentioned in the covenant between Jacob and Laban.[o] Those placed on the summits of the highest hills, sometimes with kistvaen or small cromlech at top, became the chosen sites for beacons.[p] Rowlands distinguishes *cairn* from *carnedd*. The latter he makes the place of sacrifice.[q] Borlase says, *cairns* or *karns* for holy fires.[r] Thus *our* antiquaries; those of France called them Galgals, from a reduplication of the Hebrew (G L), which signifies a heap. The most ancient mentioned in history is that raised by Jacob, as a token of reconciliation, upon which they feasted,[s] as is usual with such heaps in our own age at Caple Tump, co. Hereford, &c. and was denominated by Jacob, *Galaad*, i. e. a heap of testimonies. It appears from facts taken from the history of Hebrews,[t] Greeks, and Romans, that they were monuments erected over the remains of delinquents, and they differed from Barrows, in consisting of stones only; but they are not to be confounded with the ερμαιοι mentioned in the Odyssey,[u] Livy, Tacitus, &c. called also Mercuries in the Vulgate (Prov. xxvi. v. 8.),[x] raised on the high roads in honour of that god, at least in the days of the Greeks and Romans.

Camps. Whether the Egyptians had any with ramparts is uncertain, for Mr. Salt[y] saw at the Memnonium and Luxor representations of one, the valla of which are made by the shields of the soldiers. Those of the Greeks were, according to Vegetius, of unfixed form. Before entering further on this subject, I beg to observe, that with regard to British and Anglo-Saxon Camps, my opinions are different from those of preceding writers. I have of course to show my reasons. The conformity between Britain and Gaul has always been admitted, and the desiderata in British antiquities have been supplied, as far as was practicable, from the archæology of our continental neighbours. Cæsar's accounts, therefore, in his books of the Gaulish War, of the castrametation of that people, seem to me best suited to explain those of the Britons, because he exhibits analogies in Gaul to our grand British positions.

1. It is noted, that the Gauls were not in the habit, like the Germans, of making their camps the places of action, but merely of retreat.[z] Cæsar

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[l] Engraved Clarke, vii. 39, p. 75.
[m] Smith's Gaelic Antiq. 49—52. Nicholson's Cambr. Travell. 1139. Archæol. v. 243, 244.
[n] Girald. de Sepulchr. ap. Boiss. vi. p. 101.
[o] Anc. Wilts, ii. 113, 114, from Genes. xxxi. 46—48.
[p] Rowe's Dartmoor, pp. 15, 16.
[q] Mona Antiq. 92, ed. 1st.
[r] Cornwall, 113.
[s] Genesis xli. 46.
[t] Josh. vii. 26; viii. 29; 2 Kings xviii. 17; the instances of Laius, &c. in Mape, p. 23.
[u] 16, v. 471.
[x] See the margin in our translation.
[y] Life, ii. 118.
[z] Delphin Cæsar, p. 76, n. 4.

makes the same remark of the Britons; for he says, that after a repulse, they fled into the woods, and occupied a place, *excellently fortified both by nature and art*, which they had prepared before on account of a civil war, and blocked up the adits with an abbatis of trees.[a] I do not therefore think, that *slight* banks and ditches, though anterior to the Roman Conquest, denote more than settlement.

2. It appears from Cæsar, that a hill, surrounded or rather peninsulated by a river, and fortified with a wall across the Isthmus, was deemed a very strong position. Such was *Vescontio*, now *Besancon*,[b] and such were the favourite positions also of the Anglo-Saxons and Danes. *Avaricum*, now *Bourges*, in Berry, was a peninsula almost surrounded by a river and marsh, and had a very narrow adit. This was another strong position.[c] We have a fine facsimile of these positions on Carnochon Farm, about one mile from St. David's, in Pembrokeshire, near St. Bride's Bay. It is a peninsula crossed half way by a natural broad ditch with nearly perpendicular sides, to the level of the sea, and the rest guarded by four parallel ramparts.[d]

3. The Grand Fortress of the Aduatici *was surrounded on all sides but one*, which had a gentle ascent, with very high rocks and precipices. This gentle ascent was guarded by a very high double wall, composed of stones of immense size and sharp beams. It was deemed the strongest and final resort.[e] The Gaer-dikes, or Coxall Hill, where Caractacus was finally defeated, is a similar position. It is a very large camp, three times as long as it is broad, on the point of a hill, *accessible only one way*; and defended on the North side by very deep double ditches, dug in the solid rock. On the East, the steepness of the ground renders it impregnable, and on the South it has only one ditch, for the same reason. The West side, where is the entrance, is fenced with double works, and to the South-west with treble. There was also a narrow passage out of the East side down the pitch of the hill.[f] (See *the Plate, fig.* 5.)

4. We further hear of a hill excellently fortified, and *cut round on every side*.[g] The Little Doward, near Monmouth, is *cut round into three terraces*, or they are formed naturally by subsidence of the earth from the rocky interior of the hill, for the terraces are very dim and imperfect. They wind up to the summit, and these terminate in large irregular valla, which command the adit. This communicates with a small oblong parallelogram on the top, from which there is an entrance to a long spheroidal plain ramparted all round. In both these divisions earthworks of foundations appear, square and oblong, and one round like a low barrow.[h]

5. *Chains of Forts.* Cæsar says, that Vercingetorix, having pitched his camp upon a mountain near the town, with small intervals around him, had placed separately the forces of each nation, and *having occupied all the hills of that jugum*,[i] from which there was a view below, presented a terrible aspect.[k] Of *Chains of Forts* instances in this country need not be specified. Two, however, are much to the purpose. Near Sutton Walrond are two hills, called Hameldon and Hod, the tops of which are fortified with *treble* ditches and ramparts. Coker says, that Durweston, the adjacent village, is a British name.[l]

6. *Camps with triple Valla.* We certainly find *trina castra* in Cæsar. The wall of the town, he says, from the plain and beginning of the ascent, in a right line, if no irregularity intervened, was MCC paces. Whatever of the circuit had been added to this to ease the steepness, increased the breadth

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[a] Delphin Cæsar, p. 91. [b] Id. 28. [c] Id. 148. [d] Nicholson's Camb. Travell. 1234, from Manby. [e] Cæs. p. 52.

[f] Gough's Camden. [g] Cæs. l. vii. c. 34, p. 135, ed. Maittaire. [h] From personal survey. [i] Hills often have one, two, or more tops. Each of these is a *jugum*, the highest *summum jugum*. [k] P. 151. [l] Coker's Dorset, 102.

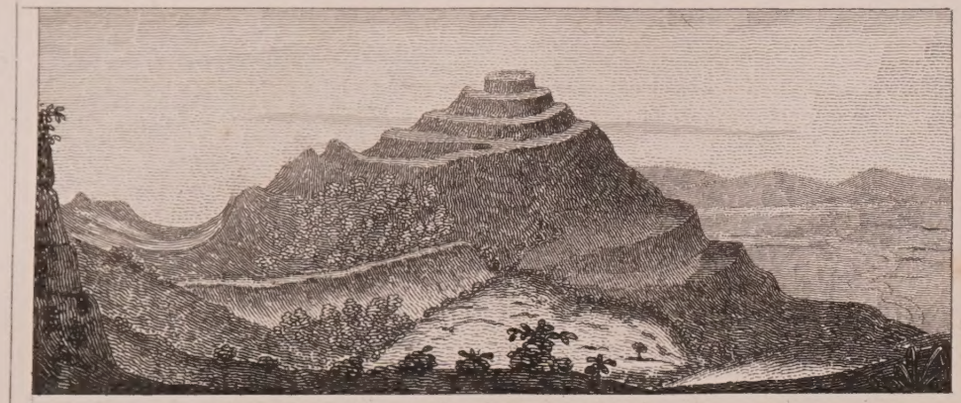
of the road. Almost from the middle of *the hill lengthways*, as the nature of the mountain required, the Gauls had drawn out a six foot wall of large stones to retard the attacks of our men, and all the lower part of the hill being left empty, had filled the upper part of *the hill*, even to the wall of the town, with very thick camps. The soldiers, the signal being given, quickly arrive at the wall, and having passed over it, possess the *triple camp*.[n] Again, we find, that Vercingetorix sat down in a *triple camp*.[o] In the first instance, the triple camp may be inferred to imply one of *three valla*, because it is said to have been situated upon *one hill only*, and carried immediately after passing the wall, though assuredly the term *trina castra* was applied to as many distinct camps, communicating by lines; or three elevations, all occupied. The finest known specimen of triple-ramparted British camps is the Herefordshire Beacon, *(see the View and Plan in the Plate, figs.* 1, 2.) one of the Malverne Hills, presumed to have been afterwards used by the Welsh and French in the wars of Owen Glendower. It is long and narrow, very perfect, and with only one slanting oblique entrance. Ossian says, that the king at night rested on a hill alone, and there is a small and very singular prætorium, with immense ditches, and a bridge-like entrance only wide enough to admit a single person. It is placed on the brow, and the most steep and inaccessible part. On the declivity is a cave, cut in the rock, about ten feet long, six feet broad, and seven feet high; and at Maiden Castle, near Dorchester, is also a cave, near the entrance, very possibly for a guard to see who approached the camp. According to Cæsar's remark this strong British fortress was situated in the heart of a wood, here Malverne Chase; for Livy says,[p] "ad castra ad silvas diversi tendebant. Silvæ tertius dedere refugium, nam castra in campis sita eodem die capiuntur." The Gaulish strong-holds[q] were hills, surrounded with marshes, or woods, or rivers; and British camps in general occupy the summits of hills of a ridge-like form, and commanding passes.

Near Basschurch, co. Salop, is a very remarkable British fortress. "It consists of two positions; one a natural eminence about forty-five feet high, surrounded at the bottom by a circular vallum; the other an elliptical entrenchment, on which more pains have been bestowed, very much lower than the other, and perfect on three sides; the fourth being open, and apparently extended into a wider and more irregular form, the traces of which are rather indistinct and uncertain. The vallum of this elliptical entrenchment, where it faces the eminence described above, is thrice the height of any other part of it. The back parts were probably defended by water or bog. "The whole of these two positions, with the exception of a kind of causeway to be mentioned presently, is surrounded on one side by a deep pool called the Berth, on all other sides by an extensive morass, which was in all probability a thousand years ago covered with water. The works are connected by a low road, made by incredible labour, of small stones heaped together, and edged by large ones; and both are connected with the main land by a similar road leading across the morass in a curve. If this road was covered with water, as probably it was, to the depth of a few inches, strangers would not know where it was, and the loftier fortress had a farther defence in an interruption of the roads which do not reach all the way to it, but cease within a few feet of the point of junction, and thus act as a kind of rude draw-bridge; where the inhabitants might lay down a plank for their friends to come. At the point where this interruption of the road exists, was evidently the entrance into the fort, which

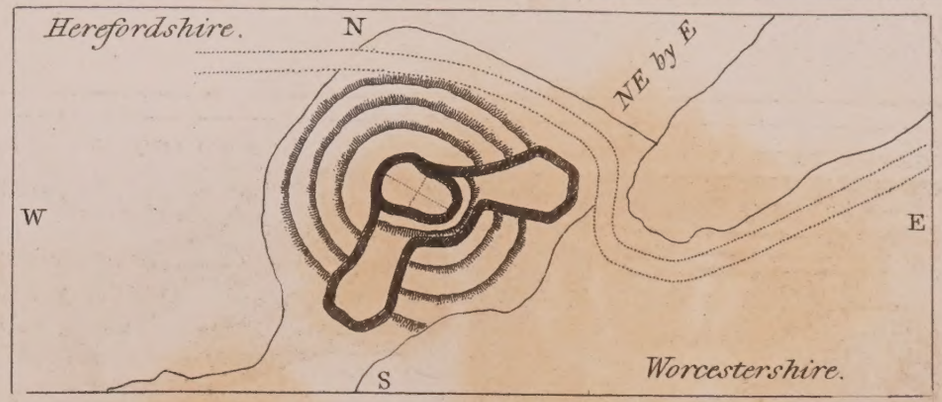
[o] Trinis Castris potiuntur. l. vii. c. 46, p. 161. Id. c. 66, p. 169.

[p] ix. c. 38, p. 213, ed. Elzeo.

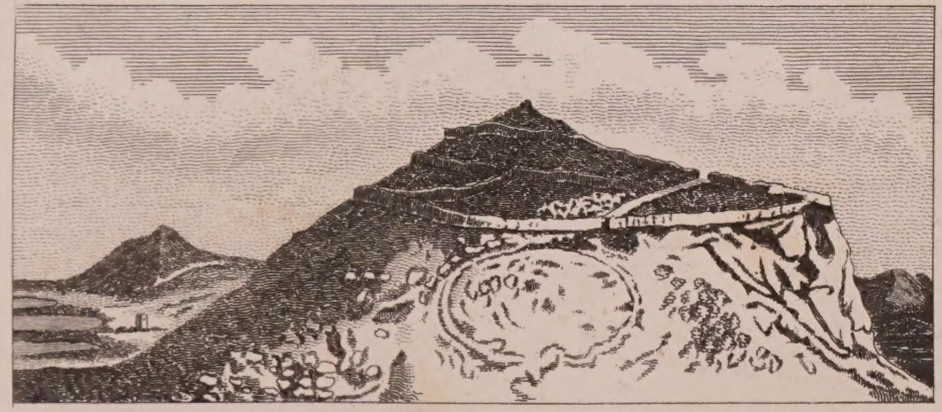
[q] Cæs. Bell. Gall. vii. 16; viii. 7, 17.



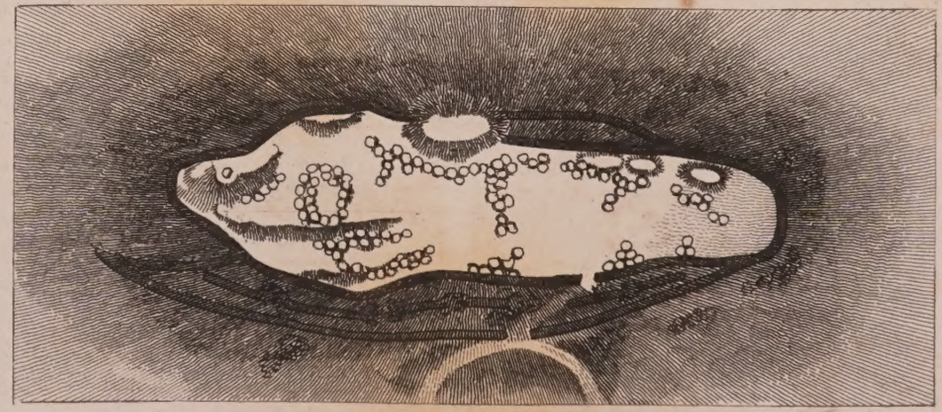
1 HEREFORDSHIRE BEACON. NE



2 PLAN OF HEREFORDSHIRE BEACON.



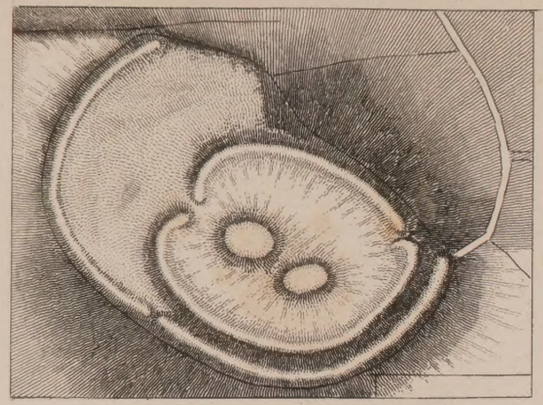
3 TRE'R CAERI.



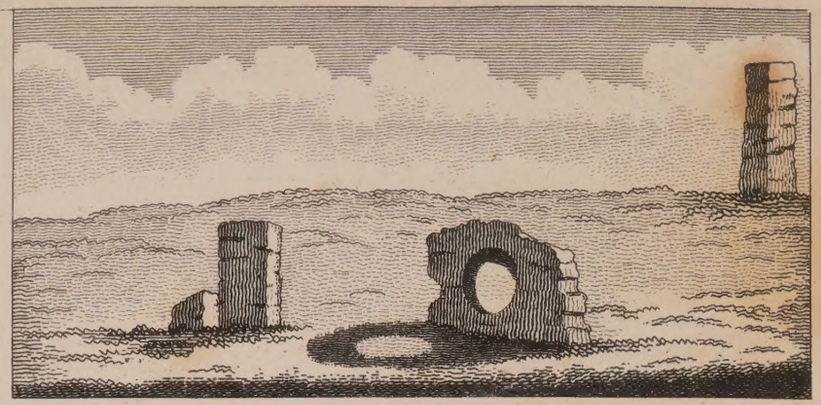
4 PLAN OF TRE'R CAERI.

10 TIN-WALD, ISLE OF MAN. *P. 510.*

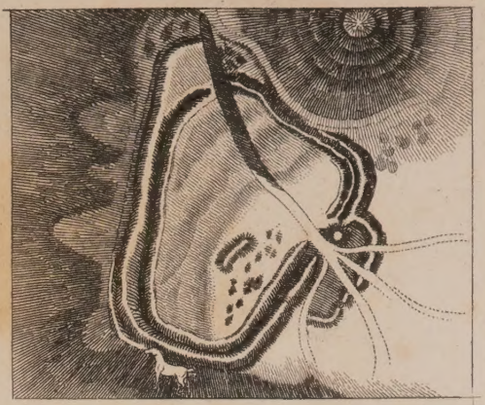
5 GAER DYKES.



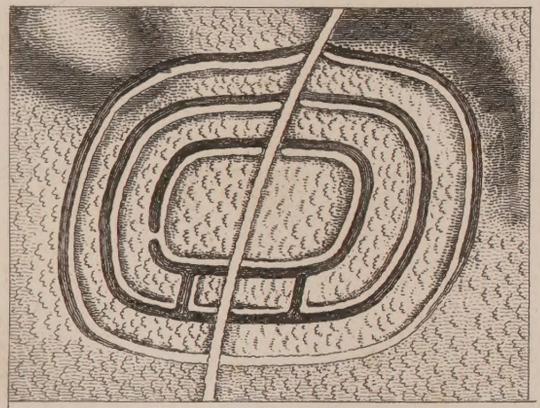
6 DENBURY DOWN. *p. 504.*



12 TOLMEN OR HOLED STONE. *p. 520.*

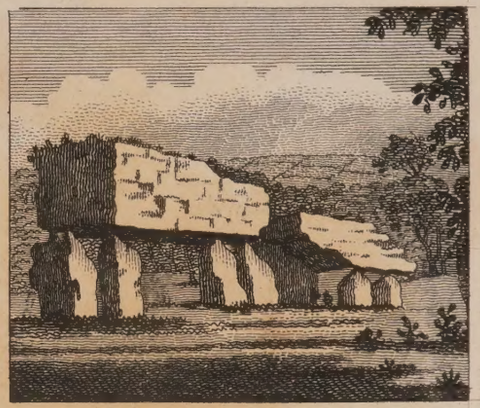


8 BRATTON CAMP. *p. 505.*



7 MILBERTON. *p. 504.*

11 ROCKING STONE OR LOGGAN. *p. 513.*



9 CROMLECHS AT PLAS NEWYD.

Published by J. Nichols & Son, Jan. 1. 1840.

is there defended by two outworks, one on each side of stones heaped up, in the manner employed by the British Caractacus, of whom Tacitus tells us 'in modum valli saxa præstruit.' The works of the lower fort are also, as has been observed, much more laboured at the point where the road connects it with the higher one."[r]

The inference from these specimens is, that, where there was a round hill or other elevation within a wood or marsh, the Britons cut it into triple terraces, and made an oblique entrance, or if the ground was a peninsula or isthmus, they threw up strong *valla* at all weak points, and in every situation were particular in fortifying the adits. These, it appears from Cæsar, they aided, under alarm by an abbatis of trees; but all banks of loose stones around the edges of the camps are not to be deemed ramparts, because it appears from history, particularly the campaigns of Caractacus, that collections of them were made to throw down upon an ascending enemy.

Gilpin says, that *Welch castles* appear to have been of three kinds: 1. Those which were the residence of chieftains; and such I think were Sir R. C. Hoare's appendages to British Settlements, where the ramparts are very slight, the external form like a heart, ear, &c. and the interior has various irregular banks. 2. The Defence of passes, and closing the mouths of vallies. Such is Dinas Bran, the fort at Nantfrangon, Dinas Cerrys, &c. 3. Temporary places of refuge in times of alarm. These last are commonly seated on lofty mountains, and are of immense size. It appears plain from Cæsar, that every petty nation had its grand metropolitan fortress, and the term *temporary* should be particularly remembered, for there is a distinction quite obvious in these strong-holds. Some are furnished with cells, walls, and also towers. Trer-caeri, of which a View and Plan are here engraved, (see *figs.* 3, 4,) is the finest specimen.[s]

These may be called permanent and castellated, like stations among the Romans, the *Metropolitan oppida*, and chief residences of the Reguli; while those like the Herefordshire Beacon, *without cells*, may be deemed only of temporary occupation and mere camps. Cæsar shows [see before, N°. 5, p. 555] that such camps were occupied, and the towns garrisoned at the same instant of time.

In summing up, therefore, I venture to conclude, that *camps of three or more valla, or of capricious form, and only one or more oblique entrances*, are, or originally were, of Celto-British construction. If four or two entrances are made straight through the vallum, either lengthways or across, and opposite to each other, or alterations and attempts have been made to square the outline, such camps may be presumed to have been of subsequent Roman occupation.

Roman Camps. In these camps the higher the vallum the more ancient is the date, as will hereafter be shown. Under danger the vallum was completely lined with soldiers; and if the camps were too large, the enemy, by bringing up fresh troops, could wear out the defenders, who had not similar means of changing their men.[t] This shows why so many Roman camps are small; for if they are large they denote, for the reasons given, the position of the grand army in a campaign.[t] The Plan of a Roman Camp given in p. 559 is copied from that in Hyginus,[u] called a "Camp of three Legions, with Supplements." It is generally of the form

[r] Owen and Blakeway's Shrewsbury, p. 8.

[s] On Penmaen Maur, an immense promontory, are remains of *Braich y Dinas* (the arms of the city), in the walls of which, according to Gibson's Additions to Camden, were formerly at least one hundred towers, all round of equal size, and about six yards in diameter within, being large enough to contain 20,000 soldiers. The ruins at present consist of remains of ancient massy walls, constructed without mortar, including numerous circular buildings, probably vestiges of habitations similar to those of Trer Caeri. Nicholson, 1047.

[t] Cæs. Bell. Gall. vii. c. xli. [u] N. 3. f. 318.

of the *Tertiata Castra*, i. e. longer by a third part than the breadth; but the Camp in the Head-piece to this Chapter, p. 541, is square, what Lipsius calls a Consular Camp.

An explanation of the compartments in detail.

N° 1 is the Half moon or *Clavicula*, called also *Titulus*, *Lorica sancta*, to protect the gate. (*Hygin.* 122. 131.)

N° 2 is the *Groma*, or center; the *Groma* being a sort of turnstile, the arms of which marked out the direction of the four grand ways and entrances. (*Id.* 318. see antea, p. 310.) Here were given out the orders, disputes settled, the army called to harangues, religious duties performed, ambassadors heard, messengers dispatched, and all publick business done, as in a Forum. (*Id.* 55.)

N° 3 is the *Via Prætoria*, leading from the *Prætorium* (5) to the Prætorian gate (15).

N° 4 is the *Via Principalis*, where was the promenade of the Roman Officers, and their tents above it, adjacent to the *Prætorium*.

N° 5 is the *Prætorium* or General's Tent. It was not always placed in the centre. (*Id.* 165, 166.) The small square on the right side was the Auguratory, on the left the Tribunal or Hustings. (*Id.* 52, 53.)

N° 6 was the post of the *Comites Imperatoris*, i. e. his friends and intimates, as the inscription in Gruter AMICO ET COM AUG. (*Id.* p. 50.)

N° 7 was the station of the *Equites Prætoriani et singulares cohortes prætoriæ*, i. e. the Prætorian Cavalry and *picked men*, (for that appears to be the meaning of *singularis*, see p. 45) and the Prætorian cohort.

N° 8 was the *Quæstorium*, where was kept the corn, money, provision, and other necessaries of the army, together with the spoils and plunder, but the Quæstors under the Emperors did not go to war. (*Id.* 76, 77.)

N° 9 was the *Via Quintana*, the *Quintana* being a market not only for traders, but for the soldiers to sell their plunder, lest their attention should be diverted from arms.

N° 10 are stations of parts of the army.

N° 11. Here were placed the *Valetudinarium* or Hospital, visited by the Generals or Emperors themselves (*Id.* 32.); the *Veterinarium*, where the sons of the medical practitioners, attached to the army, attended the diseased cattle (*Id.* 33.); and the *Fabricæ*, for carpenters, smiths, &c. *(Ibid.)*

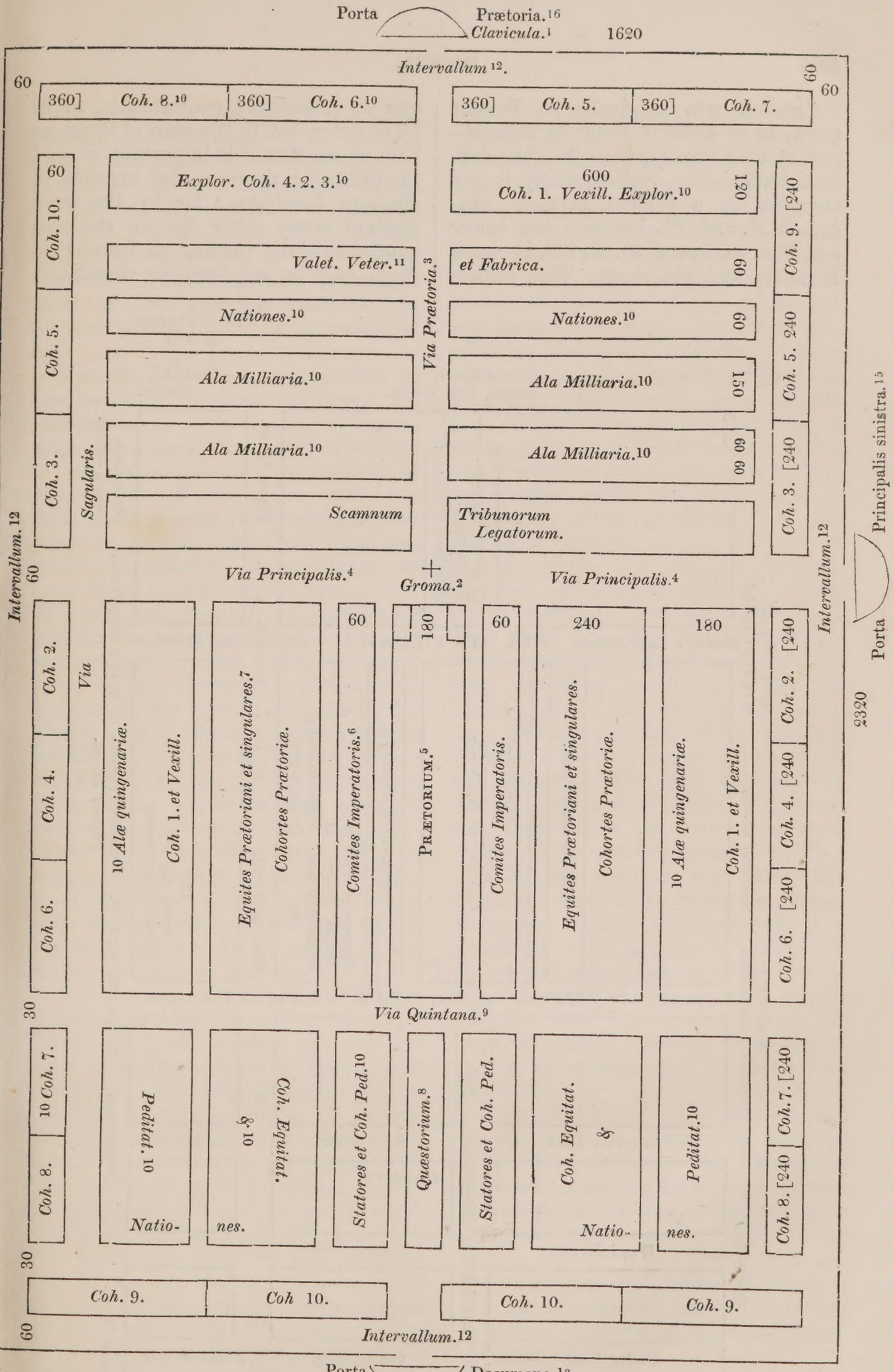
N° 12 is the *Intervallum* or road all round the camp, within the vallum.

N° 13 is the *Porta Decumana*.

N^{os} 14 and 15 the *Portæ Principales*, right and left.

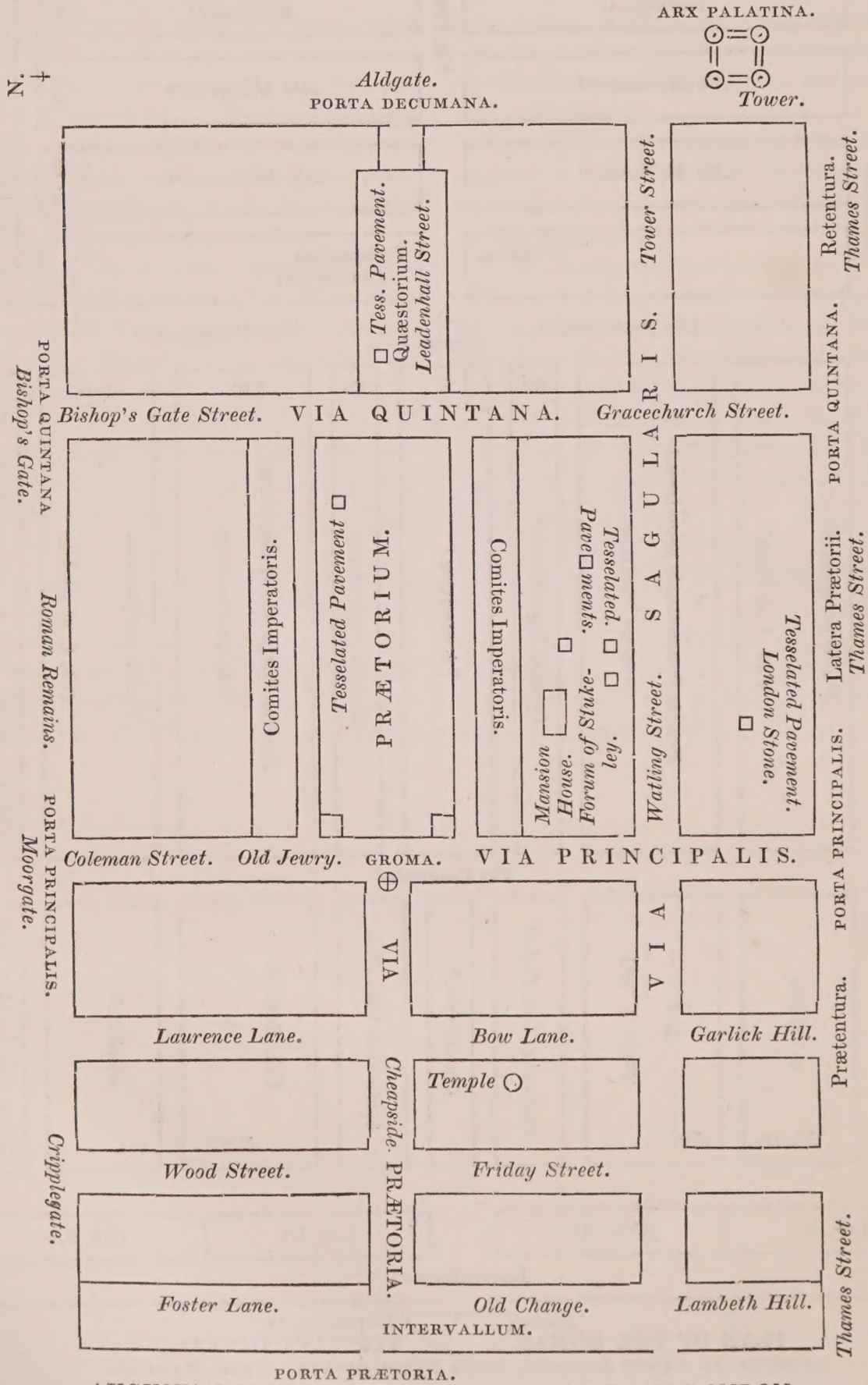
N° 16 is the *Porta Prætoria*.

Lipsius has given plans of camps, *complete squares*, engraved also in Hyginus (p. 318), but they are not important, after the above.



PLAN OF THE ROMAN TERTIATA CASTRA,
ADAPTED TO THREE LEGIONS, WITH SUPPLEMENTS. FROM HYGINUS.

London was originally a British town, as is evident from its denomination of *Vetus oppidum* in the classical historians. Subsequently it was occupied by a Roman garrison, stationed E. and W. between the tower and St. Paul's, and N. and S. between Finsbury and the river. This station was so manifestly conformable, as in Gloucester, &c. to the plan of Hyginus here given, that it is important to add the following diagram and account of *Augusta Londinum;* for by the same method many other Roman stations, converted into towns, or formed in them, may be satisfactorily elucidated.



AUGUSTA LONDINUM, or *first* (as presumed) ROMAN LONDON.

The simple circumstance of a cruciform interior, as to the main streets, is decidedly a Roman fashion, Celtick towns having no streets, or divisions, adapted to lines and angles; and it is the clue to guide the antiquary, where all remains have been lost, as at Withington near Cheltenham, where discolouration of the growing corn betrays the cruciform direction of the principal *viæ*.

That the Celts had an oppidum at London, of which Tower Hill was the Acropolis, we see no reason to dispute, although we annex no credit whatever to the embellishments of Geffrey of Monmouth. However, we have very little proof of mere Celtic antiquity beyond the denomination *Vetus Oppidum*, which, nevertheless, is conclusive, as to its being anterior to the Roman æra. There are, unfortunately, no more Celtic remains (unless it is London Stone); and our own opinion, and it is merely such, is, that the ancient *British* part ran from the river underneath St. Paul's in a northern direction, skirted by the Watling-street, which terminated at the Tower, the site, as we suppose, of the Celtic fortress, or *oppidum*, as Cæsar uses the term, in application to British posts, though it is only a corruption of the Greek Εππεδον from Επιπεδον, a city situated in a plain or flat country. In either sense, the word *oppidum* is favourable to the Celtic antiquity of London.

Upon examining the plans of Roman London, in Allen's London, vol. i. and Brayley's Londiniana, i. 47, we find that both these plans are taken from Stukeley. Knowing that author to be fanciful in other designs of Roman stations, and to have neglected the cruciform interior, the great *Viæ* forming the cross, the disposition of the *Strigæ* (parting the divisions in which the tents were pitched), the transverse or horizontal form of the compartments between the *Porta Prætoria* and the *Prætorium*, and the perpendicular or long form of those between the *Via Principalis* and the *Decuman Gate*, as well as other important matters, such as there being *no crooked* or *diagonal ways*, we determined to compare his plan of London with those in Hyginus (de Castris Romanorum, pp. 318, 320). The result was, that we could find no analogy whatever.

In the old plan of 1570, which was made nearly a century before the great Fire in 1666, there is but one street of double the breadth of any other, and equidistant, or nearly so, from the walls on the north, and the river on the south. It also runs west from St. Paul's to Aldgate east, in a straight line, without any interruption, by a curve, only by middle buildings, as by the *Prætorium* and *Quæstorium* in Roman camps. This one broad street is *Cheapside*, which proceeds from St. Paul's to Aldgate, and in the plan is not pieced as now into the Poultry, Cornhill, and Leadenhall-street. That street, therefore, and no other, could have been the *Via Prætoria*, which was, according to Hyginus (p. 61), 60 feet, according to Polybius, 50 feet broad; and to confirm this appropriation, Sir Christopher Wren (though he makes Watling-street, which could not possibly have been so, the *Via Prætoria*,) found a causeway eighteen feet deep below the pavement, upon which the present Cheapside proceeds.[y] (See Allen's London, page 20.) We therefore, upon these premises, do believe that Cheapside formed the *Via Prætoria*. This appellation was given to the way which led up to the Prætorium (Hygin. 61), and by what authority the term has been extended beyond the *Porta Prætoria* to Newgate-street, Snow-hill, and Holborn, we know not.

That the *Porta Prætoria* was situated at the end of Cheapside, between Foster-lane and the Old Change, is presumed, from the deviation of streets in various radiations at that point, to which all those ways seem to be directed. It is well known that numerous lanes and roads pointing to one spot are among the testimonies of a station, if there be other necessary circumstances.

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[y] We could state other proofs, from excavation.

The divisions of the streets transversely on the right and left of Cheapside answer to the situation of *Strigæ* in Hyginus. The Roman compartments must, however, be now subterraneous, and the names of the streets are only given, as presumed to be, partially at least, upon the lines of the *Strigæ*.

At Bow Church was a temple.—*Wren, &c.*

The Prætorium and its adjuncts seemingly occupied the whole space between the Poultry and the east end of Cornhill. The present diverging streets show that this part has been completely un-Romanized. The vicinity of the Prætorium is, however, proved by the discovery of Roman tesselated pavements and other remains at the Lothbury gate of the Bank, at St. Mary Woolnoth's Church, Lombard-street, in and near Birchin-lane, near Sherborne-lane, near the old Post Office, and along Lombard-street. These discoveries are noted in the diagram, but not in the precise spots (because these are not particularized in the Histories of London), only in contiguity, to show their vicinity to the Prætorium.

At the Mansion House, called in the plan of 1570 the *Stokes*, i. e. the Stocks Market, Stukeley has placed the *Forum*, which Sir Christopher Wren had previously posited at London-stone, near which were discovered tesselated pavements and extensive remains. The former site (the Mansion House) suits the usual situations of Capitols, or places where the citizens assembled for public business (as at Aldborough, Gloucester, &c. &c.); and the site of Guildhall, as being adjacent to Aldermanbury, indicates a Saxon origin, the residence of the officers of the Corporation, near their *Gild-hall*.[z]

The sites of *Fora* were not always uniform. There was a *Forum Utensilium* [i. e. in the sense of the word used by Livy and Cicero, *anything necessary for use*] between the two Quintain gates. Festus Pompeius says, "*Quintana* appellabatur *Porta* in castris post *Prætorium* ubi rerum utensilium forum foret" (*Hygin.* 76); and this situation coincides with Leadenhall market; for, though the *Quæstorium* was not always in the same part of the camp, yet the *Quæstorium* and *Forum* either adjoined each other, or were only separated by a small interval. Nevertheless, although in a consular camp [i. e. one equilaterally square, which that at London certainly was not], the *Quæstorium* was at the Decuman gate, yet in double camps [i. e. the parallelogram kind], the *Forum* was on one side of the *Prætorium*, the *Quæstorium* on the other, although the latter is placed behind the Prætorium in the plan in Hyginus (see p. 559). There *might* therefore have been a *Forum* on the site of the Mansion-house.

However this may be, it is plain that the Court-end (as we may so say) of Augusta Londinum lay between the Poultry and Grace-church and Bishopsgate-streets.

As to there having been *any* vallum or wall along the bank of the river, in the *original* Roman London, such a defence was deemed unnecessary, where there was a *munitio aquæ*. Virgil says,

"Æneadæ duri murorum in parte sinistrâ
Opposuere aciem, *nam dextera cingitur amni*."

Rivers or springs were essential to camps for obvious reasons; among others, says Leo Africanus, because the horses were accustomed to drink frequently (*Hygin.* 136).

Aldgate answered to the Decuman gate, Bishopsgate to the Porta Quintana sinistra, and Moorgate[a] to the Porta Principalis sinistra. The Porta Prætoria must have stood at the end of

[z] We are aware that the first notices of this fabric, as of others here mentioned, are not so remote; no more are they of nearly all the antiquities in distant æras. An Anglo-Saxon Gild at Aldgate occurs.

[a] We are aware that the first mention of this gate is in 1415.

Cheapside. These three gates, the Prætorian, Principalis, and Quintana, had three others respondent to them, making in the whole six. This peculiarity of six gates is a strong testimony of the large garrison and military importance of the primary "Augusta Londinum;" for Hyginus says (p. 76), that where armies were larger, and the camps longer, there were *six* gates, viz. the two Quintane, added to the other four. That the subsequent walls were built nearly as far as Cripplegate, upon the line of the first vallum, may be fairly inferred, from the *Via Prætoria*, or Cheapside, being equidistant from the walls and the river.

But these were not the only gates of the Roman æra, nor the ground above given the whole space within the interior of the walls. From Moorgate the wall was continued "behind Bethlem Hospital and Fore-street, to *Cripplegate.*" At a short distance further on, it turned southward by the back of Hart-street and Cripplegate Church-yard, and thence continuing between Monkwell and Castle-streets, led by the back of Barber-Surgeons' Hall and Noble-street, to Dolphin-court, opposite Oat-lane, where, turning westerly, it approached Aldersgate. Proceeding hence towards the south-west, it described a curve along the back of St. Botolph's Church-yard, Christ's Hospital, and Old *Newgate;* from which it continued southward to *Ludgate*, passing at the back of the College of Physicians, Warwick-square, Stationers' Hall, and the London Coffee House on Ludgate-hill. From Ludgate it proceeded westerly by Cock-court, to New Bridge-street, where turning to the south, it skirted the Fleet brook, to the Thames, near which it was guarded by another fort. The circuit of the whole line, according to Stowe's admeasurement, was two miles and one furlong. Another wall extended the whole distance along the banks of the Thames, between the two forts; but this, which measured one mile and about 120 yards, "was long since subverted," says Fitz-Stephen, who lived in the reign of Henry the Second, "by the fishful river, with his ebbing and flowing." The walls were defended at different distances by strong towers and bastions; the remains of three of which, of Roman masonry, were in Maitland's time to be seen in the vicinity of Houndsditch and Aldgate.

That all these works were subsequent additions in the time of Constantine, to primary Roman London, may be fairly inferred from the following circumstances. The circuitous and notched outline is anomalous to the regular form of Roman camps; and the discovery of the sepulchral memorial of Vivius Marcianus, near Ludgate, shows that the latter place stood only on a road, pointing to the camp, the Romans not being accustomed to bury within the towns, but on the sides of roads leading to them; and to support this hypothesis, it is observable that in the plan of 1666, Watling-street runs *direct* to Ludgate. It is presumptive also, that this part of London, from St. Paul's[b] to Fleet-market, east and west, and from Cripplegate to the river, north and south, was occupied by the Britons, distinct from the military garrison; for such a division of the residents was not unusual in our old Colonies and stations. Cripplegate is a further palpable anomaly to the customary form of Roman castrametation; and concerning Aldersgate, the following hypothesis is presumptive. All the Itineraries speak repeatedly of the stage of Verulam or St. Alban's: in the plan of 1570, the street after passing Aldersgate is called "the way to St. Alban's," and a Specula or Watch-tower, commanding a view of this road, was afterwards called the Burgh-Kenning or Barbican. By means of this outpost, no surprise of the garrison on that side could ensue. If, too, Watling-street passed through Ludgate, and the Verulam road through

[b] Sir Christopher Wren found Roman-British sepulchres in excavating the foundations of this Church.

Aldersgate, it may further be conjectured, that these were original British trackways to the subsequent station.

With the conversion of London into a Metropolitan city, its military characteristics were of course lost, as in other stations. Because the Romans have occasionally occupied the camps of other Nations, and modified them; and Vegetius, leaning to a Greek fashion, speaks with indifference of the form; Camps of various outline have been ascribed to the Nation under discussion. But Polybius positively says, *that there was always one simple plan of castrametation among the Romans, which they used in every time and place.*[c] That there might be no confusion, and that the soldier might have every thing fully known to him, the order observed in the disposition of camps and stations was every where the same, nor was the nature of the ground permitted to vary it. In camps of an equal square on every side the positions of the Prætorium and Quæstorium alone varied; but the oblong square, situate upon a river, or in a safe position, was, if possible, always preferred, the length exceeding the breadth by one third. Leo Africanus condemns round camps, because so the enemy could attack them in an united body, whereas the angles of the square form compelled a division of the assaulting forces into four bodies, and thus the power of the aggression was weakened. These angles were rounded, because, if acute, they were thought to weaken resistance against the enemy, and afforded him protection on the sides. As to the choice of ground, the following are the rules of Hyginus. Those situations have the first place which rise from the plain in a gentle eminence, in which position the Decuman gate should be placed on the highest spot, that the country below may lie under the camp. The Prætorian gate ought always to face the enemy. There ought to be a river or spring in some part of the position. Those defects which our ancestors called *novercæ* (mothers-in-law) ought always to be avoided; such as a hill commanding the camp, by which the enemy can descend in attack, or see what is done in the camp; or a wood, where the enemy can lie in ambush; or ravines, or vallies, by which they can steal unawares on the camp; or such a situation of the camp that it can be suddenly flooded from the river. A plain, as convenient for watering, foraging, &c. was, except in danger, preferred to hills and mountains. Double trenches were only thrown up under pressure, and in a rocky and sandy soil the vallum was wider.[d] In the time of Cæsar the vallum was in general twelve feet, and the foss twenty-two feet. Hyginus says, eight feet broad and six high was sufficient; and from these particulars opinions may be formed of the dates of Roman Camps. In the decline of the Empire the vallum was lower and slighter. Vegetius directs it to be three feet high above ground, and under great power of the enemy four feet. Such a slight camp appears at Frocester, in Gloucestershire, but it is very rare; and the general appearance of Roman camps in this country with high valla show that they were chiefly made between the invasion of Cæsar and the time of Agricola. The vallum was made by cutting the turf, not arbitrarily, but in the form and fashion of Roman bricks, and piling them upon each other. Even stones, stakes, and raw bricks, have been used.[e]

The Prætorium was always placed in the spot most proper to overlook the whole camp, and in the middle of a square, every side of which was 100 feet distance from that tent; and those of the general's guards were placed at the four corners of it.[f]

Every tent occupied a square of ten feet, and eight or ten men slept in one upon the ground, in beds of straw or

[c] Ενος υπαρχοντος παρ' αυτοις θεωρηματος απλου περι τας παρεμβολας ω χρωνται προς παντα καιρον και τοπον. Apud Hyginum, p. 145.

[d] Hygin. 82, 121, 129, 130, 133, 135, 136, 139, and *in fine*. [e] Cæs. Bell. Gall. ii. 5, 30. Hygin. 125, 126. [f] Enc.

grass. A brazen dish, a wooden cup, and a spit, were (strictly speaking) all the utensils permitted, water being often fetched in the helmets. The commanders in chief themselves were, according to strict discipline, allowed nothing of silver but a patera and salt-seller. Every soldier had a bag for his victuals, and every tent a quern, or corn handmill. They ate twice a day, and that by signal, the whole army on tables of turf; the ancient custom being to do this either standing or walking. The general always dined in publick. [This according to discipline.] The arms, swords excepted, were laid up in a tent. Sometimes they were reclined against a rail before each tent, in uniform order. Regular guards were mounted; the *Legati* and others going their rounds; and the sentries had, in very obscure nights, a kind of dark-lantern, covered on three sides with a black skin, on one with a white one. *Tesseræ* (described p. 387,) containing the countersign of the night, were delivered to the guard, and other arrangements made, not disgracing that wise people.[g]

Tumuli, says Dr. Clarke, were raised by the Romans in their camps and citadels; certainly for reconnoissance; but in stations were used also for publick business, and very anciently, in Magna Grecia, according to tradition, for gymnastick games [h] [of which before under *Barrows*, p. 551.] Roman camps sometimes occur with double valla. *This* number of ramparts was *never* exceeded,[i] and wherever they are found it implies that the troops were hardly pressed,[k] or not sufficient for the enemy's force. Cæsar gives the reason of their construction. The inner vallum was fortified with wooden towers, and communicated with the outer vallum by bridges. Thus the soldiers on the latter were covered and protected by those on the former, and the assailants were exposed to a double discharge of missiles. Besides, such camps, from the superior strength of the works, could also be safely occupied by an inferior force.[l] Of course, camps with MORE than TWO valla are *not* Roman; at least, were not originally so.

ANGLO-SAXON CAMPS. Strutt's account is as follows. These camps were in some instances raised the whole surface of the station, beyond the common level, in the shape of a keep or low flat hill; and this keep, instead of banks of earth, was surrounded with a strong thick wall, where were built the stations for soldiers, &c. Round the whole was a deep broad ditch, encompassed with a vallum of earth, on which was built an exterior wall, turreted after the Roman manner. Mount Caburn, near Lewes, presents a most perfect specimen of an Anglo-Saxon Camp. It is circular, is small, and has double trenches. The outer vallum is broad and deep, the inner one is of less dimensions, and the rampart within rises extremely high and strong: a Saxon characteristick.[m] A camp of Alfred, made about 892, consists of a hill, somewhat elevated, in the form of an irregular oval, whose largest diameter is little more than eighty yards, and the shortest seventy-four. This hill is surrounded by a broad ditch, about twenty yards over; and on the outside is the evident appearance of the vallum. As Athelstan conquered the western part of Devonshire, by driving the Cornish, who had occupied it after the Roman evacuation of Britain, beyond the Tamar, I presume, that the Plate (*see p.* 556,) will show that Strutt is correct, because the plan is similar to Denbury Down (*fig.* 6), thought to be Athelstan's camp, which is very near Milberdown (*fig.* 7)—the Camp, as I

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[g] Notæ in Hygin. 4, 196, 197, cap. X. et alibi. Quinctilian (Decl. iii. de milite.) describes the appearance of a Roman Camp, under guard. Some kept watch armed; others defended the gates; a third set leaning on their shields, and taking their food standing, surrounded the vallum and ditches. —The whole of the notes to Hyginus are instructive and interesting.

[h] Clarke, viii. 9. Fosbroke's Gloucester, 125.

[i] Hygin. p. 121. [k] Ibid.

[l] Cæs. Bell. Gall. L. viii. c. 8, 9, p. 166, ed. Mattaire. [m] Horsfield's Lewes, 33.

think, of the Cornish or Romanized Britons; as it shows the Roman improvement and regularity grafted on the ancient triple ramparted British camp. I mean to say that, in my opinion, such *triple*-ramparted parallelograms are Roman-British camps, and that the *third* vallum distinguishes them from Roman, *because* the Romans, according to the Annotators on Hyginus, did not exceed *two* trenches. Henry of Huntingdon justifies the inference; for he points out adoption of the Roman tacticks by the Britons in certain actions with the Saxons.[m] Strutt adds, that the width of the ditches in Saxon camps distinguishes them from Roman.[n] See FORTS, p. 570.

These (*figs.* 6, 7), from the peculiarity of their form, appear to have been original Anglo-Saxon works. Those hereafter mentioned were probably British or Roman modified or altered; for both Danes and Saxons occupied such camps.[o] Badbury, near Winbourn, in Dorsetshire, an undoubted position of Edward the Elder, was originally a British work; and Barksbury, near Andover, nearly square, with a single vallum, occupied by Canute, is Roman. In Cissbury, ascribed to Cissa (which Spelman or Hearne makes *Danish)*, where also are triple ramparts, British remains have been found prior to the Saxon æra; nor are Bury Blunsden, Barbury, and Castlecomb, of any other character than British and Roman-British. High valla and deep ditches (why, I know not) are ascribed to the Saxons.[p]

DANISH CAMPS. A single vallum round the top of an eminence, like Clay Hill, engraved by Sir R. C. Hoare [i. p. 55], the *Danorum veteres fossæ* of Warton, in his *Mons Catharinæ*, has been said to denote the camps of these pirates. In Spelman's Life of Alfred, it is said that their camps were always round, and generally fixed upon a precipitous hill, adjacent to a river, to which they made a covered way for watering; and, if it was a place distant from a stream, made pits to collect rain-water. They had only one entrance.[q] But promontories were favourite positions of this people; and in these they appear only to have thrown a vallum with one entrance across the *isthmus*, for such is the *Danwerc*.[r] The people of every country, in the time of Edward the Elder, destroyed their fortified places, because they plundered from them, stopped the roads, robbed the merchants, and committed other outrages. Thus John Wallingford; who says, that from the times of Swain, Inguar, and Hubba, they fixed themselves in different promontories, and places fit for fortifications, which they fortified very well; and among others, he says, was destroyed their *best* fortification in Mercia, viz. *Wistoche*.[s] Bratton fortress, in Wilts (*see the Plate, p.* 556, *fig.* 8,) one of their most certain positions, is of the form of a harp, with a broader bottom. It is situated on the boldest point of a ridge of hills. It is double trenched, with outworks to each entrance. These entrances are still used as a thoroughfare for the road to Bratton. There is a watering-place in the adjacent valley.[t] See p. 105.

ENGLISH CAMPS. The commander in chief was lodged in the centre, with a powerful guard. They were fortified with cannon, carts, and fosses, so that there was no entrance but at places appointed for the purpose; and this security was, it seems, further intended to prevent the escape of the horses. Lord Surrey, speaking of the loss of

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[m] L. ii. Scriptor. p. Bed. fol. 180, 181, ed. 1596. [n] Horda, i. 24, &c. Chron. of Engl. i. 319. [o] Castle-combe, in Wilts, engraved by Sir R. C. Hoare (ii. pl. xvi. p. 101), in plan has strong assimilations to Tyryns, though ascribed by Sir Richard to the Saxons.

[p] Hoare's Anc. Wilts. i. 17, 18; ii. 14, 39, 41, 101. Nicholson's Cambr. Trav. 598. Asser Menevensis, speaking of the March of Alfred, says, "*Castri metati sunt* una nocte—Rex inde Castra *commovens*." It is impossible to tell from such phrases whether earthworks were thrown up or not. See XV. Scriptores, 167.

[q] Spelmanni Vit. Alfredi, by Hearne, p. 58. [r] Monum. Danic. 55, 56. [s] XV. Scriptor. 538, 539. [t] Anc. Wilts, i. 55—64.

eight hundred horses, ascribes it "to folly in Lord Dacre, for not lying within the campe."[u] The plans in Garrard's Art of Warre[x] are uniformly square, but protected with lines, like fortifications, in salient angles, &c. The camps were in squares or parallelograms, mostly the latter, and divided into compartments; latterly with an entrenchment in front, the space between being called the alarm-place. The soldiers in general lodged in huts. The captains' tents used to be at the head of their companies, but about the reign of Charles I. were moved to the rear.[y]

Canals. The history of all the canals of the Classical Ancients is given in a professed tract by De La Lande. Some authorities state the Romans to have made a canal (the Cardike), a little below Peterborough, as far as the river Witham; and many coins, &c. of Domitian have been found on its banks. The towing of the Romans was, as now, by a rope from the top of the mast. Locks were known in the canals of Upper Egypt, from ancient models. They were introduced here from Flanders in 1652.[z]

Caverns. Caves were the first habitations, the earliest temples, and places under the protection of nymphs. When overshadowed with leaves, they were worshipped by travellers. Of Druidical and Habitation-caves, see before, pp. 69, 101. Druids used caves in the instruction of youth;[a] and these caves are described from existing remains in Chap. XVI.

Cavern-temples. These properly belong to the worship of Mithra, because the eye of day was nocturnally obscured.[b] At Revesby, in Lincolnshire, are earthworks supposed to have been Celtick temples and places of sepulture. New Grange and Anna Clough Mullen, in Ireland, are distinguished specimens. Externally they are cairns, or tumuli, but contain within apartments. The area of that at New Grange resembles the upper part of a cross, as the avenue does the stem. There are three recesses, one facing the avenue, or gallery, and one on each side. In the one on the right is a large stone vase, which Antiquaries have denominated a Rock-bason. Within the excavated part of this large bason are two circular cavities alongside of each other, about the size of a child's head. Several also of the rude stones composing this recess are decorated with a variety of devices, circular, zig-zag, and diamond shape. Some of this latter pattern seem to be of superior workmanship, the squares being indented. Many of the stones on each side of the adit have smaller rude marks upon them, and one of them has spiral zig-zags. The construction of the dome demands notice. The avenue or gallery leading to the area is formed by large upright stones, pitched perpendicularly in a row on each side; and thus they support the flat stones which form the roof. This covering rises gradually till it reaches the dome, which is not (like our modern cupolas) formed by keystones converging to a centre, but, after the manner of our staircases, each huge stone projects a little beyond that underneath it. A large flat stone at top makes the cove of it entire. The tallest of the stones, forming the adit to the sacellum, is seven feet six inches high; its companion on the opposite side about seven feet. The outward surface of the rock-bason is about three feet six inches high, and three feet two inches deep. Thus Sir R. C. Hoare, who ascribes it to the Celtic or Belgic tribes. General Vallancey makes it Druidical. Governor Pownall, Danish. Ledwich ascribes to it the date of 853. Dr. Molyneux says, that two entire skeletons, not burnt,

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[u] Ellis's Orig. Letters, i. 215, 217. [x] b. l. 1596.

[y] To have a clear idea of these camps the reader is recommended to consult the wood cuts in Garrard, pp. 170, 269, &c.; Crusoe's Art Militaire; and Grose's Milit. Antiquities. [z] Enc. Pownall's Prov. Rom. p. 27. Du Cange, *v.* Dromones. Denon, i. 791. Engl. ed. Manning's Surrey, i. 134. [a] Enc. Apul. ii. 211. Borlase, 13. [b] Archæol. xix. 100.

were found on the floor in the cave, when it was first opened; and that cistvaens, or tabernacles, were also found.[c] The second cavern-temple discovered at Anna Clough Mullen consists of a semicircular vestibule to a series of chambers one behind another, in number four, of an oblong square form, each smaller than the preceding one.[d]

Skeletons having been found in these caverns, they may be, in the main, considered as *mausolea;* but there is a possible connection of the subject with a part of the Celtick superstition which has not been noticed. The Celts placed the residence of the Manes in Great Britain, or its adjacent isles, and Procopius tells a curious legend of the Continental ghosts being boated over at night to these places. From hence came the fiction of Patrick's Purgatory being the entrance of Hell, or Hades. According to General Vallancey, there was one Patrick's Purgatory in Lough Dare, and another in Cruach Agalla.[e]

Causeway. A very common Roman work. Severus is said to have thrown Causeways across our marshes. Among us they were made of wood, sand, and stones, or paved.[f]

Cippus. A round or square column, without a capital, placed upon a base, and used, 1. with inscriptions for milestones;—2. for boundaries, or memorials of remarkable events;—3. with epitaphs, to mark a burial-place. These cippi were commonly placed on the borders of frequented roads. They fixed them at the extremity of a square, or oblong square spot, destined for the place of interment, so that no other person could divest them of it, or alter the purpose.[g] So late as the 16th century, an unhewn column, called King's Stone, was erected to mark the spot where James King of Scotland fell in battle.[h] They have been often mistaken for altars, because they are sometimes hollow at top, and pierced for the libations to run through the hole into an urn placed below. 4. The *Cippus Pomœrii* was the land-mark which fixed the limits of a town. When they traced the circuit with a plough they put *cippi* from space to space, upon which they at first offered sacrifices, then built towers.[i]

Circles, religious, &c. Rowlands calls the Cirque a place of judicature,[k] an appropriation, in his meaning, distinct from stone circles, and confuted by Homer. The description of a religious circle (a mere earthwork) by Sir R. C. Hoare, is that of a small area with a slight vallum and ditch, probably of civil or religious use, and adopted in countries where there were no large stones to form a stone circle.[l] The ditch *inside* the vallum, and entrance from the East, in general distinguish these circles from fortresses; but the position of the fosse furnishes some important inferences. Stonehenge is *supposed* to be of different æras; the original circle being ascribed to the Celtick tribes, and the grand circle of Trilithons to the Belgæ, after they had driven away the Celts.(?) At Marden and Abury the fosse is very deep, and within the vallum; at Stonehenge the vallum is very slight, and, as in works raised for defence, has the fosse on the outside.[m] From the ditch inside the vallum, as distinguishing these works from fortifications, the idea of Aubrey has a reasonable foundation. The Trilithons occur at Mycenæ, Telmessus, and among the Goths. Nothing ought to be inferred from them with regard to distinction of Celts and Belgæ. According to the rules in heathen temples, the respective circles within each other may analogically be referred to the proper places for per-

[c] Hoare's Irish Tour, 253. Ledwich's Irel. p. 46, and pl. 2. Gough's Camd. iii. pl. xlvi. Archæol. ii. 236—275.

[d] Archæol. xv. pl. xlvii. p. 409. [e] Enc. *v.* Celtes. Coll. Reb. Hyb. ix. lxxiii. [f] Hist. August. iii. 536. Script. p. Bed. 510, ed. 1596. XV. Scriptor. 385. Dec. Scriptor. 1175. [g] See Hor. Sat. viii. 12. They had commonly these sigles, Θ. K. *θεοις καταχθονιοις,* D. M. &c. as in p. 91.

[h] Ellis's Lett. Engl. Hist. i. 92. [i] Enc. [k] Mona Antiq. 92. [l] Anc. Wilts, i. 18. [m] Id. ii. 32, 60, 117.

sons of different ranks; and, as to the external earthen circle, it seems to refer to the Deasuil, or walk three times round the circle, an indispensable undoubted part of Druidical worship. The ditch is not, however, always within the vallum.[p] Sir R. C. Hoare further observes, these religious circles are inclosed by a slight vallum of earth, some having an entrance and others none. They are also placed on elevated ground, and in commanding situations. In exploring their area we dug up black earth with the fragments of bones, probably the victims of sacrifice. They are generally found to be placed near some British settlement, and in some instances within it, and forming a part thereof, as in modern days the church is considered as a feature of the village.[q] Between Everley and Pewsey are two of these circles, connected with each other by a hollow way.[r] Very possibly these circles were the site of sacred groves.

Cursus. This resemblance of a *Circus*, more correctly of a *Stadium*, Sir R. C. Hoare thinks to have been introduced by the Romans; but it is far earlier. In Mr. Hodgson's Letters from N. America is a Cursus, or oblong work, very narrow, rounded at the ends; above it at one end a mound or tumulus, which commands a view of the whole. It is on the banks of the Ohio; is precisely of the same form, and was the evident ancestor of the Greek stadium.[s] That at Stonehenge is a narrow oblong, rounded at both ends.[t] Pelloutier says that the exercises of the Celts were entirely military.[u] The Gauls were fond of chariot-races, and other gymnastics.[v] Stukeley finds these hippodromes at Stonehenge, near Leicester, near Dorchester, near Royston, and by Penrith, in Cumberland.

Devil's Wall, unde Devil's Dyke, is indicative of fortification lines. For the term Devil's Wall is applied to one of the Romans[x] upon the left bank of the Danube.

Disgwlfa. A small eminence, fortified by an entrenchment, adjacent to British camps, for the station of a guard of observation, or watch.[y]

Earthworks. Sir R. C. Hoare notices an earthwork consisting of an elevated keep, and an oblong outwork, unlike any of the camps, but similar to many in Wales.[z] This is very much in the Saxon style before noted. Between Southley Wood and the road to Heytesbury is a small oval earthwork, resembling an amphitheatre in miniature. It is approached by a small elevated ridge or causeway; and is encompassed without by a natural-formed vallum, from which there is a descent through a ditch to the inner work, which rises above the ditch, and presents a level area containing less than half an acre.[a] What the theatre was among the Britons may be conceived from the *Guary Miracles* and rude sports of the Cornish, *in earthen basins, like cock-pits;* and the *Synewealt Wafung Stede* of the Anglo-Saxons, or round theatres, were probably similar. A singular earthwork near Banwell, Wilts, of an oblong square, very small, with a cross of earth in the centre, appears to have been a *castellum*, or outpost, of the Romans, as it adjoins one of their roads,[b] possibly made to protect a well in the centre. The most curious earthwork of all is the *Tynwald* in the Isle of Man, a round hill of earth cut into terraces, and ascended by steps of earth like a staircase, on one side. (See *the Plate, p.* 566, *fig.* 10.) Here the Lord or King of Man was crowned. He sat in a chair of state with his face to the east, towards a chapel, where prayers and a sermon were made on the occasion. His Barons, *viz.* the Bishop and Abbot, with the rest in their degrees, sat beside him. His beneficed men, coun-

[p] Anc. Wilts, ii. 10. [q] Id. ii. 108. [r] Id. i. 191.

[s] Hodgson's Letters from N. America, Frontisp. vol. i. from the Archæologia Americana.

[t] Anc. Wilts, i. 171. [u] Mem. de Celtes, l. ii. c. i. l. iv. vol. ii. 194. [v] Univ. Hist. xviii. 621—631.

[x] See Archæologia Æliana, pp. 225, 226.

[y] Nicholson's Cambr. Travell. 198.

[z] Anc. Wilts, i. 38. [a] Id. i. 50.

[b] Id. ii. 43.

sellors, and deemsters, were before him; his gentry and yeomanry were in the third degree. The commons stood without the circle, with three clerks in surplices. The entrance into the area had stone jambs, covered with transverse imposts, like those at Stonehenge.[c] Grose calls these terraced barrows Danish mounts. It appears, however, that on an eminence called Borough Hill, within the Roman station of *Isurium* (Aldborough), the inhabitants assembled on public business.[d]

Forts. The Trajan column exhibits embrazures, epaulemens, and merlons, but higher than ours, on account of the timber-work of the engines. The Roman *Præsidia* were of two kinds; one generally situate on the banks of large rivers, which served for boundaries; the other were garrisoned and walled towns.[e] Of the British forts annexed to their settlements mention has been before made under Camps, p. 555. Newton Castle, near Sturminster, Dorsetshire, is an undoubted Anglo-Saxon fortress; for it is mentioned by name as given to Glastonbury Abbey by Edmund Ironside.[f] It is of the form of a D, situated on a lofty hill, surrounded by a high vallum and deep ditch, except on the side of the precipice. On the centre of the top is a small keep. It was joined to the town by a stone bridge.[g] Other fortifications of the Anglo-Saxons certainly consisted of mounts; for that is the characteristick of the fortress of Athelney, made by Alfred, and of Towcester, by Edward the Elder; Stafford, built by his sister Elfleda in 913, was a square tower of stone on a high mount of earth.[h] It is observable that where the Britons threw up ditches and ramparts, the Anglo-Saxons instead, where the ground was elevated, cut it into terraces. Coningarth, *i. e.* the King's enclosure, is an eminence near Scriven, in Yorkshire. This piece of ground is about 600 yards long and 200 broad, nearly encompassed on three sides by a precipice; and on the remaining part the want of the precipice has been supplied by various terraces cut on the side of the hill, rising above each other, —a mode of fortification very common amongst the Northern Nations of antiquity.[i] Warwick, built by Elfleda in 913, is another terraced mount; but terraces are not to be ascribed exclusively to this nation. At Glenroy Lochaber are terraces on the sides of hills. Tradition ascribes them to the chace, as made after the spots were cleared of woods, in lines, to tempt the game into open paths within reach of the hunters. Mr. Gordon found eighteen such terraces, regularly raised above one another, fifteen or twenty feet broad, for a mile on the side of a hill in Tweedale, near a village (*Romana*), and two small Roman camps.[k] Some are ascribed merely to agricultural purposes. A peculiar kind of forts, called *Vitrified Forts*, ascribed by Smith and others to the Druids, occur at Dunrobin, Knockfarrel, and other places in Scotland. We are told that they were constructed by collecting iron ore on the spot, and making a fire upon and about it, when laid upon the ramparts. Antiquaries have differed about them;[l] but in Appian's History of the Mithridatic Wars, Mr. Williams finds, what he thinks the real origin, at all events it is the best solution, under the presumption that on the summits of the remarkable hills in the East these vitrified forts may be found; and that they were connected with the known Druidical Bonfires.

"Mithridates (says Appian) offered a sacrifice, after the manner of his ancestors, to Jupiter Statius, having heaped upon a lofty hill a loftier pile of wood. The kings themselves carry the first pieces of wood to the pile. They form another pile circular and

[c] See it engraved, Grose, viii. 161. An account in Gough's Camden, iii. 700, 701. [d] Hist. of Knaresborough, 315. [e] Enc. Of Grecian Fortresses before, Ch. I. p. 7. [f] Dugd. Monast. i. 10. This town is also mentioned in Alfred's will. [g] Gough's Camd. [h] See before, p. 104, and Stukeley's Itiner. i. 41; ii. 23.

[i] Hist. of Knaresborough, 153. [k] Gough's Camd. iii. 434. [l] Archæolog. v. 257, &c.

lower down. On the upper they place honey, milk, wine, and oil, with every species of incense on the lower; or on the one in the plain a banquet is spread for the refreshment of the spectators. They then set fire to the pile. The Persian kings have a similar sacrifice at Pasargada; and the blazing pile, on account of its magnitude, becomes visible to sailors at a distance of 1,000 stadia; and they say, that it is impossible to approach the spot for several days on account of the heat of the atmosphere."

That the stones were vitrified on the spot by an intense heat is a just inference, and Mr. Williams (as follows) finds an allusion, very probable, to *Baalism*.

"Is it too much to suppose that when Elijah challenged the priests of Baal to meet him on Mount Carmel, he did it because it was their own high place, their favourite spot for kindling their religious pile, and making its reflection in the heavens visible from the borders of Egypt to the city of Tyre? According to the Scriptures, their altar was already made. My own firm conviction is, that the Prophet intended to defeat them by an appeal to the very element of which they professed themselves worshippers."[m]

In the Middle Ages fortifications were made by great baskets filled with earth and stones; paling; hurdles; dead bodies of animals; wine-casks filled with stones, as substitutes for paling; ditches and paling; plain boards only; double ditches; *bastiles*, *i. e.* fabricks of ten feet thick, with towers, furnished with provisions, arms, engines, &c.; and made of wood, upon sea, to act as floating batteries; earthen bastions; blockhouses, sometimes built in such situations that none could enter harbours to reinforce or revictual them.[n] To protect gates from being forced, faggots, beams, and casks filled with earth and stones, were used to close the entrance; and pallisades, and a vast quantity of thorns and brambles, were put in the front of walls, to prevent the men-at-arms passing through.[o] Froisart describes redoubts made of wood, very strong and well built, capable of holding about 1000 men.[p] Of fortifications of the fourteenth century we have a fine specimen in the outworks of Caerphilly. They are of great extent, and consist, on the North-west side, of the old moat, of a pentagon entrenchment of earth, with circular bastions at the angles; and further North-west, and only divided by another moat, is a large triangular field, moated round with a circular mount at each corner. The works that lie to the North-east have a moat of a modern fashion before them. The gate on this side seems more recent, and does not run parallel with the inner gate and Eastern drawbridge. The castle was besieged in 1326. These works were then probably raised.[q] Evrard of Bois le Duc, who served under Henry IV. of France, is the first person known to have published a system of fortification. In Cromwell's time works were set with a quickset hedge [against cavalry]. Capt. Crusoe gives us the different kinds in use in the seventeenth century; and Anthony Deville, who served under Louis XIII. was the author of the French method before Vauban.[r]

Gwlfa, same as Disgwlfa, p. 569.

Harbours. The Celtic method of guarding a harbour was by throwing a semi-circular encampment commanding the mouth of it, as at Newhaven, in Sussex, and *Portskewit* or *Sudbroke* near Chepstow.

Hiding Pits of the Britons. These were made for concealing persons, stores, and treasures. They were large enough to hold one person in a sitting

[m] Williams's Geography of Ancient Asia, p. 72.

[n] Du Cange, *v.* Cophanus, Freciare palos, Hardere. Dec. Scriptor. 1176, 1260, 2561, 2612, 2621, 2677, 2693.

[o] Gemeticens. c. xvi. p. 617. Antiq. Repert. i. 223. Froiss. iv. 227.

[p] v. 202.

[q] Gough's Camd. ii. 423. Grose, vii. 65, &c.

[r] Grose's Milit. Antiq. ii. 192, 193. Coll. Reb. Hybern. N° i. p. 87. Crusoe's Art Militaire, &c.

posture; the top was covered with a broad stone, and that again with earth. (Ch. XV.) Thus Mr. King. *Penpits* (which Sir R. C. Hoare thinks to have been such, but it is far from clear), are in form like an inverted cone, and are very unequal in their dimensions. In some instances we see double pits divided by a slight partition of earth, and the soil in which they are dug is of so dry a nature that no water has been ever known to stagnate in them.[s]

Hill Castles. This term is applied to *Chun Castle* and *Castle An Dinas* in Cornwall, palpably British Forts and archetypes of their Keeps, as shown in the plate of Castellation. Take a crown piece, put upon it a half crown, over that a shilling, and you have the *simple* plan. The outer wall is of Cyclopean masonry, and the intervallum between that and the inner circle forms a terrace, by means of which the walls could be manned. The outer entrance is not opposite that of the interior, but flanked by a cross wall to obstruct advances, and there are other cross walls, to form compartments, and limit occupation, if an aggressor had successfully made a lodgment, to that confined spot. In the centre of *An Dinas* is a star, with salient angles, like a citadel, inclosing a round well. All round the *inner wall* stood the circular houses, and thus left the area within open. The forms of these forts are all circular, because they are on the tops of hills; and salient angles are ancient,[t] for they occur at Messene, built under the orders of Epaminondas.[u]

Horses cut in Turf. See Red Horse, p. 576.

Hundred Courts, were to be held on account of security in fortified places; and that of a Hundred in Gloucestershire was held in the Roman Camp of Salmonsbury. In Scotland, the place of assemblage was called the *Parle Hill*, a hill generally fortified with a vallum, and situate with a champain around, lest persons should be exposed to danger, and the privilege of asylum was granted to the hill. The *Tinwald* and *Gorseddau* (see Earthworks, p. 569, and Gorseddau, Ch. XV.) were of this kind. Deeds were read over in these Courts for the sake of evidence; but by statute 14 Edward III. the jurisdiction, particular franchises excepted, was transferred to the County Courts. Whether Hundreds originated with Alfred, by being borrowed from Germany or not, it is certain that they are mentioned in the Salick Law.[x] The famous police system of that pattern sovereign was borrowed from or copied in the East; for Colonel Leake says, "The thieves would never have been caught, if the Pasha had not adopted the mode of making the villages, adjacent to their haunts, responsible for their spoliations."[y]

Hypogæa. After the Greeks ceased to burn the dead, they made arched vaults under ground, one for each corpse, which they called *Hypogæa*. Those of the early Romans were level with the ground, and from containing only urns, not so deep as the Greek; but afterwards they had many apartments with niches for the urns, painted, ceiled, &c. &c. See p. 90.

Kiln. At Caster, co. Norfolk, has been discovered a kiln for baking pottery, called Roman, with some urns, actually placed in it, as if for burning. The furnace holes, of the shape of a Gothic arch, were filled in the lower part with burnt earth of a red colour, and in the upper part with peat. In form it was a regular oval of 6 feet 4 inches long, and 4 feet 6 inches broad.[z]

Labyrinth. Maze. There were four labyrinths, the Egyptian, the Cretan (built upon the Egyptian model), a third at Lemnos, and a fourth in Italy, made by Porsenna, King of Etruria, for his tomb.[a] The Egyptian was de-

[s] Munim. Antiq. i. 49. Anc. Wilts, i. 136.

[t] From the plates in Archæologia, xxii. pl. xxix. xxx. and the Military Illustrations in Col. Leake's Morea.

[u] Leake, i. 376.

[x] Du Cange, *v.* Parle-hill. Trusty. Spelm. Archæologus, 366.

[y] Leake's Morea, ii. 505.

[z] Archæologia, xxii. pl. xxxvi. p. 413.

[a] At a quarter of a league from one of the pyra-

molished between the reigns of Augustus and Titus. Lucos, Fourmont, Sicard, and Pococke, have mistaken for it a temple probably of Serapis, at the castle of Caron, and neither plans nor descriptions can convey precise ideas of its probable form. Thus Pauw, Strabo, Herodotus, and Ptolemy place the labyrinth by the City of Arsinoë, on the Lybian side, on the banks of the Lake Mœris. At Casr Caron (Q.? if it be the *Caron* of Pauw?) Savary finds a large edifice with a half-demolished portico, filled with trunks of columns, &c. and staircases, leading to subterraneous passages, as well as long cells, where the sacred crocodiles were fed. This, he says, *must* be the labyrinth. A labyrinth on coins is the symbol of Crete in general, and of Cnossus in particular. Montfaucon has engraved this, which is square; also another, which is oval, with the Minotaur in the centre. In short, these sorts of labyrinths seem to have originated in Egyptian souterreins, made thus to deter persons from violating the tombs, through the difficulty and danger of finding the way out of them.[b] Pollux mentions a labyrinth around an altar of Apollo. (See DANCING.) Pliny mentions the custom of boys making mazes for their play; and Stukeley says, a round work formed into a labyrinth at Aukborough (the *Aquis* of the Romans in Ravennas) is called Julian's Bower. They are very common. What generally appears at present is no more than a circular work made of banks of earth, or paths (as on Catharine Hill, near Winchester) in the fashion of a maze, or labyrinth, and the boys to this day divert themselves with running in it one after another, the first leading them by many windings quite through and back again. Stukeley supposes that it is called Julian from Iulus, and the Trojan games in Virgil. One at Wickdown Hill, Wilts, has the appearance of a large barrow surrounded by circles within circles.[c] The labyrinth formed by yew hedges, as at Trinity College, Oxford, occurs in Montfaucon.

LAWSTONES. This term is often applied to barrows, heaps of stones, &c. intended for sepulchres.[d]

LEABA NA FEINE. The huge piles of stones erected from time immemorial in several parts of Ireland, with immense coverings, raised in due order, are doubtless of Pagan times. Some think them Druidical altars. They have the generical name of *Leaba na Feinè*. These words signify the beds of the *Phœni*, or Carthaginians. The Irish warriors of ancient times are called *Feine*, or *Feing*: and Feinig at this day signifies, for this reason, any brave man.[e]

LOGGAN. See MAEN SIGL, under CH. XVI.

MAEN-HIR. MEINI-HIRION. MEINIGWYR. A pillar of memorial. "And Jacob rose up early in the morning, and took the stone that he had used for a pillow, and set it up for a pillar, and poured oil upon the top of it." And again: "Jacob set up a pillar upon her grave," &c. They are large stone pillars set upright; sometimes two or more adjacent.[f]

The word MAEN HIR is formed from the Celtick word *Maen* a stone, and *Hir* long, and *long stone* is still the name of one standing in the parish of St. Briavel's, Gloucestershire. Most of them may be regarded as trophies raised over the remains of illustrious personages, and as such they are mentioned by Homer,[g] and Olaus Magnus, &c. They also served as memorials of victories, and were raised on the very spots where warriors fell in battle and

mids of Sakkarah, M. Caillaud discovered a *hypogeum* sacred to Apis, where he found *in a kind of labyrinth*, several bulls embalmed and preserved like mummies. Gent. Mag. for 1820, p. 347.

[b] Enc. Savary's Egypt, i. 492. Montf. l. pl. 9, 17. ed. Humphreys.

[c] Plin. xxxvi. 13. Hoare's Anc. Wilts. i. 231. Stukeley's Itin. i. 97. Gough has engraved two: Camd. ii. pl. ix. f. 1, 2. Henry, Abbot of Clarevall, alludes to such mazes in Hoveden, sub. ann. 1178.

[d] Archæolog. i. 316. [e] Coll. Reb. Hybern, ii. 61. [f] Anc. Wilts, ii. 114. Nicholson's Camb. Trav. 70, 1049.

[g] Τυμβον χευαντες καιστηλην ερυσαντες. Odys. l. 12. v. 14.

were buried.[h] A very fine specimen occurs at Treleck, in Monmouthshire. Harold fought here one of his successful battles against the Welsh, and upon the site of the battle are three of these stones erected on the spots, where three chieftains are presumed to have fallen; not far off is a *Polyandrium*, such as is now seen on the plain of Marathon, raised for the interment of the dead at large; tradition says originally formed of the bodies.

Others were subjects of religious worship, the Bethels of Jacob,[i] forbidden by Moses,[k] and mentioned by Minucius Felix, Arnobius, Clemens of Alexandria, and our own Saxon Laws,[l] as worshipped, anointed with oil,[m] and dressed with crowns. It is difficult to distinguish these from the sepulchral kind.[m] It is, however, clear that under the name of *Hoar-stones*, presumed from the Celtic *Harz*, a boundary, very many of them were limitary stones, a fashion still retained in the divisions of parishes, woods, fields, &c.[o] See CIPPUS.

MONTJOYE. The Classical Ancients erected heaps of stones, which they called *Thermulæ*, in cross ways, and every traveller augmented it by adding a stone. This term, "Mount of the Joy of God," was certainly the denomination of some heaps of stones; and also, of little hills where Saints had suffered martyrdom. Heaps of stones, on which crosses were erected, were laid together by pilgrims when they came within view of the end of their journey, and were called *Montjoyes*.[p] See CAIRN, p. 554.

MOTES, in Scotland, are mounds of earth, thrown up into a sort of hemispherical form; and commonly some stones are placed on end around the base. They are supposed to have been Courts of Justice.[q]

MOUNT IN CASTLES. John de Colle Medio, who wrote in 1139, mentions it as the custom of the wealthy in every country to heap up a bulwark of earth of the highest possible altitude, and to dig around it a deep and wide ditch. The brow of the mount was surrounded by a very strong wooden paling, instead of a wall. He then adds some usual things in castle-building, and ends with observing, that there was to be no entrance to the town or village but over a bridge. (See in Hutchinson's Durham a Mount in a Baronial Seat at Bishopton, Durham, formed in the twelfth century.) Here Roger Conyers, in the time of King Stephen, successfully resisted one W. Cumyn, who wished to possess himself by forcible means of the See of Durham.—The site of this little strong hold is a low plashy meadow, completely commanded by rising ground. The chief confidence of the occupants was in the facility of flooding the trenches, a mode of defence extremely common with regard to Castlelots, or manor-houses; and sometimes adopted in castles of the higher class, in preference to more obvious advantages from situation.[r] The elevation of the Mount is 60 feet; at the crown from north to south 10 paces, from east to west 16 paces; the circumference of the first ditch 200 paces.[s]

Aubrey mentions an eminence surrounded by a moat, about half a mile North of the church of Oaksey, co. Wilts, which was called Norwood Castle, and was a place of defence for the Duke of Lancaster. The importance of wide and deep ditches (and towns and the castles in them) entirely surrounded by water, is well exhibited in a description of Ghent, anno 1543-4.[t]

OBELISKS. Mention has been before made [p. 112] of Runick Obelisks. But they were not confined to that nation. Holinshed, speaking of the an-

[h] Mahè, p. 29, 30. [i] Gen. xxviii. v. 18-22. [k] Levit. xxvi. v. 1. [l] Mahè, p. 30. [m] Mr. Higgins says (Druids 232) that this custom is still continued with regard to the Linghams of India. [o] Archæol. xxv. 30 seq. [p] Du Cange, *v.* Mons. Gaudii. Brit. Monach. 472. Didym. in Hom. Enc. [q] Archæolog.

[r] Du Cange, *v.* Mota. [s] Hutchinson's Durham, iii. 163. Surtees' Durham, iii. 67.
[t] Britton's Beaut. of Wilts, iii. 54. Archæolog. xxiii. 349.

cient Scots, says, "The graves and sepulchers of our noblemen had commonlie so many obelisks and spires pitched about them, as the deceased had killed enemies before time in the field." He adds, "they used not to write with common letters as other nations did, but rather with ciphers and figures of creatures, made in manner of letters, as their epitaphes upon their toomes and sepulchers remaining amongst us doo hitherto declare."[u]

Picts' Burghs. These are Norwegian buildings in the Western Isles, generally placed within sight of the sea. They are not to be found, except in Great Britain and Scandinavia. Mr. Lowe describes them as formed like cones, with a vaulted cell and winding stairs. Many of them are to be seen in every parish of the Zetland Isles; and several one or two stories high are yet standing. All are built after the same form, of large rough stones well laid. They vary in size. Some of them are not twenty feet in diameter, others thirty within the wall, which is ten or twelve feet thick, with small apartments and stairs. They had no windows, and a very little door. Whether they have been roofed at top does not appear. In the interior they vary. Some have additions of strength on the outside. They have all been built in the most inaccessible places, surrounded with water, or upon some high rock; and some have two or three walls of earth and stone around them.[x]

Piscina. Among the Romans was, 1. a fishpond; 2. a shallow reservoir for persons who did not know how to swim; 3. a place for watering horses and washing clothes.

Pond. Many of our ponds in fields are surrounded with high banks and underwood. It is a Roman fashion, the "*vallum acernum*" of Propertius.[y]

Rath. This was an ancient fortress or castle of the Irish chiefs, and is a very interesting specimen of certain Celtick modes of living.

The *Rath*, like the British *oppidum*, described by Cæsar, was a large circular inclosure on elevated ground, not unfrequently in the bosom of woods, and consisted of the following component parts, *viz.* the *Belleagh, Dun, Mote, Ran, Rath, Uagh*, &c. of which in order.

Beallagh, an external circular inclosure, answering to the outward *Ballium* of the Norman castles. With the Irish, it was generally constructed of a staked hedge or fence of wood; sometimes with, but generally without an entrenchment. Within this inclosure resided the servants and domestick animals of the Chief.

Dun. This, situated within the area of the *Beallagh*, near the centre, and, generally, in an elevated part, was the immediate habitation of the Chief and his family, and answered to the Norman Keep. *(See the Scotch Dun, in Plate, p.* 103.)

Mote, Mothan. The circular entrenchment which inclosed the *Dun.*

Ran. The rampart, whether of earth or stone, which surrounded the *Dun*, and generally situate within the mote. Where it was naturally a mound of earth, it was commonly flanked at the top, by a wood parapet, or pale.

Rath. The court or open area within the ran, wherein the *Pilait* or *right lann*, i. e. the habitations of the chief and his family, were situated. They were, in general, small buildings constructed of earth and hurdles; or the foundation was of earth, upon which they erected walls of wood. These habitations consisted for the most part of one apartment, few of two; and the number of them in each *Dun* or *Rath*, was from four to eight.

Vagh, Vaigh. The cave or cellar where the provisions were kept, and into which the women, children, &c. retired in case of danger. It was generally placed under the Dun, and had steps leading from the Rath, though it was sometimes situated between the Dun and the Rath in the field.

Of the ancient *Cathairs*, the same as the British *Caers*, we have now no remains; only the *Duns*, of which that

[u] Holinshed, v. 242. v. 23, seq. ed. 4to.
[x] Gough's Camd, iii. 743. [y] L. iv. Fab. Tarp.

at Ardscul, about three miles from Athy, is a very fine one. It has, beside the above, the

Amhaire or *Radhaire*, i. e. the *Speculum* or Watch-tower, wherein the habitations of the Chief were generally situated, and wherein were constantly placed the guards. In this may be traced the foundation of a building, consisting of two apartments, on a line with each other. In one was a fire-hearth, composed of four large stones, one for the hearth, one at the back, and one at each side. These were neatly hammered, but not chiseled. Coal was found there. The well or cave under the Rath was ten feet square. The Irish *Raths* or *Duns*, when situated in the plain, are generally circular, but when on a natural hill are of different forms, according to the nature of the ground. In a Rath on the Curragh of Kildare, is a tumulus, and another with a cavity. This seems to have been the kitchen, or place where they dressed their food, by lighting a fire in the cavity, around which was a number of sticks suspending on the top, the skin of a cow or other animal filled with water, in which was put the flesh to be boiled, after the manner of the ancient Scots. There are also holes, having originally roofs over them, wherein upon heath, &c. slept the domesticks of the chief; and at the east are the foundations of small cabins or houses. The earth-walls are yet about a foot above the ground, and run in all directions. Between the three mounts also lay heaps of small stones, which served for roasting, by having the crater made hot, and the flesh put in, and then covered with other hot stones. When the flesh was boiled the fire was not taken out, but kept burning under skins, as before.[y]

Red-Horse. Horses are carved in the turf, on the sides of hills, in Berks and Wilts, &c. according to presumption, as memorials of successful battles fought in the vicinity. The White-horse was the Anglo-Saxon bearing. The Red-horse in Warwickshire, Mr. Wise supposes a memorial of the famous Richard Nevill, Earl of Warwick, whose castle of Fullbrook, now entirely demolished, stood eight or nine miles off, facing the hill. Just before the battle of Towton, he killed his horse with his own hand on the field. This battle was fought upon Palm Sunday, which is the anniversary of scouring the horse. If this statement be correct, the tradition seems to be well founded.

Roads. The origin of roads is beyond the date of history. Subterranean roads, useful in warm climates, were invented by the Egyptians. The tombs on each side of the ancient roads were awful and impressive objects. The difference between the paved roads of the Greeks and those of the Romans was this: among the Greeks, they consisted in general of oblong blocks; those of the Romans were formed of polygonal blocks of immense thickness, having the interstices at the angles filled with flints, and in some instances, as at Pompeii, with wedges of iron and granite; so that they resemble on a plane the vertical face of a polygonal wall.[a] Roman roads are divided into *Consular*, *Prætorian*, or military ways, which must be distinguished from *vicinal ways*, i. e. cross roads. The materials were such as the country afforded. Semiramis paved highways, but the Romans borrowed the custom from the Carthaginians. Some Roman roads were paved, i. e. bedded with stone in the centre *(agger)* with a foot pavement on the side *(margo)*, with stones to mount horses (stirrups not being used) at every ten feet. At every mile's end stood a milliary, a useful invention of Gracchus. Trees, &c. by the sides were cut to admit air, and ditches, like ours, excavated to carry off water. The military ways were of sixty Roman feet in width, twenty for the agger, and twenty for

[y] Gough's Camden, iii. 482—484.

[z] Gough's Camd. i. 100. ii. 333. [a] Stuart's Athens, iv. 22, new edit.

the slope on each side. The smaller roads consisted of the *semita*, for persons walking, one foot broad; *callis*, a bridle road half a foot broad *(sic); tramites*, cross-ways; the *actus*, four feet broad for beasts of burden, or a simple chariot; the *iter*, two feet for men alone; the *via*, eight feet in breadth, for carriages to meet.[b]

Alberti has the following useful rules, which shall be given (expletory matter excepted), in translation, because they throw the greatest light upon ancient roads. "Some ways are military, others not.[c] Those are military, where we travel with the army and baggage. Therefore it behoves a military way not to be much more spacious than military machines, &c. The ancients laid it down as a rule, that they should be never less than eight cubits. By the law of the twelve tables they thus fix the road, that when it is straight it should be twelve feet broad, when crooked sixteen. The non-military roads are those by which we go out of a military road into a village or town, or into another military town; as the *actus*, across a field, the lanes *(diverticula)* through a city. There is, besides, a certain kind of ways which savour of the nature of a street, as are those which are made for some certain, especially public uses, namely those which lead to a temple, *curriculum*, or basilica. It is necessary that the course of military ways should not be the same through the country as through the city. Without the city these things are especially to be observed; that the road be wide *(patula)* and most open for looking round every where; that it be free and most clear from every incumbrance of waters and ruins; that no lurking holes, no recesses be left for robbers to lie in ambush; that no adits convenient for devastations lie open to it, "*passim unde vis;*" lastly, that it be direct and very short; and what will be the shortest, not which is the straightest, but the safest; and I prefer its being a little longer to its being less convenient. Some think a country the safest where deep roads, like sunk ditches, intersect the country, ambiguous in the entrance, uncertain in the progress, and by no means safe, with high banks, from which an enemy may be easily crushed: more skilful persons prefer the safest road, that which is carried along the level ridge of eminences. Next to this is the road which, according to ancient custom, is directed through the fields by a raised causeway. This the ancients thought to include many advantages; for travellers walking along the lofty elevation of them were much relieved from the labour and tedium of the journey. It was also of much moment to see the enemy at a distance, and have the means of obstructing his advance with a small force, or retreating without loss of men; and as from Egypt, Africa, Libya, the Spains, Germany, and the Isles, where a large number of men and a great quantity of traffic resorted, they made a double road; and in the middle an eminent order of stones, like a boundary, was raised a foot high, that they might come by one road and return by another, offence of those in haste being thus avoided; so it behoved a military way of this kind out of a city to be convenient, direct, and safe. If it be a famous and powerful place, it ought to have very ample and direct roads, which may contribute to the dignity and majesty of the city; but if it be a colony or town, it shall have the safest entrances if the road shall not lead directly to the gate, but be diverted to the right or left, near the walls, and especially under the very battlements; but within the city it may wind and be circuitous: and there I find the Ancients liked some inextricable roads, and others of no outlet, by which an enemy might hesitate through distrust, or if he rashly persevered, might be soon in danger.

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[b] Enc. [c] Our Anglo-Saxon ancestors made this distinction. The old Roman roads they called *military ways;* those used by the country "*viæ patriæ.*" Hoare's Mod. Wilts (Hundred of Mere), p. 167.

It will be useful also to have smaller ways, not extended to any length, but terminating in the first cross roads; as if the way was not public and expeditious, but rather the entrance of a house opposite, for this will furnish better light to the houses, and render hostile attack more difficult. Curtius writes, that Babylon was built with streets dispersed, and not continuous. Plato, on the other hand, preferred not only the streets but even the houses to be conjoined, by way of serving for a town wall."[d]

Certain important rules were observed in laying out Roman roads. They never deviate from a straight line, except where nature has opposed some impediment. The highest points of land near to the general line were chosen progressively for surveying points, as from thence they could look forwards to some other point at a considerable distance, and thus wander but little from the direct line. Stukeley, speaking of the Fossway, says, "You are often in danger of losing it through the many intersections of cross roads, and sometimes it is inclosed with pastures or passes under the sides of a wood. Therefore upon every hill top I made an observation of some remarkable object on the opposite high ground, which continued the right line, so that by going straight forwards I never failed of meeting it again." Sometimes a deep trench with a vallum on each side marks the course of the causeway; and in descending hills it takes the form of a terrace walk with a parapet before it next the precipice. Of Tumuli upon the line mention has been made under *Barrows*, p. 550. Most of the Consular roads terminated at sea-ports. Of the high roads there were often two, which led to the same spot, one inland, the other near the coast, for obvious reasons. The vicinal ways crossed the high roads at right angles.[e]

Sir R. C. Hoare says, "After the long residence of the Romans in our Island, it is naturally to be supposed that, when domesticated with the Britons, they would have their places of country residence; and that they would fix them, as in modern days, at a short distance from the great Roman causeways, as we do from the modern turnpike roads."[f]

Roman Roads, construction of. Miss Knight divides Roman roads into *stratas vias*, pebbles and gravel, like ours; *vias silice stratas* roads paved with large unequal stones; and *vias saxo et lapide quadrato stratas*, paved with square flat stones regularly laid. In some roads four strata occur. 1. the *statumen* or foundation, all sand and soft matter being carefully removed; 2. *ruderatio*, a bed of broken earthen ware, tiles, &c. fastened by cement; 3. *nucleus*, a bed of mortar, on which was placed, 4. *summa crusta*, the outer coat of bricks, tiles, stones, &c. according to local materials. Other methods occur, *viz.* paving with stones, and cementing with sand and clay. The first kind was raised in the middle for foot passengers, with flat stones; the two sides were composed of sand and fat earth for horses, on account of softness. The second kind of sand and clay was convex. At Pompeii three distinct layers of materials were used; the lowest stones, mixed with cement (*statumen*), the middle, gravel or small stones (*rudera*), to prepare a level and unyielding surface to receive the upper and most important structure, which consisted of large masses, accurately fitted together. The new pavement of Cheapside and Holborn is made upon the same plan. A section of the Foss-way at Radstock exhibited the following construction. First, the foundation was made by a layer of large flat stones; then eighteen inches of earth and rubble; afterwards a course of small stones with pavement or pitched stones on the surface. On another road, at top, was a layer of

[d] Fol. iv. lvi. [e] Hoare's Anc. Wilts, ii. p. 2, 63, 83, 86, 88, 98. Stukeley's Itiner. i. 107. Knight's Latium, 26—30.

[f] Archæologia, xxii. 49.

small stones, then one of earth, and lower down a stratum of stone, grouted or pounded. The lowest foundation was concealed by the soil. The section was about six feet and a half high, and four paces wide. One road in a most perfect state was seven feet high, and twenty feet wide, with a regular trench cut on the north side. Here Mr. Crocker made a section, and found the grand agger twenty feet broad and six feet high; and the smaller one rising on the outside of the ditch nine feet wide. The method of making the roads was, according to Bergier, by throwing up two parapet ridges of earth, and afterwards filling up the ditch between them by some earth, that would consolidate. This groundwork they afterwards made more firm and compact with rammers and other instruments. In low and marshy ground they took care to raise the roads, so as to secure them against floods; and where the earth required it, they were made five, ten, and sometimes twenty feet high, that the waters might never rise above them. Where four roads divided, sometimes, at least abroad, *Januses* or gateways with apertures or arches in each direction were raised.[g] As to Roman roads in England there was only a dozen or so in a county, so that they form no test of the occupancy of the country or its communications.

British Trackways, are the old British roads before the Roman invasion. They were not paved or gravelled, nor was the lined causeway, or elevated street, usual before the Roman conquest. Their basis was the firm and verdant turf. Sometimes they are elevated terraces. They were called portways and ridgways: the latter term was used because they follow the natural ridges of the country; *i. e.* instead of keeping a straight line, they are seen winding along the top or sides of the chains of hills which lie in their way. But in a map of Roman Norfolk is a portway quite strait.[h] They are attended generally by tumuli, and vestiges of villages and settlements, which are placed on their sides, some at the very crossing of two trackways. During their course they very frequently throw out branches, which, after being parallel for miles, are again united with the original stem. A ridgway passes very near Liddington or Badbury Castle, co. Wilts, a British camp. If the towns and trackways of the Britons were found convenient for the Roman purpose, they made use of them; if not, they constructed others, which differed very materially from such as had been made by the original inhabitants. The British Trackways, adopted by the Romans, as the Foss road and Ikenild street, seem rather to have been adapted for civil and commercial purposes. On the other hand, the Romans, although they made use of the British ways where they lay in a convenient situation for them, distinguished the roads which they formed, as well as those which they adopted, by very particular marks. They placed towns and military stations on them at regular distances, seldom exceeding twenty miles, for the accommodation of the troops on their march. New Roman roads often run parallel with these Trackways.[i] Some of them formed the boundaries of distinct villages, and many of them still retain that use in dividing modern parishes, because they had the same use in the British æra. At Dartmoor one trackway is formed of pebble stones, irregularly placed together, and forming a rude causeway, with its crest slightly raised above the level of the country. This trackway is in mean breadth from five to six feet, another is full fifteen feet, a third has a few stones placed erect at long intervals. The track-lines are of irregular forms, intersecting each other at right angles in great numbers (as if marking alleys,

[g] Enc. Latium, 26. Hoare's Anc. Wilts, ii. p. 2, 77, 79, 83. In Swinburne may be seen a print of the famous Appian Way.

[h] Archæolog. xxiii. 359.

[i] Hoare's Anc. Wilts, i. 175, 176, 248; ii. 2, 45, 107, part. ii. 14, 15. Modern Wilts (Hundred of Mere), i. 166. Britton's Beauties of Wilts, iii. 11.

lanes, and courts), and sometimes winding with the avenues or parallel lines of direct stones.[k]

English Roads. Among our ancestors we find roads made of mortar and stone; of wood and stone; and roads for carriages, distinguished from bridle ways. Narrow roads were called passes. Openness in roads was thought essential in order to prevent robbery; and for this purpose all thorns and wood were cut down. Our Anglo-Saxon ancestors called the old Roman roads, military ways; the British track-ways, the country roads; and distinguished the highways by *one waggon's way* [*anes wænes gang*] four feet broad, and *two waggons' way* [*twegna wæna ganweg*], probably eight feet or more. This distinction shews the origin of our narrow village roads.[l]

Our ancestors thought that to make various small roads was of as much military utility as one large one.[m] Bequests for the repairs of the highways are common in our old wills. It was a Roman fashion. Publius Decimus left a sum of money "in vias stenendas" for repairing the roads.[n] It appears that in the fourteenth century the term *bad roads* was, at least in Italy, applied to roads infested by robbers.[o] But among the Welch, roads narrow and full of rocks and stones so obstructed the advance or retreat of cavalry, that they seem to have been originally left so on purpose.[p]

Sidhuin. The Hills of Peace, common in the Highlands, generally situate between the bounds of different clans, and supposed to be inhabited by *Genii.* In the marriage ceremonies of the Irish, the parents and friends of the parties *meet on the side of a hill* (an ancient British custom), or in some place of shelter midway, and upon acquiescence drink a bottle of usquebaugh, i. e. *whiskey.* The Scotch had a similar custom; and a feast concluded the Roman *sponsalia.*[q]

Station, Roman. The Roman *Statio agraria* was an advanced post, to prevent surprise, insure the safety of provisions, &c. The chief use was to keep the military ways secure from hostile incursions, whence we find them at the concurrence of roads. The term *Stationes* also implied the imperial inns on the high road, where the couriers, &c. changed horses, and which, according to the Encyclopedists, were, in cities, resorts for the idle. These latter *Stationes*, says Miss Knight, were great halls, with arched roofs, which stood open at all hours for the reception of persons, who had no appropriate dwelling. In the centre of these rooms was a fire provided at the public expence, with benches round it, where the people sat to warm themselves and converse by day; and where also they slept by night.[r]

By the word *Station* we, however, understand the Roman established garrisons on the high roads; but the word is not of early origin, nor recognized in such a sense by the annotator on Hyginus. The *stativa castra* were encampments for a short time; the *æstiva castra* were the same, but might be occupied only for one night; but the *hyberna castra*, or winter-camps, were elaborately fortified, even with stone walls, houses within, &c. so that many towns grew out of them.[s] To these only our *Stations* apply.

The general rules for finding Stations are these:

1. No place should be regarded as Roman, unless Roman roads have been found at or near it; or a Roman road is observed leading either to or from it. Sometimes, however, as at *Brough*, no Roman token is visible, except the remarkable straightness of all the roads and bye lanes thereabouts. A number of roads pointing on all sides to

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[k] Rowe's Dartmoor, 20. [l] XV. Script. 587. X. Scr. 34. M. Paris, 295, 576, 858. J. Rous, 124. Lye, *v.* Hweogl-rad, Wægen. [m] Ellis's Lett. Engl. Hist. i. 97. [n] Boissard, part iv. pl. 148. [o] Mem. de Petrarque, iii. 724. [p] Archæologia, xx. 105.

[q] Smith's Gaelic Antiq. 308, 309. Coll. Reb. Hyb. ii. 122. Whitak. Manchest. i. 376—383. Pennant's Scotland, 160. Kippingius, 694.

[r] Enc. Hygin. de castr. Roman. 248. Latium, 32. [s] Hygin. 113, 114.

one place is also characteristic of a station.

2. That a specific Roman name is not to be applied to any place, unless not only the discovery of remains[t] proves a town to have existed on the spot, but the distances in the Itineraries also prove that such name once existed in that neighbourhood.

3. That a search for Roman Stations must be generally confined to the immediate vicinity of the Roman roads, and particularly to that spot where two ancient roads intersect each other.

4. That as the number of miles which determine the distance of one Station from another has been indifferently written in Roman capitals, they may be easily mistaken for each other, and the transcriber may have filled up an imperfect copy, with what he supposed might have been the original reading.

5. In some districts where the Roman road exists, take any known Station on each side, and by accurately examining the intermediate space, endeavour to discover such places, as from their form, state, or antiquities found in them, would lead us to suppose that they were Roman posts, and so situate as to coincide with the numbers affixed to them in the Iter.

6. In places where no vestiges of the Roman causeway remain, we may gain some assistance from certain names which occur on the supposed line of road, as *Bury Hill*, its abbreviation *Brill; Street, Stone, Stretton;* the termination *cester;* Week or Wick (from *vicus*); Cold Harbour;[u] Sarn (in Wales), &c. as well as from barrows placed at certain intervals.

7. A Station of importance may be known by the numerous Roman roads which issued from it.

8. A token of a Station is the Roman causeway entering it at one angle, and quitting it at another.

9. Stations are always situated on a gentle elevation, commanding an open view all round.

10. Stations frequently occur at the intersection of two great roads. [And from the situation of East Claydon, co. Bucks, viz. on a rising ground at the intersection of ancient roads, it was a fashion seemingly copied by our ancestors.]

11. Streets, intersecting each other at right angles, according to the points of the compass, are indications of a Roman town.[x]

Two particular denominations shall be here explained. *Ad medium* (corrupted in some instances into *Medleys*), is a title often met with in the ancient Itineraries, as indicating a half-way resting-place. *Ad pontem* is supposed by some to mean only mansions, where persons were placed by the Government (as we know to have been the Roman custom) to provide horses for travellers, and more particularly on the sides of rivers, to superintend the ferries for conveying them and their luggage to the opposite bank.[y] Of *Ad ansam* before, p. 83. The others are mostly Celtic or British names latinized.

Stones, for pillows. Jacob (Gen. xxviii. 18.) used a stone for his pillow; and, according to Finati,[z] the Dongolese bedsteads, placed like ours upon four feet, as a protection from ground insects, have a little wooden rest for the head as a pillow, exactly similar to those which he had seen in the old mummy pits.

Toot-hills. Mercury, because he was the messenger of the gods, presided over the highways, and was surnamed Trivius, from *Trivium*, and Vi-

[t] Pots of coins are not sufficient. Fragments of pottery, bricks, iron, burnt bones, black earth, &c. show that the spot was inhabited. Sir R. C. Hoare.

[u] Sir R. C. Hoare always found this term in the vicinity of Roman roads and stations. *Col* in the British signifies an eminence, summit, peak, or head, and *Arbhar* in the Gallick, a host, army, &c. See *Hereberga* in Lye, and Junius renders it *Hospitium receptaculum exercitus*, &c. Cold Harbour therefore properly designated a *Statio militaris*, or resting place. Anc. Wilts, ii. 96, 97.

[x] Hoare's Anc. Wilts, ii. 15, 16, 43, 64, 85, 95, 96, 97, 108, 110. Stukeley's Itin. i. 41, 88, 115. Lysons's Britann. vi. cccxxi. &c.

[y] Anc. Wilts, ii. 79. Lysons, ub. supr.

[z] Life, ii. 370.

acus from *Via*, as appears from inscriptions in Gruter.[a] But there were other *Dii Viales*, among whom were Hercules, and, according to Arnobius,[b] a Goddess Vibilia, who prevented people from losing their way. Tumuli of a lofty character, sacred to Mercury, by the high-roads, were the Mergomoth of the Hebrews, Ermaia of the Greeks, the Mercurii Tumuli of Livy, and the Teuts, or Toot-hills, of our country, so denominated, according to Mr. Bowles, from the identity of Mercury or *Teutates*.[c] Cleeve Toot, co. Somerset, is capped by a mass of rocks, which from below has all the appearance of an altar. Just beneath the summit is "the King's Chair," a stone stall, or throne, overhanging a precipice of near 300 feet. Below the Toot is a rude circular encampment.[d] Tothill Street, Westminster, says Norden, a topographer of Elizabeth's reign, "*taketh name of a hill near it*, which is called *Toote-hill*, in the great feyld near the street."[e]

Towns, Settlements, Villages, &c. Dionysius of Halicarnassus observes, that the Ancients paid more attention to the choice of advantageous situations for their towns, than large territories. The Celts were originally *Nomades*, and the Gauls, who led the vagabond life of these tribes, did not begin to construct regular towns, or apply themselves to agriculture, till after the foundation of Marseilles by the Phocæans, in the reign of Tarquin the Elder at Rome, about 600 years before the Christian æra. Britain was peopled from Gaul. The inhabitants of both were the same people. They had the same customs, the same arms, the same languages, and the same names of towns and persons. Polybius says, that the Gauls had no walled towns, nor the Britons before the Roman conquest. Hence Strabo observes, that the cities of the Britons were groves, for they fence in very large circles with trees, where, having constructed huts, they and their herds dwell together.[f] The hacknied description of Cæsar's British *Oppidum* is well-known; but it also appears, that the Celts were fond of placing towns at the end of *Linguæ* (promontories with gentle acclivities) not accessible on foot at high-water.[g] Sometimes they were situated in marshes. Stukeley, speaking of Lincoln, says, "Below the hill, and westward of the city, the river throws itself into a great pool, called Swan Pool, from the multitude of swans upon it. All round this place the ground is moorish, and full of bogs and islets, called now Carham, which means a dwelling upon the Car, i. e. the Fen. Now here, without doubt, was the British city in the most early times, where they drove their cattle backwards and forwards, and retired themselves into its inaccessible securities.[h] Grimspound, as it is called, is situated in the parish of Manaton [county of Devon], about three miles from that village, among the moors, and under a lofty tract of moor-land, called Hamilton, or Hamildown. It consists of a circular inclosure of about three acres, surrounded by a low vallum of loose stones; some of which are very large, being the remains of a wall. There are two entrances opposite to each other, directly north and south. The wall appears to have been about twelve feet high.[i] Hulleys, co. York, a British village, naturally and artificially fortified, consists of several acres, occupied promiscuously and at intervals by squares, parallelograms, and semicircles; the foundations being of unhewn stones, some of them within having been hollowed out. These were the habitations and appendages. The village was surrounded by a strong wall, or rampart of stone; and there extended at some distance from the village two parallel valla, leaving sufficient space between for a road, forming a fosse or covered way, by which there was a communication with neigh-

[a] L. v. No. 5. [b] iv. p. 131. Enc. [c] Drummond's Orig. i. 467. Bowles's Hermes, 19, 20. [d] Rutter's Delineations of Somersetshire, p. 68. [e] Gent's Mag. 1829, Feb. p. 140.

[f] Anc. Wilts, i. Intr. 8, 9, 107. [g] Cæs. iii. 12. Southampton is a fine specimen. [h] Stukeley's Itin. i. 88. [i] Lysons's Britann. vi. cccvi.

bouring villages.[j] It is certain, that the old Celtick towns, of the age of Cæsar, had *Fora*, or market-places, and open spots.[k] [See GATES, p. 63.] But then all towns among them and the Britons were merely fortresses, nor did the Welsh live in towns until they had been civilized by the Anglo-Saxons.[l] Sir R. C. Hoare gives various particulars concerning British towns. Whenever, he says, we find the appearance of the surface of our chalk hills altered by excavations and other irregularities, we may there look with a prospect of success for the habitation of the Britons; and especially, if the herbage is of more verdant hue, and the soil thrown up by the moles of a blacker tint. There, in turning up the soil, will be found convincing proofs of ancient residence, such as animal bones, pottery, bricks, tiles, and urns, of the Lower Empire.[m] The high lands throughout England were the first occupied by the earliest inhabitants, at a period when vallies were either encumbered with wood or inundated by water. In all of them were found earthworks and barrows, the sure vestiges of ancient population. On the bleakest hills were excavated the luxuries of the Romans, introduced into the British settlements, flues, hypocausts, stuccoed and painted walls, &c.; but not a single inscription has been discovered on any one of these British villages, which could throw a light upon the æra in which they flourished. The British are distinguished from Roman-British settlements by articles of iron, pottery of a particular kind, flues, glass, and coins. Sir R. C. Hoare makes small pentagonal inclosures, also small circles as a peculiar to British towns. Sometimes a long sloping declivity down to a river [like the *Linguæ* before mentioned], was chosen for the site of a town. Sir Richard Hoare makes Vindocladia the most perfect skeleton known of a British town.[n] Durrington, or Long Walls, is decidedly marked by a circular vallum all round on the high ground, but none next the water.[o]

Anglo-Saxon Towns. In the old German villages described by Tacitus, no lines or angles are observed, the houses appear just as if every man had built in a common field; Molqueron, in Holland, is, or was, a specimen. The learned editors of the History of Shrewsbury[p] say, concerning that town in the Anglo-Saxon æra, "We must not suppose, that the circuit surrounded by this rampart was filled as now, with the habitations of men closely wedged together. The state of society at that time was not sufficiently matured to permit the operations of husbandry to be safely conducted at any distance from fenced towns. If a precarious harvest were sometimes snatched from the adjoining country, it was all stacked and thrashed within the town; and at the time of which we are treating, much corn was probably grown on spots now occupied by streets and alleys and gardens; and we may believe, that each of the Saxon burgesses had, as is still the case in some States of Germany, his little acre or field of arable land for the supply of the immediate wants of his family, contiguous to the burgage in which he dwelt."

Anglo-Saxon Villages. In the year 956, there were no less than eight manses at Dunhead (Estuni now Easton Basset). Domesday mentions eight mills, a common of pasture for the tenants' stock, one mile and a half square; a wood for fuel, &c. three-quarters of a mile long, and a quarter broad; but only fifteen acres of meadow. There were, however, numerous small arable farms, called plough-lands, held by distinct proprietors or occupiers.[q] In short, previous to enclosures, nearly a whole parish was unfenced, but divided into small portions with farm-houses annexed. The cattle were turned out upon a common. For fire-bote, hedge-bote, and house-bote,

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j Cole's Scalby, &c. k Cæs. Bell. Gall. L. vii. 21. l XV. Script. 188. m Anc. Wilts, Introd. xvi. n Anc. Wilts, i. 16, 34, 40, 84, 86. ii. 44, 104.

o Anc. Wilts, i. 169. p i. 51. q Sir R. C. Hoare's Mod. Wilts, § Hund. of Dunworth, &c.

recourse was had to a wood. Blacksmiths and Carpenters were annexed copyholders.[r] Fortescue attributes principally to the enclosure of pasture lands, the fact, that there was scarce a village in which there were not a knight or esquire, Frankeleyn, substantial householders, freeholders, and yeomen.[s]

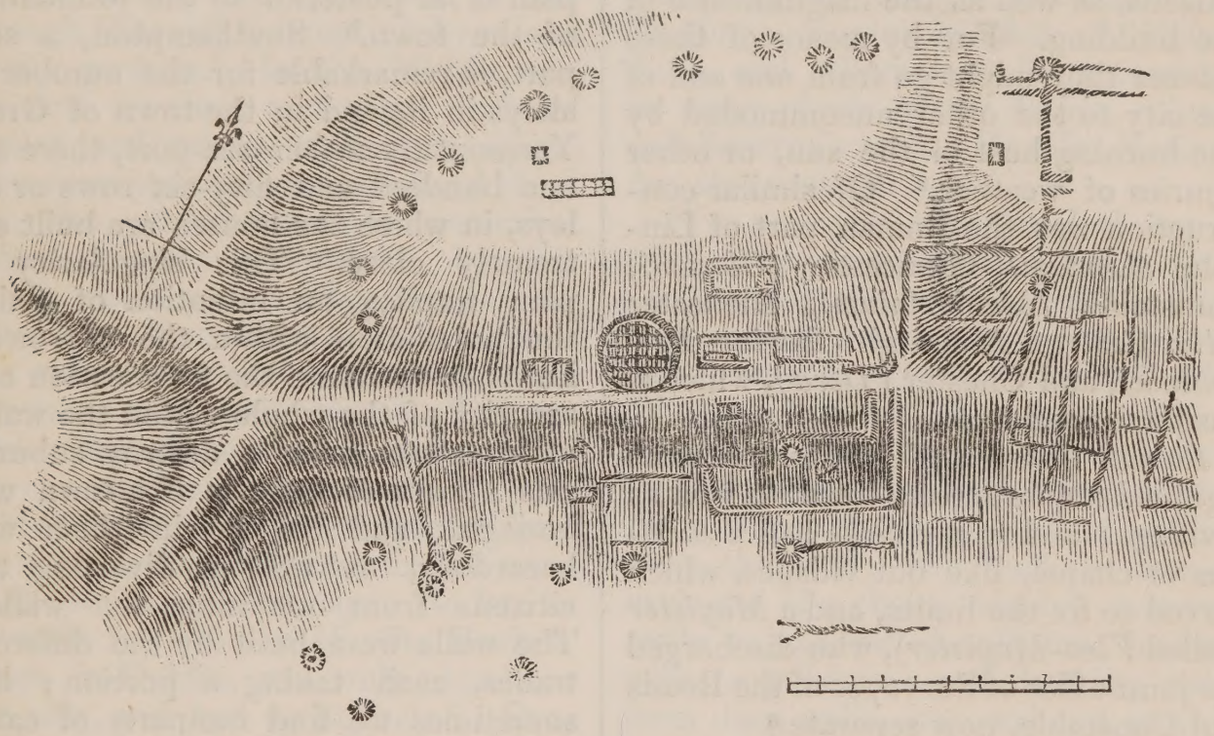
British Villages. The first stood upon hills; the Romanized Britons sought the shelter of the vale. In digging within these British villages we have found but rarely, says Sir Richard, "any signs of building with stone or flint, but we have several times seen thin stones laid as floors to a room. The fire places were small, excavated in the ground, in which we have frequently found a large flat hearth stone, and in two places we have discovered hypocausts, similar to those in the Roman villa at Pitmead near Warminster. These are regular works of masonry made in the form of a cross, and covered with large flat stones, well cemented by mortar. We have also found pieces of painted stucco and of brick flues; also pit-coal, and some fragments of glass or crystal rings, beads, &c. In this, as well as in the generality of other British villages, the attentive eye may easily trace out the lines of houses, or rather hollow ways connected with them. These are particularly visible in the upper villages on these downs, as well as the entrance to them. The whole adjoining country is also strongly marked by the intersection of light banks along the sides of the hills, which point to us the limits of ancient British cultivation; and, in many instances, the smallness of them will show the contracted scale on which agriculture was at this time conducted. Between Wadman coppice and the village of Imber a British village is placed on a elevated and commanding situation. In the centre of this village two banks running parallel from east to west are very visible, forming a street, the ground between them being intended to secure the cattle. Sometimes villages were situated at the intersection of two ancient trackways; others occupy the declivities of two hills, the entrance being between two slight banks. Banks and ditches were lines of communication from one village to another. Sometimes a British village is a square earthwork. Barrows, especially a group of them, denote an ancient adjacent population. One village is an oblong square earth-work humouring the hill. Pits on one side are so regular in their form and plan, that Sir Richard thinks that they were designed for huts of habitation, as there is the appearance of two direct streets or lines of communication between the excavations, which are ranged in regular order along the declivity of the hill. The oblong earth-work was the fortress; but they were unacquainted with the laws of fortification, there being no uniformity in the description of the ditches, some being placed within the vallum, and others without. The general tests of their sites are ditches, banks, and inequalities of ground; the surface of the soil abounding with fragments of very old and rude pottery; and covered ways communicating with a strong hold, where they could under danger convey their wives, families, and herds; where the settlement is of more recent date, broad iron-headed nails, and a sheltered situation. Many small oblong earth-works, the entrance in the middle of the lowest side, occur in the vicinity. Whenever, sums up Sir Richard, we traverse these elevated and dreary regions, and find the ground unnaturally excavated, and a black rich soil turned up by the moles, we may there safely fix upon a British settlement. Another strong index is to be found in numerous slight banks intersecting the down, and dividing it into parcels of unequal sizes. These were the marks of cultivation and the divisions of lands. These ancient inclosures do not adhere to any regular form, but run in every possible direction; and the portions of land divided

[r] Bolden Book, *passim*.

[s] Ellis's Old Poets, 321.

by these banks are frequently very small. These, I may say, are the constant appendages to a British settlement. Some of them are more decided than others; and many are still so perfect in their plan, that you may trace the entrances to streets, and the situation of the hutted places of residence, and also great cavities in the earth, originally dug for the reception of water." Religious circles were appendages to them, as well as the forts before mentioned, the entrances being opposite the place of residence.[t] The following illustrative wood-cut is from Sir R. C. Hoare's Modern Wiltshire, § Branch and Dole, Pl. xi. p. 171. It represents a ground plan of a British village at Steeple Langford Down. The round spots are elevated sites of British houses, not sepulchral tumuli.

[t] Ancient Wilts, i. 53, 85, 87, 89, 95, 106, 176, 179, 181, 191, 196. ii. 9, 11, 13, 39, 52, 94, 106, 107.



Ground Plan of a British Village on Steeple Langford Down, Wilts.

Sir R. C. Hoare found a great similarity in the houses of Wales to those of Wilts, *i. e.* partially so, for he saw at Penmaen Maur, some in the perfect British fashion, *i. e.* cones with foundations of loose stones and low doors.[u] In each country an exalted situation was chosen. In Wales, the outward line of inclosure was made with stone; in Wiltshire with earth. There the huts were circular, and surrounded with upright stones [see p. 100]; here the want of that article forbade such a shelter.[x] At Lony, in India, we have the same necessary appendages to a village as in the Bolden book, viz. carpenters, smiths, &c.[y]

Towns. Of *Greek Towns*, see before, p. 63.

Roman Towns. Antinoë, built by Hadrian, and engraved in the Grande Description, is a perfect model of a Roman city. The outline is square. "Two long and broad streets (says Father Bernat), crossing in the middle, went from one end of the city to the other. These streets are 45 feet broad, and lead to the four grand gates. Besides these great streets, which divide the city into four equal parts, there are several other cross streets, not so broad, but of the same length, all built exactly straight upon a line, and built so as that the doors of the houses should be commodiously situated. These two large streets, and the others crossing them, had on each side of the way, piazzas five or six feet broad, and the whole length of the street. These piazzas had vaulted roofs, supported on one side with Corinthian stone pil-

[u] Tumuli Wiltunenses, pp. 11, 12. [x] Anc. Wilts, i. 107. [y] Bombay Trans. iii. 182.

lars of curious workmanship, and on the other by the wall of the house, made so on purpose. The vaulted roofs of the piazzas in the great street (which were larger than those in the smaller cross streets) were supported by above a thousand pillars ranged on a line,—a prospect both agreeable and magnificent to the sight. This whole city might be called a peristyle, by which it is plain the Emperor *Adrian* consulted the commodiousness of the citizens, as well as the magnificence of the building. For by means of these piazzas they might go from one end of the city to the other uncommoded by the burning heat of the sun, or other injuries of weather.[z] Of similar construction was the Roman part of Lincoln *(Lindum)*, Gloucester *(Glevum)*, Dunstable *(Magiovinium)*, Alchester *(Alia Castra)*, Aldburgh *(Isurium Brigantum)*, and Chester *(Deva)*, which is a capital specimen.

Roman Villages. The Roman *vicus* signified a quarter of a town, as well as a village; and every *vicus* had a *sacellum* or chapel, like our villages, which served to fix the limits, and a *Magister* (called *Vico-Magister*), who discharged the joint office of Surveyor of the Roads and Constable, now separate.[a]

English Towns. The Roman-Britons had walled towns. Among the Anglo-Saxons they were fortified on account of the Danes; and towns upon hills were the great objects of occupation by both these nations. The plan of the town of Hull, supposed to have been founded in the year 1296, gives in part a good idea of such a fortified place in that æra. The walls surround three sides, the other being protected by water. These walls are filled with low machicollated towers, built upon arches. These borders perhaps communicated with each other, as at Messene in Greece, by an interior stair-case, for the intermediate walls between the towers are embattled in that fashion, except where they face the edge of the sea. The town consists of a huddle of houses, divided in a cruciform manner like a Roman camp by four wide streets, and the space between the walls and the town is filled with gardens. The only considerable towers are those, through which are the gates, and that on the sea-side has, like a house, a shelving roof and chimney, because always inhabited. The appearance of cannon, mounted upon blocks, as anciently usual, shows, however, that the plan is far posterior to the foundation of the town.[b] Southampton, a sea-port, is remarkable for the number of alleys in it, and in the town of Great Yarmouth, another sea-port, there are one hundred and fifty-six rows or alleys, in which the houses are built extremely close. This singularity of plan implies an intention of fixing the population within the narrowest limits, to facilitate the fortification and security of the whole within the walls, under attack; for to destroy suburbs was a part of defence if a town was besieged, and to live in them was hazardous, as well as diverting the citizens from manning the walls.[c] The walls were built by the different trades, each taking a portion; but sometimes we find ramparts of earth substituted for walls; but the inhabitants did not like them so well as walls, because such a poor protection subjected them to a levy *en masse*, instead of a mere garrison. King Edward III. (anno regni 45) says, "Being desirous to provide against the damages and dangers which may happen to the town of Beverley, by reason of the defect of the fortifications of the said inhabitants, we have assigned you jointly and severally to array all able-bodied men between the ages of sixteen and sixty years."[d] In case of any surprise of the gates, the citizens placed bars, beams, &c. across the streets, and rolled empty barrels to terrify the horses. In time of war, towns were so fortified with locks and

[z] Bernat ap. Montfauc. Suppl. 337. [a] Suet. Aug. 30. Enc.

[b] Frost's Hull, plan. [c] Drury's Yarmouth, p. 49. [d] Poulson's Beverley, p. 131.

bolts, within and without, that no entrance could be had, especially by horsemen. That they might not benefit the enemy, they were often burnt by the Castellans. And other accounts say, that towns were destroyed, that no garrisons, especially of horse, should be established in them.[e] A double ditch, and a large wall full of towers, was deemed in the fourteenth century the strongest fortification. Town walls were very useful, for at the first battle of St. Alban's the town was carried through Warwick's irruption by means of the gardens.[f] In the Middle Age we find drawings and plans made of castles and towns, and sent up to Government; roads made around them for the convenience of perambulation, rivulets or brooks, hanging stones [and many other things] selected for boundaries.[g] In 1609 it was ordered at Shrewsbury, that the Coroners view and present all doors made through the town walls, and if not closed, fine the persons.[h]

Modern cities have been paved from the ninth century downwards, but none *in all the streets* till lately.[i] So late as 17 and 18 Charles II. St. Bride's-street, in Dublin, was only paved on one side, and had no kennels.[k] Evelyn compliments Sir John Denham, Surveyor of the Board of Works to Charles II., "for the reformation of a thousand deformities in the streets, and introducing an incomparable form of paving," begun in Holborn two years before the fire of London, *i. e.* in 1664. Flagged pavements being recent, and kennels formerly in the middle of the streets, an order of Court was made at Ipswich in 1663, that "for the better preservation of children, which are walking or playing in the common streets of this town, every person coming with cart or tumbrel shall lead the horse of such team in such manner, that one wheel may roll on one side of the channel, and the other on the other side."

Towns were anciently estimated among us by the number of houses which they contained.[l]

Trenches. The approach by parallels or trenches and blinds in sieges, has been uniformly called a modern invention, first used by Mahomet II. It is, however, not only mentioned by Cæsar in the siege of Marseilles; by Diodorus Siculus in that of Ægina; Livy, and others; but is represented in many places of the Trajan column and Severus's arch. Hurdles, fascines, &c. also occur.[m]

Wells. [Of the Classical, see p. 97.] The Anglo-Saxons had a wheel for drawing water from wells. They were common annexations to houses. Rings were fixed to the chains of wells. We find a beam on a pivot, with a weight at one end for raising water; wheels and coverings; a lever, the fulcrum of which was a kind of gallows over the well; two buckets, one at each end of a chain, adapted to a versatile engine, called volgolus; buckets with iron hoops; and drawing water from deep wells, imposed as a punishment.[n]

White-Horse. The celebrated one in Berkshire, from which the district bears the name of Vale of White Horse, has been generally considered as a memorial of the victory gained on that spot by Alfred against the Danes in 871. Mr. Wise doubts if the White-horse at Bratton, Wilts, (shown in the Plate of Camps, p. 556, fig. 8,) can boast of the same relation, or the same claim to antiquity.[o] From the horse upon British coins, Mr. Lysons questioned the appropriation.[p] However, a Saxon camp is said to be adjacent.[q]

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[e] Ellis's Lett. English Hist. i. 214. [f] Archæologia, xx. Art. viii. [g] Hodgson's Northumberland, ii. 174, 176, 178. [h] XV. Scriptor. 172, 538, 602. Ossian. Rous, 211. Trivet. 302. M. Paris, 682, 856. Dec. Scriptor. 1094, 1550, 2621. Phillips's Shrewsb. 170. [i] Beckm. Invent. ii. 22. [k] Mason's Dublin, 17. Evelyn's Miscell. 345. Hist. of Ipswich, 49.

[l] Archæol. xxiii. 356. [m] Enc.

[n] Du Cange, *v.* Malha, Tollenum, Carrellus, Furcæ putei, Volgolus, Urnatores, Ferrata. M. Paris, 982. Lye, *v.* Hlæd-weogl. [o] Further Observations on White-horse, p. 48. Hoare's Anc. Wilts, i. 54. [p] Lysons's Brit. i. 215, 391. [q] Archæol. xii. 397.

An Anglo-Saxon Feast; see pp. 589, 597.

CHAPTER XII.

Manners and Customs of Private Life among the Laity.

ALARM-BELLS. These were common in towns. During a pestilence, an Italian Lord of the 14th century shut himself up in his Chateau de Marignon near Lodé, and posted a centinel, in a bell-tower, who had orders to ring whenever he saw a horseman appear.[a]

ALMS. When our Anglo-Saxon Kings dined, the poor sat in the streets, expecting the broken meat, &c. which was collected by the almoner: a custom obtaining also in other countries. Edward I. relieved 666 every Sunday, besides many on Saints' days; and thirteen, from Christ and the Apostles, was a favourite number for relief at one time, or placing in alms-houses. Of Alms-bread before (CHAP. X. p. 419). *Alms-houses* are the *Gerontocomia* of Justinian, &c. of which Du Cange gives an account in his "Constantinopolis Christiana." In subsequent æras they were generally built at the doors of churches; sometimes at an abbey gate; possibly to keep mean persons from the table of the monks. About 1563 the pensionaries were obliged to attend Divine Service, which probably had grown lax after the Reformation. Of Alms-houses originating as asylums for old servants elsewhere.[b]

ANGLO-SAXONS.[c] Their earliest

[a] Mém. de Petrarque, iii. 570.

[b] Dec. Scriptor. 786. XV. Scriptor. 231. Du Cange, *v.* Matricula, Relevatrum. Angl. Sacr. i. 41; ii. 484. Lib. Garderob. p. 16. Grose, i. 15. Dyde's Tewkesbury, 86. Izacke's Exeter, 132.

[c] As the Universal History contains a *general* view of the Manners and Customs of all Nations, it is not deemed necessary to give those unconnected with our National Antiquities. The accounts here are of different construction.

years were under the care of nurses, and they were baptised by immersion (see before, p. 130). Names were imposed, and the cradle was used. Children were, however, sometimes exposed. Infancy ended with the eighth year. Their childish occupations were leaping, running, and wrestling. Very few could read. At fourteen they prepared for arms, and daughters could marry. The period between this and manhood they called *cniht-hade*, i. e. knighthood; and in this stage they strove to excel each other in horse-racing. They ate beef, mutton, especially pork (swine being kept in large numbers, through the immense quantity of wood), and various fish, especially eels (see FISH, CHAP. X. p. 448); wheat, particularly barley, threshed with a flail, and ground in querns or handmills (see QUERNS, CHAP. IX. p. 351). They used warm bread, cultivated orchards, had figs, nuts, almonds, pears, apples, perhaps butter-milk, or whey *(lac acidum)*, other milk, honey, peppered broth, herbs, eggs, fish, cheese, butter, beans, &c. in winter. They chiefly fared on salt-meat. The ladies dined with them. They drank ale and mead, occasionally wine, and continued it till the evening; frequented ale-houses, baked, boiled, or broiled their food. They parted the women and men at table, as now, the men being uncovered, the women not; the table oblong, oval, &c. cloth, knife, spoon, bowl, dish, and bread upon it. *(See the Head-piece to this Chapter, p.* 588). Their furniture was rich hangings, benches, seats, and their coverings rich foot-stools, very costly tables, even silver or gold candlesticks, of bone, &c. large and small, two being lighted at a time, as now. At their convivial meetings they all sang in turn. Their dancing is thought to have included much tumbling. They played at a game of hazard called *Tœfo*, hunted and fowled with hawks, nets, gins, birdlime, whistling, bird-calls, and traps. A chimney, and the comfort of it, was unknown. Our common farmers live better as to conveniences than their thegns and knights.[d] Other particulars are given under articles too numerous to be specified.

ARMS, DAGGERING OF. Young men frequently punctured their arms with daggers, and mingling the blood with wine, drank it off to the health of their mistresses.[e]

BARGAINS. The junction of hands upon making a bargain, the Breton *Toca* and Hebrew *Toa* is an Orientalism, alluded to in Job xvii. 3, and Prov. xxii. 26, and by Xenophon and Diodorus. This practice Mahè thinks that the Celts borrowed from the Asiatics.[f]

BASTARDS. The privileges of legitimating them, and granting dispensations for a doctor's degree, to persons under the requisite age, were granted by the Emperor Charles (14th cent.) to Bartole, a famous lawyer, and his counsellor.[g]

BATHING, by females stark naked in the open air, is mentioned as a practice of Petrarch's Laura (14th cent.), who was a gentlewoman. Her lover caught her in the act, and she blinded him by throwing a quantity of water in his face.[h]

BEQUESTS. In 1304 we find a hundred pair of shoes bequeathed for the use of the poor.[i] See ROADS.

BITING THE EARS, &c. To bite the ear was formerly an expression of endearment; to bite the thumb of a person, of an insult.[j]

BOAR'S HEAD. This was a favourite Christmas dish. In an old computus we have, "Payed for iii shetes thick grose paper, to decke the bore's heade in Xmas xii^{d}. More payd to Bushe of Bury, paynter, for the paynting the bore's head with sondry colors ii^{s}." It was brought in, the trumpeters sounding before it, as was the boar in Petronius. Virgil mentions

[d] Turner's Anglo Sax. iii. b. ii. c. i. seq. 42—200, &c. [e] Popul. Antiq. i. 65. [f] Antiq. du Morbihan, 348. [g] Mem. de Petrarque, iii. 409. [h] Id. ii. 490, App. 20. [i] Whitaker's Richmondshire, i. 95. [j] Nares, *v.* Bite the Ear, &c.

the present of a boar's head to a female.[k] See BOAR, CHAP. XVII.

BREAD AND SALT. It was the custom to swear by these, as the chief necessaries of life.[l]

BREAKFAST. The Greek breakfast was a sop dipped in wine; the Roman, bread, dates, raisins, honey, or preserves; sometimes a crust. Martial says that the baker's cry of *jentacula*, or breakfast-cakes, was the signal for getting up; but that no person ate them except children, invalids, and effeminate people; indeed it appears that it was not a usual meal, and our ancestors often lay in bed till dinner-time, *i. e.* nine or ten. We find the hour seven, then eight, perhaps nine; the viands were bread and wine (fourteenth century), boiled beef, bread, beer, wine, salt fish, butter, sprats, herrings, brawn, mustard, malmsey. Edward IV. had loaves made into manchets, or rolls, almond-biscuits, kichin grosse and ale. Butter and eggs, or buttered eggs, but more commonly meat, occur in the time of Elizabeth, as do also a fine beef-steak broiled with a cup of ale, at eight, or perhaps nine. [Of Bread and Butter before, CHAP. X. p. 419]. Among rusticks it was of bread and cheese, as now. The monks took *mixtum*, i. e. bread and a little wine.[m]

BRITONS. See CELTS; GAULS, p. 605; HIGHLANDERS, p. 610; IRISH, p. 613; WELCH, p. 639.

BROOMSTICK, JUMPING OVER, RIDING ON. 1. It was a superstition of the Romans not to step over brooms. Hence perhaps the irony of the phrase for an illicit connexion. 2. The *riding of witches on broomsticks, supposed to be endowed with that power through being rubbed with a particular ointment*, is seemingly derived, according to the Eddas and Keysler, from the messenger of Frigga, who had a horse which ran over the air and across the water.[n]

BROOM AT THE MAST-HEAD, &c. Of ships to be sold, from the old custom of putting up boughs upon a thing as an indication of its being for sale.[o] See SLAVES, p. 634. The Frisians (says Evelyn) greatly infested the Danes, and those of Flanders, especially, under William the son of John, Count of Holland, and in the time of William the Good, Duke of Normandy. They were the first *that wore the broome*, when, anno 1438, they had cleared the Levantine Seas, subdued the Genoese, &c.

CALVES HEADS. See DINNER, p. 596.

CANDLES-ENDS. Drinking them off was in the 16th century a piece of amorous gallantry.[p]

CAT, KEEPING OF. See CAT, CHAPTER XVII.

CELTS. Mr. Warner, in one of his Welch Tours, has proved from Strabo, &c. the identity of the Welch and Celts; and the following extracts from Pelloutier *(Mémoires de Celtes)* are conformable to the trite accounts which we have of the Britons. He says, that the Celts had no fixed habitations (i. 144); that they drank beer (i. 125); that they kept their corn in caverns (i. 147); that they changed their residence every year (i. 147); that they had no gold nor silver (i. 173); that they knew not how to read, but learned hymns by art (L. ii. c. 7. 10.); that they sang and danced to music (Id. c. 7.); that their exercises were entirely military (L. ii. c. 1. L. iv. vol. ii. 194); that they held their meetings by moonlight (ii. 243); and had a very solemn annual meeting (Id. 195). Their private life is given under GAULS, p. 605; and HIGHLANDERS, p. 610; IRISH, p. 613; SCOTS, p. 631; WELCH, p. 639.

CHAIRING. This was taken from the custom, usual in the Northern Nations, of elevating the King after his

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[k] Gage's Hengrave, 192. Virg. Ecl. viii. v. 30. Strutt's Horda, ii. 19. [l] Nares, *v.* Bread, &c.

[m] Enc. Mart. Apoph. 223. Suet. in Vitell. Edd. Vit. Wilfrid, c. iv. M. Paris, 178. Andrews's Gr. Brit. Strutt's Horda, iii. 110. Pegge's Curialia, 21. Nares, *v.* Breakfast. Du Cange, *v.* Martinellum. Northumberl. Housh. Book. Nichols's Progresses.

[n] Plut. Rom. Quæst. Northern Antiq. Popul. Antiq. ii. 373. [o] Id. ii. 247, 317. Evelyn's Miscell. 658, 659. [p] Nares, *v.* Candle-ends.

election, upon the shoulders of the Senators. The Anglo-Saxons carried their King upon a shield when crowned. The Danes seated him upon a high stone, placed in the middle of twelve smaller. Bishops were chaired upon election, as were abbots and others.[q]

Chewing Tobacco. Plutarch says, chewing of mallows is very wholesome, and the stalk of asphodel very luscious.[r]

Christmas. See December, Chap. XIII.

Circuits. Established in France in 853, in England in 1176.[s]

Climacteric. The Greeks applied this term to a critical period of human life, which Sir Henry Halford has shown to be philosophically correct. *Sixty-three* is the generally reputed age. Aulus Gellius derives it from the Chaldeans, who attributed bad influences to the numbers seven and nine, and $7 \times 9 = 63$. Suetonius says, that Augustus rejoiced at having passed this dangerous ordeal.[t]

Cloaths, turning of. To put the best side outermost was a proverb, taken from the Greeks, and originated in turning the side of a garment, which had been worn and was full of spots.[u]

Community of Wives. The patience of the wives of the Patriarchs, under polygamy and concubinage, is, by Sir F. Head, thus elucidated:—Mothers, who stand most in need of protection, naturally look for it to their own offspring; and it is a habit among these women, as among the Galla tribes, to entreat their husbands to entertain a plurality of wives, that by the number of children in the family, the means of safety may be proportionally increased. As the paternity, whoever were the real fathers, was, among the Britons, attached to the husbands, a mode of strengthening the family and of clan interest, like that mentioned above, might have been tolerated, however revolting in better states of society. This old British practice prevailed in Ireland in the twelfth century. The lead-miners of Rhydfendigaid, in Cardiganshire, still partially retain it.[x]

Combing the Hair. Neglect of combing the hair was deemed by the Romans a mark of military bravery. Among us it was not usual every day till the Anglo-Norman times, the Danes excepted, who were great fops in this respect. Joinville mentions it as combed by boys and valets, and some persons enjoyed it as a luxury.[y]

Concubine. The *Vice-conjux* of inscriptions; concubinage being anciently a kind of legal contract, inferior to that of marriage, in use when there was a considerable disparity between the parties, the Roman law not suffering a man to marry a woman greatly beneath him, but he was not to have a wife besides.[z]

Coshering. The Irish, from disdain of trade, lounged from house to house, with a greyhound, their constant attendant. This they called *coshering*. Spenser says, that they became, from contempt of labour, horse-boys or stocahs to some kern, inuring themselves to weapons. Some gentlemen's sons would gather three or four stragglers or kerns, and wander about the country.[a] See Dinner, p. 596.

Council. The Roman *Concilium* was an assembly of the people, with exclusion of the Patricians. The *comitia*, by tribes, were so called. 1. *Privy Council.* This is the *consistorium* of the Roman Emperors; the members of which were called *Comites Consistoriani*, and intituled *viri spectabiles*, implying the second order of nobility. Our nobles had also their privy councils, composed of gentlemen of family and fortune, to whom regular summonses were sent in cases of emer-

[q] North. Antiq. i. 170. XV. Scriptor. 57. Strutt's Horda, ii. 56. [r] Plut. de conviv. Sapient. [s] Spelm. *v.* Iter. [t] Mem. de Petrarque, iii. 696. [u] Theoph. p. 340. Ed. Casaub.

[x] Dec. Scriptor. 1071. Nicholson's Cambr. Travell. 572. Head's Life of Bruce, p. 146.

[y] Juv. L. v. S. xiv. v. 195. Eadmer, 23. Joinville, i. 350. Froiss. v. 21. [z] Du Cange, *v.* Vice-conjux. Of the concubines of the clergy, see Mosheim, Cent. iii. p. ii. c. 3. § 6. p. 137, ed. 4to.

[a] Coll. Reb. Hyb. i. 110. Spens. View of Irel. 221.

gency. Even abbots had them of monks. 2. *Common Councils.* Citizens have consulted by deputations or otherwise in all ages and places. We find a senate of thirty-six appointed at Exeter soon after the Conquest. 3. *Ecclesiastical Councils.* Borrowed from the Roman Courts, where doubtful matters were decided by aged and distinguished lawyers. 4. *Councils of War.* Common in all ages.[b]

Court end of the Town. Suetonius mentions this distinction at Rome. The removal of our gentry to the suburbs was occasioned by houses in the City bringing a more profitable rent, through the increase of trade.[c]

Courtesan. To omit much matter from obvious motives is indispensable: to distinguish their figures in ancient marbles and paintings it is necessary to observe, that the Greek courtesans were distinguished from modest women by flowered robes; and at Rome they were forbidden the use of litters and the *stola*, reserved to Roman ladies. They assumed instead a sort of *toga*, worn so as to leave the shoulders and arms bare; and in figures appear like Amazons, with one breast naked. They also affected yellow hair, and wore the tunick succinct (tucked up), omitting the *vitta* and *flammeum*. Among the Anglo-Saxons they sat at the door to lure passengers, according to one sense of *port-quen*, or haunted the towns or their gates. The Norman courtesans were very loose in dress and looks, and wore their hair floating behind their backs; but from that period even to 1661 their profession or disguise was that of laundresses, in which last time they used to treat their customers with saffron and eggs.[d] See Public Houses, Chap. X. p. 502.

Court-mourning. The ancient substitute was large donations of alms, and solemn exequies.[e]

Courtship. Lovers in the Classical Age went after dinner to the vestibules or doors of their mistresses, and whistled or coughed, in order to be heard. When this did not succeed they sung amorous ditties, or wrote them on the door, or fixed upon it tablets, on which they wrote. If the girls were inflexible they supplicated the gate, poured libations on it, perfumed it, kissed it amorously, and, if unsuccessful, broke that, the windows, &c. There also occur serenades, weeping at the door, lying there all night, hanging crowns on it, especially those which they had worn on festivals; throwing upon the threshold the torches lit for their return from supper; and threatening to burn the house; even scribbling libellous or indecent verses on the door. Their omens of success were drawn from a leaf if it cracked upon the hand; from striking the room with apple-kernels; and the *cottabus*, a singular mode of vaticination by the fall of liquor.[f] Greek lovers also came to the house, and it being the fashion for the daughters to fill drink to the stranger, they drank at the part of the cup out of which she drank [the *αποστολιμαιον φιλημα, missivum osculum*]; put the tongue of the bird Ιυγξ under the knap of her ring with the paring of her nails, or chaunted a charm as they whirled the bird [some writers make Ιυγξ a musical instrument] round, fastened to a trochus of wax, burning both in the fire; threw apples, and also filters of herbs, chiefly those exciting amorous passions. The girls, as a token, dressed themselves with flowers; hung garlands at the doors, or parts of the house exposed to sight when the doors were open; sent garlands and roses; bitten pieces

[b] Enc. Spart. in Adrian. Lamprid. in Alex. Sever. Past. Lett. ii. 104; iv. 250. Barret's Bristol, 265. Izacke's Exeter, p. 2. Mosheim, Cent. V. p. 252. [c] Suet. Aug. i. State Trials, iv. 189, ed. fol.

[d] Enc. Mart. ix. 33. i. Ov. Art. iii. 307. Malliot, Costum. i. pl. xi. f. 3. Alex. ab Alex. 18. 5. Not. Plin. xxiii. c. ult. Juven. S. vi. lin. 121. Dec. Scriptor. 2372, 2422. Peach. Compl. Gentlem. 31.

[e] M. Paris, 574, 599.

[f] The Encyclopedists give the *cottabus* correctly, but name no authority. They appear to have copied the Schol. Aristophan. in Pace, Athenæus, Rhodiginus, Rous's Archæolog. Attic. 156. 157. Plin. xiv. 22, &c. There were three kinds.

of apple, or morsels of meat; made mutual presents of birds, as doves, &c. wrote their names on walls, trees, and their leaves; hung garlands on statues, &c. Courtship among the ancient Britons was put under such restraint, that if a girl became pregnant in her father's house she was to be precipitated from the top of a rock, and her seducer to be deprived of life. Hence, perhaps, the few improprieties attached to the Welch custom of *bundling*, or courting in bed. How courtship was conducted in the days of chivalry is known to everybody, as wearing the sleeve of the lady; leading her horse by the bridle; making ridiculous vows, such as wearing a black patch over the eye, mentioned in Froissart; all which, as to matrimonial concerns, was more romantick than real; for in all great families they were affianced at seven or eight years of age, and married at the age of puberty, to prevent improper attachments. In the History of the Troubadours are very long and curious directions for making love. In the reign of Elizabeth at least the following practices prevailed. Playing with the little finger in amorous dalliance; sitting or lying at the feet of their mistresses in ball-rooms; looking babies in the eyes, as they called gazing closely and amorously into each others eyes, so as to see the figures represented in them. They also exhibited their passion publickly. A pendant lock of hair, often plaited and tied with riband, and hanging at the ear, was so fashionable in the age of Shakspeare and afterwards, that Charles I. and many of his courtiers wore them, nor did he cut his off till the year 1646. This lock was worn on the left side, and hung down by the shoulder, considerably longer than the rest of the hair, sometimes even to the girdle. It was supposed to have the effect of causing violent love, and was originally a French custom. Wigs were made to imitate it. Burton adds to the love-lock a flower worn in the ear. Kissing the eyes was a mark of extraordinary tenderness. It was very gallant to drink a lady's health in urine. In the fore-part of the stays was anciently a pocket, where women not only carried love letters and tokens, but even their money and materials for needle-work. When prominent stays were worn, lovers dropped their literary favours into them. If a woman put a love-letter into the bosom pocket it was a token of her affection. Willow garlands were worn by persons disappointed in love, supposed from the trees promoting chastity, or the famous passage in the Psalms. The liberties allowed to lovers, and even to intimate acquaintances, in the times of Elizabeth and James, were very indecorous. These were to handle them roughly, put their hands on their necks, kiss them by surprise, &c. Indeed when courtship ensued in inferior rank, it was conducted in the coarsest manner, and commonly ended in bastardy.[g]

COVENTRY, SENDING TO. The Greek and Roman mode was interdiction of supplying fire and water. Compulsory solitude also occurs in the Middle Age. The present phrase originated, according to Hutton, in the Birmingham people apprehending all messengers and suspected persons, and frequently attacking and reducing small parties of the Royalists, whom they sent prisoners to Coventry.[h]

COW, KEEPING OF. One or more milch cows were formerly kept for the general use of the vill (a custom afterwards commuted for money), and "ten cows, that the poor were to milk, were allowed to common on the free estate

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[g] Enc. Ovid, Fast. iv. 109. Am. iii. 1; ii. 527; ii. 19, 21; i, 6. 56, 67; i. 16, 9. Tibull. i. 7, 35; i. 213. Propert. i. 16, 15. Plaut. Curcu. i. 1. 80, 188; i. 2. 1. Lucret. iv. 1170. Hor. S. iii. 2, 272. Theocr. Idyll. iii. Archæol. Attic. L. iv. c. 5, 6, 7. Hawk. Mus. ii. 129. Douce on Shaksp. i. 169; ii. 129. Burt. Anat. Melanch. p. 3. s. 2. m. 3. p. 539, ed. fol. Hist. Troubad. 471. Johns. and Steev. Shaksp. iv. 219, 326; v. 428; i. 175. Howell's Lett 162. Nares, *v.* Liberties, Love-lock, Look-babies. Bale, vol. i. p. 48, ed. Bas. 1557. Angl. Sacr.

[h] Plut. in Marius. Cicer. pro Aul. Cluent. Dec. Scriptor. 1064. Hutton's Birmingham, p. 41.

of Sir W. Keyt, at Ebburton, in Gloucestershire." Aubrey mentions a curious legend concerning Newnton in Wilts. "King Athelstan having obtained a victory over the Danes by the assistance of the inhabitants of this place, riding to recreate himself, found a woman baiting of her cow upon the way, called the Fosse. This woman sat on a stool, with the cow fastened by a rope to the legge of the stool. The manner of it occasioned the King to ask why she did so. She answered the King, *that they had no common belonging to the town.* The Queen being then in his company, by their consents, it was granted, that the town should have so much ground *in common* next adjoining to this way, as the woman would ride round bare ridged upon a horse. Cows were fatted for killing among the Anglo-Saxons. Although they came home to be milked in their stalls, yet Cowherds continued out with them even all night; Cowhouses, from the pompousness with which they are recorded, appearing not to have come into vogue, evidently were not general, till the thirteenth century.[h]

Cramming animals. This appears with regard to pigs, in Plutarch.[i]

Creaghts. Were a kind of gipsies, who rambled about Ireland in the sixteenth century. Their encampments are still to be seen. They were people whose sole employment was to pasture cattle, with which they associated, and lodged in *boolies*, or temporary huts of clay and twigs, on mountains and wastes. Spenser calls them *boolies*, proves the antiquity from the Scythians, and adds that they fed only on the milk and white meats of the cattle.[k]

Danes. The children of the ancient Danes were generally born in the midst of camps and armies, and educated in swimming across the greatest rivers, in taking frightful leaps, in climbing the steepest rocks, in fighting naked with offensive weapons, and in wrestling with the utmost fury. At the age of fifteen they became their own masters, and then the father turned out all the sons but one, whom he intended for his heir, and these commonly turned pirates under a son of the Prince, a similar outlaw, or sought another settlement. Turner is very luminous on this subject. The Sea-Kings of the North were, he says, a race of beings whom Europe beheld with horror. Without a yard of territorial property, without any towns or visible nations, with no wealth but their ships, no force but the crews, and no hope but from their swords, the Sea-Kings[l] swarmed upon the boisterous ocean, and plundered in every district which they could approach. Never to sleep under a smoky roof, nor to indulge in the cheerful cup over a hearth, were the boasts of these watery sovereigns, who not only flourished in the plunder of the sea and its shores, but who sometimes amassed so much booty and enlisted so many followers, as to be able to assault provinces for permanent conquest. Piracy was reckoned so noble, that parents were even anxious to compel their children to the dangerous and male-

[h] Dec. Scriptor. 777, 1143. XV. Scriptor. 410. Surtees's Durham, iii. pp. 25, 26. MS. Parsons in Bibl. Bodl. (Collections for Gloucestershire), Bibl. Topogr. Brit. viii. 86. Britton's Beauties of Wilts, iii. 125 [i] De volupt. sec. Epicur.

[k] Coll. Reb. Hyb. n. 6, p. 114. Ledwich's Irel. 376. Speng. View of Irel. 76. ed. 1773.

[l] It is declared to have been a law or custom in the North, that one of the male children should be selected to remain at home to inherit the government. The rest were exiled to the ocean to wield their sceptres amid the turbulent waters. The consent of the Northern Societies entitled all men of royal descent, who assumed piracy, to enjoy the name of Kings, though they possessed no territory. Hence the Sea-Kings were the kinsmen of the Land-Sovereigns. While the eldest son ascended the paternal throne, the rest of the family hastened, like petty Neptunes, to establish their kingdoms in the waves; and if any of the *filki-kings* or *thiod-kongr* were expelled their inheritance by others, they also sought a continuance of their dignity upon the ocean. When the younger branches of a reigning dynasty were about to become Sea-Kings, the ships and their requisite equipments were furnished, as a patrimonial right, and perhaps a political convenience. Turner's Anglo-Saxons, i. 457, 458.

volent occupation. It is asserted in an Icelandick Saga, that parents would not suffer the wealth they had gained by it to be inherited by their offspring. It is mentioned that their practice was to command their gold, silver and other property to be buried with them,[m] that their offspring might be driven by necessity to engage in the conflicts and to participate in the glory of maritime piracy. Inherited property was despised. That affluence only was esteemed which danger had endeared. These fierce bands of robbers appear to have been kept in amity with each other by studied equality. It was a law, said also to be a custom among the predatory Britons, that the drinking-vessels should pass round the whole crew as they sat, with undistinguished regularity. Their ideas of honour were solely confined to a disregard of danger; and thinking that the intentions of God were to establish the same dependence among men as among animals, they considered force an incontestable title. Their vessels were always well provided with offensive arms, stones, arrows, cables, with which they overset small vessels, and grappling-irons to board them. They carried their plunder to a particular port. Their swords were inscribed with mystical characters, and called by terrifick names; and they swore by these, or the shoulder of the horse. The soldiers received no pay, but only shared the booty. They used their shields to carry the dead to the grave, for shelter in bad weather, to swim on in danger, or to lock them one in another for a rampart. Some regulations prohibit any retreat, unless one man was assaulted by four.

These particulars satisfactorily explain the horrid internecine combats of them with the Anglo-Saxons.

Feasting bore a part in every transaction. They drank beer, mead, or wine, out of earthen or wooden vessels, horns, or the sculls of enemies. The principal person at the table took the cup first, and rising up, saluted by name either him who sat next or was next in rank. Then he drank it off, and, causing it to be again filled up to the brim, presented it to the person whom he had saluted. At solemn festivals they drank cups to Odin, Frigga, &c. (See DRINKING HEALTHS, p. 599.) All the Chroniclers agree that they introduced hard drinking and debauchery into England. They paid great attention to their dress, their tunicks being embellished with collars and borders, and their hair combed and plaited in a particular form. The scabbards of their swords were also more ornamented than those of the Anglo-Saxons.

Their single combats were fought in a square of stones. They had either regular temples, with a tree just by, and a spring at the place of sacrifice, where, by immersion of a living person, and his speedy sinking, they prognosticated a good omen; or subterraneous crypts, either cut out of the solid rock, or, as Wormius and others think, made of huge stones. Cromlechs upon hills occur: three hills lengthways, the middle largest, on the top the cromlech, footed with stones, and standing within a square of stones. Their gods were Odin, Frigga, Thor, &c. Their sepulture was in barrows, and had three æras; *At Roise*, when they burned the dead; the second *Hoigold*, when the corpse was deposited in a circle made with large stones, covered with others, till it rose to a barrow; the last as now, when Christianity prevailed.[n]

The Danish literature consisted of memorial stones; funereal runes; inscribed rings of shields; woven figures of tapestry; stoned walls; lettered seats and beds; narrative wood, &c.[o]

DAUGHTERS. Those of the Greeks

[m] Hence the quantity of things found in the Westra Barrows. See BARROWS, CH. XI. p. 551.

[n] North. Antiq. c. x. xii. 131, seq. Turner's Angl. Sax. i. 457—462. Strutt's Dress. i. 163. Ol. Worm. Monum. Danic. c. 9, p. 67, 68, seq. Ol. Magn. iii. 6, p. 40. [o] Turner's Angl. Sax. i. 471.

seldom went out, and scarcely ever appeared in public before marriage. The Roman parents used to punish their daughters, if they behaved immodestly, by refusing to kiss them. The Normans introduced them at dinner. Their service of wine, as of Rowena to Vortigern, is Greek and Roman. They were anciently chaperoned with strictness, and upon occasion severely beaten once or twice a week.[p]

Day of the Month. In Monasteries a boy used to name it after Prime.[q] In Du Cange (*v.* Mensis) is given a method of noting the day of the month in the thirteenth century, very different from the modern.

Day-labour. This was sometimes practised for the sake of religion.[r]

Death. Upon the Eastern wall of Winborne Minster was a painting of the King of Terrors bestriding his victim, with dart and spade in hand, and all the appropriate devices of mortality. Thus the famous "Dance of Death" accorded with a favourite representation. When persons were dying their feet were warmed in another's bosom, or by pigeons, applied to them. Hot bricks were also placed on the stomach. Dying without confession and the Sacrament was deemed ignominious; and we find, that a person who intended to commit a deliberate murder, thought fit first to take the Sacrament. It was, too, supposed that angels and devils personally attended the death-bed, to carry the departing soul to its final destination; the priest, with holy water, &c. dispersing the former as soon as he appeared. The departing soul was represented in the human form, as appears in numerous ancient cuts. Thus angels carried the soul of St. Aidan to Heaven in a sheet. Seeing any thing belonging to funerals was an omen of death. We have the same idea in the coffin in coals.[s]

Deodands. Were taken from the Law of Moses, which orders that the ox homicide should be stoned.[t]

Depositions. Were sealed among the Romans, as well as ourselves, in attestation of the truth.[u]

Dinner. I shall treat this meal according to the Nations, in series.

Greek Dinner. Soldiers, workmen, &c. took refreshments three times a day; but the rich, sober, and they who had no laborious employ, stayed from breakfast to the *cæna* or supper.[x]

Roman Dinner. The supper was the chief meal. [See Meals, p. 617]. The *luxurious* Romans made as much preparation for the dinner as for the supper. Noon was the time for dining in the Imperial æra. Commonly it was a mere luncheon of milk, cheese, fruit, and a little wine; their supper being our late dinner.[y]

Dinner of the Britons. The ancient Britons made their table of the ground, on which they spread the skins of wolves and dogs. The guests sat round, the food was placed before them, and every one took his part. They were waited upon by the younger people of both sexes; they who had not skins were contented with a little hay or straw, which was laid under them. Thus Diodorus Siculus; and Giraldus Cambrensis observes of the Welsh of his day, that they used no table-cloths or napkins, only rushes and clean grass. The Celtick Nations in general ate very little bread, but a great deal of meat, boiled or broiled upon coals, or roasted on spits (see Rath, Chap. XI. p. 575); and of the Gauls it is said, that near the place where they intended to make an entertainment, they usually kindled fires, on which they placed pots, and near them spits, on which they roasted large joints of meat. They had salt.

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[p] Enc. Lubin. in Juven. 228. Gemeticens. 653. Archæol. Attic. 158. Du Cange, *v.* Ramage, Past. Lett. iii. 207, 208. [q] Du Cange, *v.* Luna.
[r] Ang. Sacr. i. 284. [s] Angl. Sacr. ii. 331. Otway's Sold. Fort. a. i. sc. ult. Du Cange. M. Paris, 279, 511. Dec. Scriptor. 2485, 2486. Gold. Leg. f. lxxxv. Antiq. Durh. Abb. 114. Spart. in Pescenn. Niger. Ductor Vindogladiensis, p. 29. [t] Du Cange, vol. ii. col. 1408.
[u] Plut. de fratr. Am. [x] Enc. Athenæus, i. c. 9.
[y] Suet. Claud. 32. Calig. 58. Cicer. in Verr. i. 19. Enc. D'Arnay Vie priv. des. Romains.

The South Britons had venison, oxen, sheep, and goats; their drink was chiefly ale or mead. Athenæus says, that the ancient Celts sat at table with their esquires, standing behind holding their shields, which passage has been applied to elucidate the round table of Arthur. The old Gauls ate but once a day. Giraldus Cambrensis says, that offering water to wash the feet was the form of invitation, and that the banquet was in the evening. All the viands were placed together in large dishes. The bread was baked every day. The whole family attended upon the visitors; and the master and mistress, standing, went round and did not eat any thing till the rest had done. Higden mentions handing about to the visitors a pot full of dumplings; the use of butter, milk, cheese, mead, and beer. Eating warm salmon, still common in Ireland and Scotland, he reprobates as unwholesome.[z]

Dinner of the Ancient Irish. This was made upon tables of fern, and forms of it; the drink often water, milk, and vinegar; raw beef was often eaten at midnight. Flesh, fish, and milk, were the chief food. Giraldus Cambrensis says that they did not know what bread and cheese were. Occasionally they ate horseflesh. Froissart says, that when their kings were seated at table, and the first dish served, they would make their minstrels and principal servants sit beside them, and eat from their plates, and drink from their cups, a mark of high friendship and familiarity. "Watercresses, which," says Holinshed, "they terme shamrock, roots, and other herbs, they feed upon; otemeale and butter they cram together; they drinke wheie, milke, and beefe-broth. Flesh they devoure without bread, and that half raw; the rest boileth in their stomachs with *aqua vitæ*, which they swill in after such a surfet by quarts and pottels; they let their cowes blood, which, growne to a gellie, they bake and overspread with butter, and so eate it in lumps. No meal they fancie so much as porke, and the fatter the better. Their noblemen, and noblemen's tenants, now and then make a set feast, which they call coshering, wherto flock all their retainers, whom they name followers, their rithmours, their bards, their harpers, that feed them with musicke: and when the harper twangeth or singeth a song all the companie must be whist, or else he chafeth like a cut-purse, by reason his harmonie is not had in better price. In their coshering they sit on straw; they are served on straw; they lie upon mattresses and pellets of straw."[a]

Dinner of the Ancient Scots. See HIGHLANDERS, p. 610; SCOTS, p. 631.

Dinner of the Anglo-Saxons, English, &c. At the Anglo-Saxon Dinner we find a clean cloth; a cup of horn presented to every one; a person cutting a piece of roasted meat off the spit into a plate, held by a servant underneath; cakes of bread; dish or plate, an oblong square, round ones. (*See Head-piece to this Chapter, p.* 588). They had wine, mead, beer, piment, and strong wines, like spirituous liquors. Festivals among them were given to the people on religious accounts. They kept it up the whole day on great occasions, and the feast was accompanied with musick. Our Chroniclers mention the dining-room; and up stairs; tables removed; drinking till evening; circulating the cup; various dishes; invitations for particular days, and sleeping afterwards; invitations tokens of friendship and respect: forms, not chairs, used; the chief visitors placed in the middle; the next in rank on the right and left; of tradesmen among their families by the fire-side; great pleasantness in

[z] Diod. Sicul. L. v. Strutt's Chron. Engl. i. 287, 288. Athen. Deipn. iv. 13. Watt's Gloss. M. Paris, *v.* Mensa rotunda. Smith's Gael. Antiq. iii. Girald. Cambrens. 888. ed. Franf. XV. Scriptor. 188.

[a] Harrington's Nug. Antiq. ii. 6, 14. Girald. Cambr. 744. ed. Frankf. Froissart, xi. 150. Holinshed, vi. 67, ed. 4to. Ledwich's Irel. 374, 375.

conversation common both to French and English; a dish at the table set apart for alms; two eating out of the same plate a peculiar mark of amity; persons calling ordered to wait; sometimes drinking afterwards; sometimes walking; sometimes going to sleep; sports; visits; business; amusements; playing at dice, &c.[b] See DRINKING HEALTHS, p. 599.

The Norman Kings were attended by their physicians and bards. The provisions, after the lord was served, were sent down to the servants from the high table. Drink was given by attendants, as now, and the cup replaced on the sideboard. Gentlemen and merchants generally had four, or five, or six dishes, when they had but little company; or three at most when among the family; upon feasts they rejected butchers' meat, and had conserves, wild-fowl, venison, sweet-meats, and pastry. Ale or beer was generally the chief drink; bread, as new as possible; the guests washed their hands before they sat down. The eating-knife was carried about them. The dinner of rusticks was pottage, and a double portion of bread and cheese. At great feasts the company was commonly arranged in *fours*, which were usually called *messes*, and were served together. Hence the word *mess* came to mean a set of *four* in a general way. Abroad, the Emperor Charles V. had four courses at dinner, salt beef, very good roast mutton, and baked hare. There was singing all the time. Du Cange mentions fat sucking pigs in a first course, and again cold pork in a third. In noble families, when visitors of very high rank headed the table, the lord sat at the lower end, but when such visitors filled only *half the table*, and those of meaner rank the rest, then he placed himself last of the first rank, and first of the latter, which situation was commonly about the middle of the long table, near the salt. This passage of Mr. Smith's Lives of the Berkeleys may serve to correct Dr. Henry and others, who have less accurately stated this etiquette. The office of the modern butler was performed by the gentleman usher, to whom all the yeomen ushers were subject. In castles the dining-room was a distinct chamber for the family and noble visitors; the hall was for the household. The Romans had dining-rooms for different seasons, and they were ornamented with changeable decorations, which were altered every course. Du Cange gives the apparent archetype of the Castle Hall, in the ancient *trichorum*, a room divided into three parts, or concamerations, by two rows of columns, in which were three orders of tables, founded on as many ranks of beds among the Romans. The dining-room was strewed with rushes, besides which there were carpets, chairs, and stools, flowers in the windows, and one yeoman was constantly waiting to receive stools, snuff the candles, light gentlemen to bed, and keep out dogs. No servant was to wait without a trencher in his hand. Dining with hats on was formerly usual. They were only taken off when grace was said. The dining-hour was nine or ten, then eleven; on fasting days twelve. In 1592 eleven was the hour; afterwards twelve. Certain dishes were also usual at particular times, of which various instances appear in the Popular Antiquities. Calves' heads, in insult of Charles I. are known to have been one; but in the Churchwardens' Acccounts of St. Mary's, Shrewsbury, 8 Eliz. anno 1566, we have an item, "for calves' heads for the ringers at Easter."

The court gates were shut at meals. At great dinners, temp. Edward III. magnificent presents were sometimes made between each course.[c]

See DRINKING HEALTHS; GRACE, p. 608; MEALS, &c. p. 617.

[b] M. Par. 2, 201, 396, 502, 514, 520, 524, 627, 642, 659, 673, 981, &c. XV. Scriptor. 269, 377, 441. Eadm. 54. Dec. Scriptor. 866, 906, 911, 948, 950, 953, 1192, 1262, 2417. Script. p. Bed. 362. a. Dudg. Monast. i. 84. Strutt's Horda, pl. 16, f. 1.

[c] Strutt's Horda, B. i. pl. 16. p. 99; ii. 105. Gemeticens. 690. Phillips's Shrewsb. 92. Nares, *v.* Mess. Du Cange, *v.* Matutinellum. Berkeley MSS. Roy. Household. x. 36, &c. Harrington's

Disputations. This scholastick folly of the Middle Age is well known, but the admirable Crichton is not an unique. Evelyn mentions a Mr. John Wall, an Irishman, an excellent disputant, who baffled all the doctors of the Sorbonne.[d] Whole crowds of scholars belonging to the University of Paris used to dispute in the publick streets, and were so noisy that the street where most of them lodged (la Rue de Foarre), was denominated *vicus straminum fragosus*.[e]

Dressing for Dinner. The Romans put on what was called the *Cœnatoria Vestis*, different for the two sexes.[f]

Drinking Healths, Toasts, &c. The ancients did not drink during meals. What we call dram-drinking was rare and disgraceful. The Egyptians drank wine very rarely, if at all. Asking people to drink in token of friendship is very ancient, and was even common with royalty. Giving it away is also of remote date. The Greeks were apparently the authors of toasting. They drank to one another, gods, magistrates, &c. "Give us a friend," too, is derived from them. Hesiod, Homer, and Athenæus, mention the service of a larger vessel, as well as a greater quantity of viands to the friends, whom they wished most to honour. The Greeks when they drank any one's health, generally sent him an *empty* cup, the Romans a *full* one, beginning with the most distinguished person. He who drank said to the person whom he saluted προπινω σοι καλως, "*I wish you prosperity*," to which he answered λαμβανω απο σοι ηδεως, "*I take it kindly of you.*" In speaking these words the toaster drank a part of the wine in the cup, and sent the rest to the person whom he saluted. He presented it with the right hand, and when he drank to all the company *(ab imo ad summum)* from the bottom to the top, began always on the right, and the wine was served from right to left. They began with small cups, proceeded to larger, and never drank in numerous company without a toast; at first the gods, then present friends, then mistresses, absent friends; and among the Romans, the Emperors. When they drank to their mistresses, or absent friends, they poured out a little wine, as a libation to render the gods favourable. In drinking to their mistresses, they took as many *cyathi* (cups) as there were letters in the name; but it has been noted that they never *punned* upon the name, as Petrarch did upon that of Laura. Among the Romans, the inferiors were complimented by being asked to drink some wine. They drank in turn. The *King*, or toast-master, assigned every one his place, and apportioned the wine; but Plutarch complains that they *pushed the bottle* (in modern phraseology) too much. Persons engaged to drink hard used amulets against drunkenness, but it was a great glory to be able to bear much wine. From an inscription on an urn upon the *Villa Mattei*, it appears that the Classical ancients not only believed that the dead feasted upon the meat and wine offered at their tombs, but that they were capable of drinking healths to their friends on earth.[g]

The old Danes (who introduced hard drinking), Normans, and all the Northern nations used to drink in the honour of Thor, Odin, &c. but after their conversion to Christianity, on Christmas-day, in honour of St. Olave, who converted them; and the Icelanders were wont not only on that day to drink to the honour of God the Father and Jesus Christ, but in their marriages and feasts; and therefore many of their

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Nug. Antiq. ii. 266, 270, 287. Froiss. iii. 363. Hawk. Mus. ii. 285. Du Cange, *v.* Appositio. Nares, *v.* Dinner-time. Popul. Antiq. i. 376.

[d] Mem. i. 37, 38. [e] Mem. de Petrarque, iii. 542. [f] Pompon. leg. 33. ff. de aur. &c. Enc.

[g] Virg. Æn. i. 727. Plut. Quæst. Conviv. viii. 9. Hom. Il. Δ. 261. Θ. 161. Athen. v. 4. Crit. sup. Anacr. Plaut. Pers. v. 1. Athen. ii. 3. Cic. Verr. i. 26. Theocr. Id. xiv. Hor. i. Od. 27, 29. Tibull. ii. 1, 31. Thus the Enc. Add Plut. Conviv. Sept. Sapient. Alex. ab. Alex. v. 21. Hotomann. Freig. in Cicer. i. 286. Petron. i. 250, ed. Nodot. Plut. de Music. De Sanit. Conserv. De Audiend. Poem. Apothgm. Sympos. &c. De Irâ, &c. Dec. Scriptor. 931, 2701, &c. Mém. pour la Vie de Petrarque.

drinking horns were much adorned with gold and silver. The form of this health is given in the life of St. Wenceslaus. A person taking the cup, cried in a loud voice, "In the name of the blessed archangel St. Michael, let us drink this cup, begging and praying, that he will think worthy to introduce our souls to eternal happiness." To this the rest answered "Amen," and the toast was drunk. Hincmar of Rheims mentions this drinking in honour of St. John the Baptist; and this testimony of affection to saints, as well as to the souls of the dead, is prohibited in some councils. It prevailed among our ancestors of the North, and the English. Neubrigensis adds, that it drove away devils, like monkeys, who sat upon the shoulders of the visitors. The following rules for drinking Healths are extracted from an old book, entitled, the "Irish Hubbub, or the English Hue and Crye," by Barnaby Rich. 1623. "He that beginnes the health hath his prescribed orders; first uncovering his head, he takes a full cup in his hand, and setting his countenance with a grave aspect, he craves an audience; silence being once obtained, he begins to breathe out the name peradventure of some honourable personage, that was worthy of a better regard than to have his name polluted at so unfitting a time, amongst a company of drunkards, but his health is drunk to, and he that pledges must likewise off with his cap, kisse his fingers, and bow himself in sign of a reverent acceptance. When the leader sees his follower thus prepared, he sups up his breath, turnes the bottom of the cup upward, and in ostentation of his dexteritie gives the cup a phillip to make it cry *twange*, and thus the first scene is acted. The cup being newly replenished to the breadth of an haire, he that is the pledge must now begin his part, and thus he goes round throughout the whole company, provided always by a canon set down by the founder, there must be three at least still uncovered, till the health hath had the full passage, which is no sooner ended but another begins again, and he drinks a health to his lady of little worth, or peradventure to his light-heeled mistress." The origin of the term *Toast* is uncertain, but was probably a mere metaphor from a toast floating in a cup of liquor. *Pril* and *wril* was an ancient form of *hob nob*, of which the most probable derivation is the Anglo-Saxon *habban* to have and *næbban* to want. Drinking to persons of station in their presence out of cups sent by them occurs in Paulus Warnefridus. The Danes so corrupted the English with hard drinking, that Edgar made a law, enacting that pins should be fixed in cups to determine the quantity of each draught; and pledging is wrongly said to have been derived from the custom of the Danes to stab a man when drinking, to prevent which action a friend stood up holding a large knife or sword to guard him; or from the murder of Edward at Corfe Castle. It occurs before that æra abroad, and the Classical Ancients used to drink to each other. Bumpers are of the most remote antiquity, being crowned cups, *i. e.* in Athenæus, the liquor standing above the brim, so as to resemble a crown. Buzzing is possibly derived from the German *buzzen*, sordes aufere, off with the lees at bottom. It was formerly a strange fashion to break the glasses and glass windows upon drinking of healths. At the rejoicings at Edinburgh for the restoration of Charles II. it is said, "at the Lord Provost's return he was at every fire [bonfire] complimented with the breaking of glasses." Another custom was the *supernaculum*, introduced from France. After a man had turned up the bottom of his cup, he dropped it on his thumb nail, and made a pearl with that which was left, which if it slid, and he could not make it stand, because it was too much, he was obliged to drink again for penance. Sometimes also the glass was made to ring against the nail. Our ancestors sat a long time upon occasions, and drank in turn. Wine was filled out of

a bowl (sometimes of silver) into cups.[h] In the sixteenth century they often drank three quarts at a sitting, and made people empty their cups as we now do their glasses. Drinking healths was uncommonly prevalent, and productive of much intemperance, immediately after and on account of the Restoration.[i]

Driving. A fondness for it has existed from Jehu to the present age.[k]

Dry Meat, thought to make persons cholerick.[l]

Dub a Knight. He who drank a large pot of wine or other liquor on his knees to the health of his mistress, was jocularly said to be dubbed a knight, and retained his title for the evening.[m]

Duel. The Duel, as appears from Paterculus and others, was ever in use among the Northern nations [see also Gauls, p. 605], and the conqueror was presumed to have justice on his side, but judges were first necessary, with whom a *vadium* or pledge was deposited, that they might afterwards make compensation for the damage. Sometimes the *gagia duelli* belonged to the lord. He was said to incur *falsum vadium*, who fought the duel before the oaths were administered by the judges; and this was probably the *vadium mentire* in the Law of Ina [c. 14]. Sometimes the gagia or pledge was given to the party. Ossian says, that challenges were carried by a bard. In subsequent æras, the appellant commonly threw down a glove, or somewhat else, before the judges; and having made his appeal, and asked leave of the judges, took it up again, and by this action proffered to fight. After this engagement, they could not be reconciled without leave of the lords, who might compel them to fight. Hostages were also added, that if the person was conquered they might secure the fine. Forty days after, the day was fixed, and the oaths taken upon the relicks. If they were footmen, a sword and shield were the arms; but those of knights were different. When the champions were on foot, they also contended with a sword and staff, not, in some constitutions, above three feet long. By the statutes of St. Louis, if the challenger was a villain, the knight was at liberty to fight on horseback; but if the knight challenged, he was bound to fight on foot. In France, the age at which any one might be compelled to fight was twenty-one years. The exemptions were women, males not sixteen, some say seventeen years old; the sick or diseased; clerks; monks, &c. who were to find champions. There were also cases in which the duel was not allowed. The punishment of the conquered was suspension, decapitation, amputation of a limb, &c. according to the offence. The duel, although not prevented, was very much limited by kings in various countries, as our Henry I. &c. The clergy sometimes fought, but very rarely. *Verberare contra ventum*, whence our *fighting with the wind*, was said, when a combatant in the duel did not come to

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[h] Heywood in his "Philocothonista, or the Drunkard, opened, dissected, and anatomized," 4to. London, 1635, p. 51, tells us, "There is now profest an eighth liberal art of science, called *Ars Bibendi, i. e.* the Art of Drinking. The students or professors thereof call a greene Garland, or painted hoope hang'd out, a *Colledge;* a signe where there is lodging, man's-meate, and horse-meate, an *Inne of Courte*, an *Hall*, or an *Hostle*; where nothing is sold but ale and tobacco, a *Grammar School;* a red or blew lattice [the usual designation of an ale-house], that they terme a *Free Schoole* for all commers. The bookes which they studdy, and whose leaves they so often turn over, are, for the most part, three of the old translation and three of the new. Those of the old translation: 1. the tankard; 2. the blacke jacke; 3. the quart-pot rib, or thorondell. Those of the new be these: 1. the jugge; 2. the beaker; 3. the double or single can, or black pot." Among the proper phrases belonging to the Library, occur, p. 65, "to drink tipse-phreeze, supernaculum, to swallow a slap-dragon, or a raw egge; to see that no lesse than *three at once be bare* to a health." Popul. Antiq. ii. 232.

[i] Du Cange, *v.* Bibere, &c. North. Antiq. i. 137. Dec. Scriptor. 253, 953. Neubrig. L. ii. c 21. Dugd. Monast. i. 104. Antiq. Repert. i. 930. Brit. Monach. 331. Fosbroke's Gloucester, 95. Kingdom's Intelligencer, No. 24. June 8—15, 1623. Nares, *v.* Crown, Drinking Healths, Thum-nail. Popul. Antiq. ii. 223—243. Surtees's Durham, iii. 57.

[k] Lubin. in Juven. 72, 367, 734. Freig. in Cicer. Orat. iii. 143, 144. [l] Nares, *v.* Dry-meat.

[m] Id. *v.* Dub a Knight.

the fight. He then brandished his sword, and was pronounced victor by the Judge. Thus Du Cange. Craig thinks, that a person who had reached the field of battle, became then, in the eye of the feudal law, as a man in a state of sickness; and that the duel was substituted to prevent depredations and attacks by clans. Malliot adds, that in the duel they were kept under guard till the time, and their arms carried with the sound of fifes and trumpets. Villaret notes, that the permission of a champion to fight for others was disgraceful, because in the first ages, when murder was expiated by fine, no compensation was paid for a champion. Their costume was a red coat, breeches, buckler, and staff three feet long. The hair, too, at least in the early times, was cut off below the ears. The vanquished champion and his employer were both punished. The last instance of the duel in England was in the reign of Elizabeth; but in 1597 a *modern* duel was licensed by royal authority. In this *duel*, an equality in all the circumstances was demanded. Thus in Love's Pilgrimage, as one combatant was lame, both were to be tied into chairs. The seconds were frequently obliged to fight as earnestly as the principals.[m]

Dwarf. They were kept by the Romans, as we do monkies, for diversion; and some persons even exercised the cruel trade of stopping the growth of children by confining them in chests. Most of them came from Egypt and Syria. Kircher has published one of bronze, and C. Caylus another. They commonly went naked, and were decked out with jewels. One of our Queens carried a dwarf about for the admiration of spectators.[n]

[m] Du Cange, *v.* Duellum, Verberare contra ventum. Craig de jur. feudal. 115. Malliot, Costum. iii. 13. Villaret. Id. p. 19. Hurd's Dial, 111. Camp. Journ. Edinb. ii. 91. Nares, *v.* Duello, Seconds. Oss. in Carric-thura, Caron, &c.

[n] Enc. Kirch Œdip. Eg. ii. 522. Cayl. Rec. vi. pl. 88, n. 1, 2. Aul. Gel. 19, 13. Suet. Aug. xliii. Enc. M. Paris, 666.

Fables. See Novels, p. 340.

Fairy Money. Money found was called Fairies treasure. If the discovery was revealed it was supposed to bring on the blabber's ruin.[o]

Fast-days. Our ancestors in the sixteenth century used to stay at church, hearing sermons and moaning from eight in the morning till four in the afternoon.[p]

Femme de Chambre. The *Cameralis* of Du Cange. The following rules for their conduct in the Middle Ages are curious. They are ordered to be ready-dressed before their lady called; to be tight-laced; to wash their hands, arms, and feet, and never to let their nails be so long that dirt could be seen. To be neat about the head, and the teeth cleaned every morning. Not to go without calling to their lady's apartment until her lord left it. After this to walk in the great hall, to go to mass, to talk low, and be grave and modest in walking; at dinner to mix water with the wine; not to press people to eat; to offer any dish that was preferred; to carve for the guests; to wash their hands after their lady; to take their place below their lady; and, if possible, have always two seats between them.[q] Ladies of the Lord's bed-chamber are mentioned in Smyth's Lives of the Berkeleys.[r]

Finger. 1. See Stork, Chap. XVII. 2. The fingers were often cut off to avoid military service. 3. When a Roman died in battle, or abroad, a finger was sent home, and the same honours shown to it as to the entire corpse. 4. In burning perfumes to deities, it was sacred to take the pastil at the end of the fingers, and throw it upon the burning altar. 5. Bidding at auctions was made by one finger held up. The same was done when mercy was solicited by conquered gladiators. 6. Upon the Trajan column the Prætorian soldiers are distinguished by the fore-finger and right arm elevated in

[o] Popul. Antiq. ii. 340. [p] Phillips's Shrewsbury, 210. [q] Hist. Troubad. p. 443. [r] Berkeley MSS.

token of obedience and fidelity. 7. Snapping the fingers was the Roman signal for slaves to bring a chamber pot. 8. The *micatio* was a game of the Greeks and Romans, *viz.* guessing how many fingers were held up. *Bucca* means parasite; and the boys play of "*Buck, buck, how many horns do I hold up,*" is a literal translation of the "*Bucca, bucca, quot sunt hic ?*" of Petronius (ix). The Roman method of counting by the fingers occurs in Bede.[s]

Flap-dragon. A small combustible body set on fire, and put afloat in a glass of liquor. The courage of the toper was tried in the attempt to swallow the flap-dragon flaming, and his dexterity was preserved by being able to do it unhurt. Raisins in hot brandy were the most common flap-dragons. As candles' ends made the same formidable flap-dragons, the greatest merit was according to the heroism of swallowing them.[t]

Fleas infesting beds were attributed to the envy of the devil.[u]

Fool. The Classical Ancients had domestick fools to amuse them, and theatrical fools also.[x] Mr. Douce, in his dissertation upon this subject, classes clowns and fools as follows: 1. The *general Domestick Fool,* often, but improperly, termed a *Clown.* He was either a mere natural or idiot, or silly by nature; yet cunning and sarcastical, or artificial. All or either of these officiated occasionally as menial servants.—2. The *Clown,* either a mere country booby, a witty rustick, or any servant of a shrewd and witty disposition, who treated his master with great familiarity in order to produce stage effect. [Archdeacon Nares thinks, that the Clown or rural jester was peculiar to country families. They were accustomed to sing the burdens of old songs, *v.* Clown.]—3. The *Female Fool,* generally an idiot.—4. The City or Corporation Fool, Lord Mayor's state Fool,[y] and that of trading companies. His office was to assist at publick entertainments, and in pageants.—5. Tavern Fools, retained to amuse the customers. They exhibited with a Jew's harp and joint stool; sometimes they sung in the Italian manner.—6. The Fool of Vice in the theatrical mysteries or moralities, whose office it was to teaze the Devil. He ceased to be in fashion at the end of the sixteenth century.—7. The Fool in the old dumb shows exhibited at fairs, and perhaps at inns. He was generally engaged in a struggle with Death. Mr. Douce thinks, that hence originated the English Pantomime.[z] [Dr. Clarke, however, states, that the modern Pantomime was brought to Italy from ancient Greece; that Harlequin is Mercury, the sword being the substitute for the harpè, and the cap the *fez* (see p. 189), worn by that god on the coins of Elnos; that the Clown is Momus, and the painted face and wide mouth taken from the ancient masks; that the Pantaloon is Charon; and Columbine, Psyche.][a]—8. The Fool in the Whitsun Ale and Morris Dance.—9. The Mountebank's Fool, or Merry Andrew. The fools and clowns appeared between the acts to amuse the audience with extemporaneous wit and buffoonery, a practice traced from the Greek and Roman Theatre. About 1680 is the last in-

[s] Enc. Suet. Aug. 24. Val. Max. vi. 3. 3. Petron. c. 27. i. 328. Mart. iii. 82, 15. xiv. 119. Coll. Reb. Hyb. ix. 570. Astle's Writing, 182. Ang. Sacr. i. 13. et al.—Nicearchus, in a Greek epigram, mentions an old man who begun again to reckon his years upon his left hand. Jerome says, that the number of 100 was carried on from the left hand to the right, and was reckoned upon the same fingers, but not upon the same hand; upon which account Juvenal, speaking of the happy old age of Nestor, tells us, that he reckoned hitherto the number of his years upon his right hand. Danet, *v.* Arithmetick. See Abacus, p. 219.

[t] Nares, *v.* Flap-dragon. [u] Du Cange, *v.* Palearitium. [x] See Theatre, Chap. XIII. § Miscellanea.

[y] This Fool on Lord Mayor's day was obliged to leap, clothes and all, into a large bowl of custard. Nares, *v.* Fool. [z] Douce on Shaksp. ii. 300—330.

[a] Clarke's Trav. viii. 104—107. Winckelman in his Art. has a vignette of Jupiter, Alcmena, &c. in Pantomimick characters. See a Pantomimick character, with the mask of Sosias, intended to represent the countenance of Socrates (taken from Kirke's Hamilton Vases, pl. viii.) in the Plate of Greek and Etruscan Furniture, and Costume, p. 610, fig. 21.

stance of their introduction. The Domestick Fool, solitary instances excepted, went out of fashion in the seventeenth century, through national disturbances and puritanical habits.

The costume of the Domestick Fool was of two kinds: 1. Motley, or particoloured [a fashion for this kind of persons, as old as the time of Theodosius],[b] with a girdle and bells at the skirts and elbows, though not always; the breeches and hose close; sometimes each leg of a different colour. A hood, resembling a monk's cowl, which at a very early period it was certainly designed to imitate. [Erasmus says, that he had seen a Domestick Fool, who wore the long gown and cap of a Doctor in Divinity, observed a grave look, and disputed upon subjects, with as much entertainment of great men, as any other Fool].[c] This hood was sometimes decorated with asses' ears, or else terminated in the head and neck of a cock; a fashion, says Mr. Douce, as old as the fourteenth century; [but the fact is, that the bauble (the *baciballum* of Petronius), a short stick with a fool's head, or doll's head, or a bladder full of pease at the end, or a more indecent representation, is an actual Phallus, represented in a woman's hand, in Boissard and Montfaucon; and the heads of the cock or ass, relicks of the Priapeïa.][d] Sometimes instead of the bauble, he carries a club, or a flapper, or rattle, ornamented with bells, made of two round and flat pieces of wood or pasteboard, from the Crotalum of the Romans; a dagger of lath, with which he belaboured the devil; a wooden sword; and a sword like a saw.

2. The other dress was the long petticoat, originally appertaining to the Idiot, or Natural, on account of cleanliness and concealment; and for the same purpose a male pauper of my parish (Walford), wore in 1835 a canvas petticoat over his breeches. Yellow was in general the Fool's colour; sometimes in lieu of the cock's-comb on the hood, a single bell or more appeared; sometimes a feather was added to the comb. The head was often shaved in imitation of a monk's tonsure, a custom as old as the twelfth century. A fox's tail on the back was another appendage. The Idiot or Natural was often cloathed in a calf or sheep's skin. He had a large purse or wallet at his girdle. In 1652 the King's Fool is described as wearing a long coat, with a gold chain; sometimes they had no discriminative habit.[e]

Foot, kissing of. This homage paid to some of the Roman emperors was also transferred to our kings.[f]

Fostering. An ancient inscription shows the respect paid by the Romans to their foster-brethren, whom they called *Collectaneos*, &c. Giraldus Cambrensis speaks of this attachment among the Welsh, which from Pennant appears still to subsist. In the Highlands, children often grew up in the families of their nurses.[g] Cæsar's words on this head are singularly illustrative: "In the remaining institutes of life, they [the Gauls] mostly differ from others, that they do not suffer their children, until they are of sufficient age for military duty, to have open access to them; and they account it base for a son in childhood to assist in publick, in the sight of his father."

Freedom of towns. In Seneca (de Beneficiis) it is said, that the Corinthians sent embassadors to offer it to Alexander, and had done so before to Hercules, which circumstance induced the Macedonian monarch to accept it.[h]

French. Our kings commonly spoke in it.[i] See Education, Chap. X. p. 438.

Friday. This day, from respect, says Boccacio, of our Saviour's Passion, was most rigidly observed. The

[b] Du Cange, *v.* Crusta. [c] Brit. Monach. 236. [d] Montf. i. p. 2. b. i. c. 28.

[e] Douce on Shaksp. ii. 300—330. [f] Dec. Scriptor. 1412. [g] Enc. Murator. Inscr. 1226, n. i. Girald. Cambrens. p. 743, ed. Frankf. Pennant's Whitef. p. 3. Newte's Tour, p. 146. Cæs. Bell. Gal. L. vi. c. 17. [h] Mem. de Petrarque, iii. 486. [i] Dec. Scriptor. 1097.

common people during Lent, says Erasmus, have a regular supper every alternate day; but if you was to attempt it *out of Lent*, upon a Friday, no one would endure it. The Puritans in the Grand Rebellion extinguished this fast, and, through the custom of giving entertainments and suppers upon Friday in particular, Charles II. issued a proclamation for revival of the fast; and prohibited victuallers from dressing suppers, and butchers from killing and selling meat on this day.[i]

Friendship. The great mark of friendship was, from the time of Glaucus and Diomede to the Middle Age, an exchange of arms. The Anglo-Saxons cut a vein in their foreheads, and letting the blood fall into the wine, drank it off in token of regard, a custom of Celtick use, for it occurs among the ancient Irish, who first walked three times around some sacred place, and heard mass. Sleeping together, and sometimes uniting with it eating off the same plate, were other demonstrations of particular amity. The friendship of the great was most commonly acquired by bribery.[k]

Gallows. A permanent gallows was a common annexation to many of our towns. Cun the Great, an Italian Lord of the fourteenth century, erected one before the door of his house, and repaired it every year during his life.

Garrets. The Roman poor, &c. lived in garrets, mounted by particular stairs, called *scalæ*. These garrets were on the third story.[l]

Garnish of Dishes, with rose-leaves, Roman.[m]

Garters, loose. It was the regular amorous etiquette in the reign of Elizabeth for a man to go with his garters loose and dress negligent, in order to show that he was too much occupied by his passion to attend to dress.[n]

Gauls. [See Chap. XI. § Towns, p. 582.] Strabo says of the Gaulish houses [see them engraved, p. 99.] that they were roomy, made of wood and basket-work, covered with rushes, and roofed, in the form of a dome; and adds, that they fastened the heads of their enemies to the necks of their horses, and over the doors of their dwellings; and also kept the heads of eminent persons embalmed, to show to strangers. They constantly slept on the ground [as did the Welsh]. Their riches consisted in gold and cattle, on account of removal, as occasion might require. Their chief concern was to have a large number of dependents, in the same manner as our clans, for that institution is distinctly exhibited by Cæsar. They anciently worshipped a supreme being under the name of Esus, whom they symbolized by the Oak. A wood or grove was the place of worship. No one was permitted to enter it, unless he carried a chain, in token of his dependence upon the supreme being. If he fell down no one dared to help him up, because he was obliged either to roll himself, or crawl upon his belly, out of the place. At every full moon they danced before their houses all night, in honour of the god [a custom to be found among ourselves in the Middle Age]. Posidonius says, that the tables of the Gauls were very large; they ate but little bread, which was baked flat and hard, and easy to break in pieces; but devoured a great deal of meat, boiled, roasted, and broiled, which they did in a very slovenly manner, holding a piece in their hands, and tearing it with their teeth. What they could not part by this way they cut off with a large knife, which they carried in their girdles. When the company was numerous, the chief of the feast, who was either one of the richest, or noblest, or bravest, sat in the middle with the master of the house at his side. The rest took

[i] Boccac. Decam. Day ii. nov. 10. Joinv. i. 167. Erasm. Colloq. 431. Fosbroke's Gloucester, 176.
[k] Du Cange, *v.* Arma mutare. Strutt's Horda, i. 18. Girald. Cambr. 743. ed. Frankf. Edd. Vit. Wilfr. c. lx. Berkeley MSS. See Beds, Chap. IX. p. 262.
[l] Mart. i. 118, 7. Lubin. in Juven. 153, 409. Casaub. in Suet. Grammat. § Orbilius.
[m] Pintian in Plin. xxi. 4.
[n] Nares, *v.* Garters.

their places next, each according to his rank, having their servants behind them, holding their shields. The guards had their table over against them, and the servants, after the masters had done, were likewise regaled. He adds, that no one was allowed to eat of the dish till the master of the feast had tasted it. Diodorus Siculus says, that the Gauls used to eat sitting upon the ground, which was covered with the skins of wolves and dogs. The dishes were brought by the children of the family, or by other boys and girls. He adds, that near every table was a stove or fire-place, which abounded with spits, pots, pans, and similar culinary furniture. It was likewise customary to drink hard at this kind of feasts; yet it seems, according to Posidonius, that the chief visitor mentioned always began first, and put the cup, or rather pitcher, about to his next neighbour, till it had gone round; for it appears that all drank out of the same vessel; and no one could drink until it came to his turn, or refuse when it did. The misfortune was, that at these feasts they used to talk of business as soon as the cup went round, for they generally sat at the feast till the next morning, and being heated with liquor, seldom parted without duels. If the feast proved a peaceable one, it was generally accompanied, not only with musick and songs, but with dances likewise, in which the dancers were armed cap-a-pie, and beat the measure with their swords upon the shields. [Hence in one part, our sword-dance.] On certain festivals likewise, such as those of Mithras,[o] they used to dress themselves in the skins of beasts, dedicated to him, and accompany the processions which were made on that day. Others wore masquerade habits, some very indecent, and displayed several antick and immodest tricks. Their chief liquors were beer and wine, the former the most common of the two; for they did not begin to cultivate the latter till very late. They were very fond of hunting. The professed sportsmen had every year a feast to Diana, and among other offerings each of them presented her with a purse, in which was a certain sum for every beast that they had taken during the year; such as a farthing for every hare, a drachm for every fox, and so in proportion for the rest. Their devotion being ended, they concluded the rest of the day with a sumptuous entertainment. They were also fond of chariot races and other gymnasticks. The youth were obliged to keep the belly within the compass of a girdle of a certain size [whence the iron girdle of the Britons,[p] mentioned by Herodian] either by fasting, running, riding, swimming [all which Giraldus observes were usual with the Welsh and Irish], or any other laborious diversions; for if they grew so fat as to exceed the bounds of the girdle, it was not only a disgrace but they were fined. They held it dishonourable to learn to read and write, and what they could gain from their Druids, is shown by Strabo to have been of little value. The women had a great concern in all civil matters. Plutarch says, that it was a privilege conferred through their having admirably settled a civil war. The Gauls invented instruments for managing wool, horse-hair sieves for baking, and used two wheel ploughs for oxen, and had other important conveniences.[q]

GERMANS. Cæsar says, that they paid no attention to agriculture, most of their food consisting of milk, cheese, and meat; that they had a portion of land assigned them annually by the Magistrates, and passed their lives in

[o] The worship of Mithras was not introduced at Rome till about the year 101 of Christ; nor here till afterwards. See Freret, Acad. des Inscript. t. xvi. p. 272, 273. Monuments of Mithras have been found in this country; and these statements are made to show the late period of their adoption.

[p] Herodian says, that it was with them an ensign of honour. Hist. Aug. iii. 537. [q] Strab. L. iv. Polyb. B. ii. c. 2. Athen. iv. 12. Cæs. B. Gall. L. vi. Univ. Hist. xviii. 540—621. Diod. Sic. L. 5. Reliq. des Gaules, L. ii. c. 34, seq. Plut. de virt. fæm. Ex. 22. Plin. iii. 47. xviii. 11, 18.

war or hunting. Their cities they surrounded with forests, because they should afford no supplies or protection to besieging enemies. Herodian observes, that they concealed themselves in woods and marshes, in order to fall upon their enemy from thence, and that they had rarely habitations of stone or brick, but houses made of large pieces of wood joined together, instances of which still occur in Sweden. They used neither tiles nor cement, but some of them covered the walls with a pure and shining earth, which imitated the colours of paintings. For winter, and storing their corn, they had subterraneous residences. They inured themselves to hardships of every kind; had but very little cavalry, and stood in battle according to their districts. They swore upon their swords. Murder they punished by fines. Their chief science consisted in the knowledge of certain plants, which they gathered and applied according to the time of the moon. Their sports consisted in running, swimming, shooting, leaping, and similar gymnasticks. Some equestrian exercises were in vogue, and they were excellent horsemen. The women shared with their husbands all the hardships of war; attended them in the field, cooked their victuals, dressed their wounds, and exhorted them to fight. Like all the descendants of the ancient Celts, their funeral and other feasts consisted more in the quantity of liquor, than elegance of the fare. Their beverage was beer and strong mead.[r] See Anglo-Saxons, p. 588.

Girls. Greek girls never went out till marriage. Barthelemy says, that according to their stations in life they were taught to read, write, sew, spin, prepare the wool of which the cloaths were made, and superintend the menage. As they assisted in the sacred ceremonies they were taught to sing and dance. Their mothers instructed them to be prudent, hold themselves upright, keep in their shoulders, be extremely sober, and avoid enbonpoint. Plutarch adds, of the girls of his era, that they generally worked at netting or girdles; and that some of the most ingenious made riddles. The *chaperon* was the nurse, who always resided in the family which could afford it; and girls rarely slept alone, or sat alone. If a lover met them in the street, he would take the liberty of kissing them.[s] Talking with the fingers, *docta loqui digitis*, was a common practice of girls.[t] We find girls among us first educated in letters, then in the distaff and needle; wearing rich necklaces, and loads of gems; highly valued for their elegance, but flogged though of an age of puberty. Their oaths or contracts, without consent of parents, were void.[u]

Gossips, anciently, as now, busily aiding the quarrels of women.[x]

Goths. Though this generic appellation is not very precisely defined, yet the Editors of the Universal History give us sufficient reason to think that Olaus Magnus's account of the Goths tolerably applies to the manners of their ancestors. He says that the young people had castles of snow, and made mock sieges. In the winter horse-races were held on the ice. They also ran for wagers. Where they had the sharpest battles they raised stones; as also on the shore, to warn mariners where there was danger; and elevated huge inscribed stones and statues in memory of great men. Their houses were chiefly adorned with arms, breast-plates, &c. They used wooden or clog-almanacks; and burned candles as long as the arm, and torches of bituminous woods. When it thundered they shot arrows into the air, to show the gods that they were willing to assist them, and made a noise with a hammer, be-

[r] Cæs. B. Gall. L. vi. Herodian, p. 215. Ed. Parœus. Univ. Hist.

[s] Jeune Anacharse. Plut. de conviv. Sept. Sapient. Apothegm. Propert. L. iii. 21. L. iv. L. v. Juven. S. vi. &c. [t] Cornell. Gall. El. 5. [u] Malmsb. Gest. Reg. L. ii. c. 5. M. Paris, 2, 352. Dec. Scriptor. 791, 2833. [x] Plut. Conjug. Prec. n. 35.

cause they thought thunder was thus created. When they were going to battle they sacrificed their horses upon altars, cut off their heads, and carried them upon staves before the armies. Upon victory they had a kind of plays in honour of the gods, with ringing of small bells, and a noise of timbrels. They had three orders of priests, the arch-flamens, the dancing-priests, and the soothsayers. Among these was a kind of high-priests, whom they called Pii, &c. out of which they fitted themselves with kings and priests, who also went out of the city gates with harps and white garments to meet triumphal processions. They paid great attention to the number nine in their sacrifices; had human victims; divined by the flight of birds; the leaping and noise of fish, &c. as well as by the air, earth, fire, dreams, &c. nor undertook any business of moment without soothsaying. Their banquets were accompanied with minstrels and national songs. Children of both sexes were taught archery. They used snow shoes, made of light broad cork and barks of trees, both for men and horses. The latter were trained to pass over the snow by baskets tied to their feet. The temples of idols, the dining-rooms of kings and princes, even children's cradles, and horses' bridles and trappings, were adorned with gold, silver, &c. Bows, arrows, and slings were much used. They were called to arms by the *Crantara*. (See CHAP. X. p. 431.) They had triple-pointed poisoned arrows, when the enemy gave no quarter. They fought in a tumultuous and running battle; but they who excelled in the use of the spear, or standing fight, were placed in ranks apart to assist or support their fellows, if driven back. They used the horn; shot red-hot iron in slings at sieges; had stakes, darts, and pits for snares; made great use of stratagems by boughs, &c. as in Macbeth; set large bowers of woods, branches, &c. called *Veltæ*, when the wind was suited to carry the flames, smoke, &c. into the besiged town. They brought up their children very hardly, whipping them with rods when first out of the cradle; bathed them in hot, and directly after in cold water; clothed them in hard skins, &c. They habituated their youth to riding, darting, and shooting; and counted their age by valour, as when they could wound an enemy, &c. They had long spurs and broad rowels; rode on high horses; vaulted from one horse to another in their arms; had barbed horses; scythed chariots and wheels, with turning swords. They used to swim over rivers on horseback. The foot-soldiers were also inured to swimming. They ate barley, oats, rye, &c.; parched their corn in the sun to preserve it; were great drinkers, drinking to the king and princes standing; made very large cheeses of the milk of goats, sheep, &c. The women, besides weaving, baked and brewed. They had a custom on the 1st of May of bringing-in summer (as among us), and had May-feasts; danced in arms, as well as had a kind of morris with bells at their knees. They also danced round bonfires, and cast dice who should leap through the fire. They carried long spears for poles to leap over ditches, and had staves with calendars upon them to carry in the hand. They hung up the corpses of princes in green trees, or burned them, or buried them in the ground, with a sword and club, in barrows, and fenced them with great stones in a round or square fashion. In their marriages they gave agricultural stock; and, where the girl was of mean condition, household goods. They taught bears to turn water-wheels, to fetch water from deep wells, draw waggons, &c. They took them too on ship-board, and let them down to catch sea-calves.[y]

GRACE AT MEALS. Similar ceremonies, both before and after dinner, existed among the Jews and Classical

[y] Olaus Magnus, 6—191. b. xv. c. 2, 3, 4. xvi. c. i. viii. c. 4, &c.

Ancients. The latter used to offer the first fruits of the viands to the Gods. One grace among the Anglo-Saxons was signing the dish with the cross; but the most usual was that said by the clergy when at table, the form of which is given in the poems of Alcuin. In the fourteenth century we find the psalter sung over on Sundays and festivals. La Brocquiere mentions the grace after dinner. In the time of Shakspeare grace was often said in metre. The Scots, certain French, and Spaniards, hold their bonnets to their faces before meals, while saying grace.[z]

Grand Tour. The Athenians did not permit minors to have the management of their estates till they had travelled over the neighbouring countries for two years.[a] In the reign of Henry VIII. University Students of ability were at the cost of the State sent "to be *merchants* for experience in foreign parts; whence returning home from their gainfull adventures, they were preferred according to the improvement of their time to offices in their own country."[b]

Greeks. The private life of the Athenians and Spartans greatly differed. Of the former Barthelemy gives the following account. At cock-crowing the rusticks, singing old songs, entered the city with provisions, the shops were opened, and the people got up. In the intervals of the day, especially in the morning before noon, and evening before supper, they walked on the banks of the Ilissus, round the town, in general in the forum, around which were shops of perfumers, goldsmiths, barbers, &c. where they lounged and gossipped. Sometimes they went on horseback to their lands in the country, and did not return until the evening. Hunting, the gymnasium, and the baths (which they even had on shipboard), occupied part of the time. They made two meals a day, but certain ranks only one; some at mid-day, the greater part before sunset. In the afternoon they took a short nap, or played at the osselets, dice, &c. The women were confined at home, the law not permitting them to go out during day, except under certain circumstances, and at night only in a carriage, and with a flambeau. They had, however, particular festivals, forbidden to the other sex, and could assist at the public shows and religious rites, but, in general, could not appear unless accompanied with eunuchs or female slaves. They were not even allowed to show themselves at a window. The rich used sometimes cars and litters; and at others were followed by a domestick who carried a folding chair, for rest when they were fatigued. The men almost always used a cane; the women very often a parasol; at night a slave held a flambeau, adorned with different colours. Over the doors of the houses were seen, *This house to sell, to let,* &c. or *the name of the proprietor.* The principal streets were crowded with people on horseback, charioteers, water-carriers, criers, beggars, workmen, &c. but, notwithstanding Scythian patroles, the police was so bad that it was not safe, on account of robbery, to walk at night unattended by domesticks. Salted meats and herbs formed the chief viands of the poor; and every new moon the rich exposed repasts for them in the streets. Entrance to the women's apartments was forbidden, except to relatives, and persons who came with the husband. The chief apartment was elegantly furnished with seats from Thessaly, bed-mattresses from Corinth, and pillows from Carthage. The ceilings were of joiner's work (at least as to some parts of the house); and in others, with the walls, adorned with paintings. The tapestry

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[z] Theophrast. 232. ed. Casaub. Godwin's Mos. and Aaron, 110. Du Cange, *v.* Benedictio. Edd. Vit. Wilfr. c. 47. Dec. Scriptor. 2432. La Brocq. 149. Nares, *v.* Grace. Newte's Tour, 177.
[a] Balduinus Proleg. ad. tit. inst. de Curator. Philostrat. Vit. Apollon. L. i. 13. [b] Nichols's Progresses, i. 281, new edit.

was made at Badylon; and the furniture decorated with gold and ivory.[c] *

Gutting Fish, Poultry, &c. a Roman custom.[d]

Hand. The offer of the hand in token of friendship; holding it up in sign of assent; kissing it in salutation to the Gods; clapping hands at the theatre, as a mark of applause; rubbing them before speaking, as a sign of earnestness, or mere custom; putting the hand on the head, as a request or token of protection; washing the hands before dinner and prayers; tying the hands of culprits behind them; children taught to use the right instead of the left hand, are Classical customs. In the Middle Age we find the right hand used as now; kissing the king's hand a Roman custom; shaking the hand in token of friendship; the hand placed upon the bosom, posture of a priest, at least when taking an oath; hand elevated by bishops in benediction; and the laying-on of the hand in arrest.[e]

Heiress. Heiresses were so often carried off by violence in the Middle Age, as to be obliged to be moved about in disguise, and attended by a strong guard.[f]

Herbs dried and hung up. Roman.[g]

Highlanders. Under this term, the Clan system first forces itself into consideration. It has been a subject of analysis and comment with many writers, but the principle is not well understood. Government in modern ideas is, says Muller, an institution for protecting the persons and property of the individuals contained in it. But we shall approach nearer to the ancient notion, if we consider the essence of a state to be, that by a recognition of the same opinions and principles, and the direction of actions to the same ends, the body become, as it were, one moral agent. Such an unity of opinions and actions can only be produced by the ties of some natural affinity, such as of a nation, a tribe, or a part of one, although in process of time the meaning of the terms *state* and *nation* became more distinct. The more complete the unity of feelings and principles is, the more vigorous will be the common exertions, and the more comprehensive the notion of the state. As this was in general carried to a wider extent among the Greeks than by modern nations, so it was perhaps nowhere so strongly marked as in the Dorien states, whose national views with regard to political institutions were most strongly manifested in the government of Sparta. Here the plurality of the persons composing the state was most completely reduced to unity; and hence the life of a Spartan citizen was chiefly concerned in public

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* Explanation of the Plate of Greek and Etruscan Furniture and Costume.—1. *A Bacchante, with a basket and vine-leaf; 2. a priestess of Ceres, carrying the cystus and præfericulum;* 3, 4, 5, 6, *represent the marriage of Bellerophon and Cassandra. Bellerophon, crowned with the myrtle of Venus, presents a smelling-bottle to his bride. The Parasol denotes her rank as a Princess. The Genius of Fecundity is washing her feet. The Nymphagogue, Pronuba, or Bridemaid, holds a fillet, with which the hair of the Bride was commonly bound, when she was conducted to the bed;* 7. *a bowl;* 8. *a Genius, holding the book of the Laws, formed by Ceres for men;* 9, *a Canephorus, carrying a bucket;* 10. *Iphigenia and a flabellifera;* 11. *Festival in honour of Bacchus, a Genius attending;* 12. *a Genius, carrying a box, umbrella, and leaf-fan;* 14. *Ariadne, the "fine-haired Ariadne of Homer," holding a ferula, the symbol of Bacchus. She wears the mitra upon her forehead;* 15, 16, 17, *a stool (symbol of rank), cupboard, and basket;* 18. *Festival in honour of Venus; a table and dinner-bed;* 19. *Bacchus crowned with myrtle, holding a branch of sesamum in one hand, and a pastoral staff, the presumed ancestor of the lituus, in the other;* 20. *a patera,* distinguished from a mirror by having a circle in the centre (see Kirke, p. 9); 21. *Pantomimick character, with the mask of Sosius, intended to represent the countenance of Socrates, and the apparent ancestor of the figure of Punch (see p.* 603); 22. *Penelope seated at work;* 23. *Boat, oars, and anchor;* 24. *the Indian Bacchus draped in a bassaris;* 25. *the singular Altar, described in p.* 34. All these specimens are taken from the Hamilton Vases.

[c] Jeune Anacharse, ed. Nodot. [d] Petron. i. 246, 248.

[e] Plut. in Sylla. De Fortunâ. Lips. in Tacit. 394, 395. Minut. Fel. C. ii. Hesych. in Gingelismos. Petron. i. 62, 96, 156, 378. Aur. Vict. c. 64. Murat. 112. 2. Sext. Aurel. c. 16. Neubrigens. L. i. c. 14. M. Paris, 83, 720. Suet. Domit. xii. Dec. Scriptor. 713, 2700. Froiss. v. 62. [f] Dec. Scriptor. 1136. Paston Lett. &c [g] Plin. ii. 41.

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GREEK and ETRUSCAN FURNITURE and COSTUME.

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affairs. The greatest freedom of the Spartan, as well as of the Greeks in general, was only to be a living member of the body of the state; whereas that which in modern times commonly receives the name of liberty, consists in having the fewest possible claims from the community; or, in other words, in dissolving the social union to the greatest degree possible, as far as the individual is concerned.[h] The quarreling part of the clan system, was indispensable *in terrorem*, when there was *no police*. Mr. Dobell[i] says, "He assured me, at the same time, there was no danger of my baggage or for him; since these Karackees, said he, know that I am related to the Rundeer Karackee Chiefs, who pass here frequently; and they *dare not* offer any violence to me, for fear of having it repaid to them tenfold." Xiphiline well pourtrays this hardy race. "The Meatæ[k] dwell near that wall which divides the Islands into two parts. The Caledonii are behind them. Both possess very rugged mountains, and without water; also desert fields, and full of marshes; and have not walls, cities, or agricultural pursuits; but live by plunder, hunting, and fruits of trees. Fish, of which they have much, they do not taste [through the worship of waters and springs, which obtained long afterwards]. They live in tents, naked and unshod; using wives and bringing up the children in common. The people, in the most part, have the sovereignty; they are very fond of robbing; fight from chariots; have small and swift horses; and footmen very speedy in running, and very firm when they stand. Their arms are a shield and short spear, in the lower part of which is an apple of brass, by shaking which they strive to terrify the enemy. They have also daggers [the dirk]; and especially endure hunger, cold, and all kind of labours; for, immerged up to the head in marshes, they sustain hunger for many days; and in the woods they live upon bark and roots, and prepare a certain food for all necessities, of which taking about the quantity of a bean, they neither hunger or thirst."[l] In the latter end of the sixth century they lay upon the ground, upon brakens, or hadder, the roots down and the tops up, so well put together that they were as soft as featherbeds. This was the universal custom in Scotland when Kennet II. overthrew the Picts. The nobles, when with the King, lay upon leaves or grass, on the floor of the great hall. In 1597 they are thus described. Their bankets are hunting and fishing. They seeth their flesh in the tripe, or else the skin of the beast, filling the same full of water. Now and then, in hunting, they strain out the blood, and eat the flesh raw. Their drink is the broth of sodden flesh. They love well the drink made of whey, called by them *Blandiam;* the *Blanda* of Iceland and Sweden. The most part of them drink water. They make their bread of oats and barley. They take a little of it in the morning, and so go to hunting and business till the evening. They so much esteemed the cold bath that as soon as an infant was born he was plunged into a running stream, and carefully wrapped in a blanket. Soon after he was made to swallow a small portion of fresh butter, to accelerate the discharge of the meconium. When an infant was christened, in order to counteract the power of evil spirits, witches, &c. he was put in a basket with bread and cheese, wrapped in a linen cloth; and thus the basket and its contents were handed across the fire, or suspended on the pot-hook which hung from the joist over the fire-place. Immediately after this ceremony a dish of *crowdie*, a mixture of oatmeal in water, was presented, and each of the company took three horn spoonfuls. The mother of the infant,

[h] Muller's Dorians, ii. 1, 2. [i] Kamchatka, i. 148. [k] The Encyclopedists make the costume of Britannia upon the co. 654, and Pink. i. graved The. Brandenb. p. ii. f. 654, and Pink. i. pl. 3. f. 2, 3. that of the *Meatæ*, whom Gough (Camd. ii. 23.) makes Picts. Ptolemy, Lluyd, Buchanan, and Horsley, an adjacent people.

[l] Hist. August. iii. 422. ed. Sylburgh.

as soon as kirked, could go about her ordinary concerns, but till this was done every thing which she touched was deemed unclean and avoided. Charms were in great estimation, such as necklaces, pieces of mountain ash, sewed up in their garments, &c. If a Highlander heard a sudden gust of wind he was sure to wave his broadsword in the air for the ghost of a relative; against fairies he drew a circle with a sapling oak. Lucky and unlucky days; the beltine; pilgrimages to springs, &c. were devoutly observed. Like the old Celts, their festivals generally ended in bloody noses. They erected stone pillars to ratify agreements (see Genes. xxxi. 51), or in token of victories; made bows and bulrush spears for their children; used a kind of litter drawn by two horses in a line; passed the night in telling stories; and practised the Druidical *Deasuil* upon various occasions.[m] See SIDHUIN, CHAP. XI. p. 580; SCOTS, p. 631.

HISSING BAD ACTORS. Roman.[n] The *Sirinx* was also used, instead of the *Cat-call;* as well as, in other notes, to express approbation.[o]

HOLIDAYS. Children had their exercise on holidays among the Classical Ancients. Upon these days our youth used to exercise after evening prayer, at their masters' doors, with wasters and bucklers; and the maidens, one of them playing on a timbrel, in sight of their masters and dames, danced for garlands hung across the street. Alfred made laws for the regulation of holidays; and Archbishop Arundel, in 1389, instituted twenty-two more Saints' days, in order to increase the revenues of the Clergy by new oblations. Breach of the observation of them was supposed to be severely punished; servants were not to work, and even sieges were suspended. The parishioners of Glastonbury were told, that if they did not attend churches, and keep Dunstan's day as a holiday, but minded their business and labour, nothing prosperous would happen to them during that year, or they would sustain some heavy losses in their cattle or estates. A parish feast, called in the North a Hopping, was held in the Church-house, and the wives of the parishioners came in gay mantles, which they wore at church on the morrow masses, the Sunday after the Saint's day to whom the church was dedicated, and at other times. 20th Elizabeth the Clergy were directed to declare to the people, that they might, during harvest, work on holidays, after the Common Prayer.[p]

HOSPITAL. Hospitals, like Chelsea, for invalided soldiers, are Roman. The *meritoria* at Rome was such. Fabiola, a wealthy Christian widow in the time of Jerome, and St. Ephraim, have been respectively named as first founders of an infirmary supported by voluntary contributions.[q]

HUE AND CRY. The Gaulish *Clamor*, mentioned in Cæsar. It obtained in France from the time of the earliest Kings. In England even Knights and others, from fifteen years of age, were bound to attend to it. The method was this. The party robbed came to the constable of the next town, and desired him to raise the hue and cry, *i. e.* make the matter known, and follow the pursuit. The constable called upon the parish for aid; and if the offender was not found there to give notice to the next constable, and so on, until he was apprehended, or at least pursued to the sea side. It was attended with the sound of horns, to alarm the country. The privilege was bought, at least in some instances.[r]

HUSBAND AND WIFE. Among the superior Romans they saluted each

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[m] Campb. Journ. Edinb. i. 160—262. Smith's Gaelick Antiq. 39, 159, 184, 200, 278, 308, 309.
[n] Suet. Aug. xlv. [o] Enc.

[p] Senec. Ep. 84. Dec. Scriptor. 927, 1087, 1096. Strutt's Horda, iii. 58, 99. Sports, 273. Popul. Antiq. i. 19. Brit. Monach. 472.
[q] Boissard, Topogr. Urb. Rom. i. 10. Secker's Sermons, p. 256—258. Chalmers's Biogr. Dict. xiii. 220, 221. [r] Du Cange, *v.* Hutesium. Cowell, in voce. M. Paris, 856. Dec. Scriptor. 2044. Bibl. Topogr. Brit. viii. 145.

other by *Dominus* and *Domina*, Sir, and Madam. Plutarch mentions a person who beat his wife, and was therefore chastised himself in the same manner by the neighbours and women. When they quarrelled they met in the temple of Viri-placa, and made it up. Among the Romans, the husband reclined and the wife sat. This appears upon several marbles in Boissard.[s]

INFANTS. See NURSING, p. 620.

INFORMERS, DETESTATION OF. Roman.[t]

INVALIDS. When the sick were given over, the Classical Ancients placed them before the doors of their houses, that passengers might suggest a remedy little known,[u] a practice mentioned in the Acts of the Apostles.

IRISH. Giraldus Cambrensis observes, that the children were never swathed, but left to pure nature; that they always carried an axe, instead of a walking-stick; that in confirmation of friendship, and conclusion of business, they met at any sacred place, walked three times round it, attended mass, and at last drank each other's blood. They persecuted their relatives, but had great affection for their foster-brethren. Some people of Ireland went naked, except girdles of raw hides. They had long yellow hair; had never seen a ship; and did not know what bread and cheese were. They lived only on flesh, fish, and milk. They used no cloaths but skins, and knew neither years, months, weeks, or days of the week, and were never baptized, or heard of Christ. They retained in a certain degree the old British community of wives; used neither saddles, boots, nor spurs; attended only to idleness, games, or hunting, but were excellently skilled in musick.[x] Froissart says that they lived in huts made of boughs, like wild beasts. They were so light of foot that no man at arms could overtake them, though ever so well mounted. Sometimes they leaped from the ground behind a horseman, and held him in their arms so tight, through strength, that he could not escape. They had pointed knives with broad blades, sharp on both sides, like a dart-head, with which they killed their enemies, but they never considered them as dead until they had cut their throats like sheep, opening their bellies, and taking out their hearts, which they carried off with them, and some say that they devoured them as delicious morsels. They never accepted of ransom for their prisoners; and when they found that they had not the advantage they separated, and hid themselves in hedges, bushes, and holes under-ground. Some houses were strong, and in a town, surrounded with wood, palisades, and stagnant water [the British Oppidum]. When a king was seated at table, and the first dish was served, he made his minstrels and chief servants sit beside him, and eat from his plates and drink from his cups. The Irish never wore breeches.[y]—Harrington says, that at dinner a fern table and fern forms were used (see CELTS, p. 590); that the guard [of Tyrone] consisted of beardless boys, without shirts, who, even during frost, waded familiarly through rivers, like water-spaniels; and that in camp they drank water, and milk, and vinegar, and *aqua vitæ*, ate raw beef at midnight, and lay upon wet green straw, and often in boots.[z] Spenser notes their disorderly march in heaps; their wicker shields; their oaths upon the sword; their prayers at lighting the fire and candles; boiling meat in a hide (see RATH, CHAP. XI. p. 575); and other customs, which he makes Scythian.[a] Holinshed's account is this: "Greedie of praise they be, and fearefull of dishonor, and to this end they esteeme their poets, who write Irish lernedlie, and pen their sonets heroicall, for the which they are bountifullie rewarded; if not they send

[s] Nodot. in Petron. i. 338. Plut. de gen. Socrat. Valer. Max. ii. c. 1. p. 56. Boissard, ii. pl. 81, 92, 101, 126, &c. [t] Plut. de Curiosit. [u] Serv. Æn. xii. Isid. x. Enc. [x] Girald. Cambr. in Camd. Scriptor. 838. XV. Scriptor. 182. Dec. Scriptor. col. 1075.

[y] Froiss. x. 155, seq. [z] Nug. Antiq. ii. 6, 10, 14. [a] View of Irel. 89.

out libels in dispraise, whereof the lords and gentlemen stand in great awe. They love tenderlie their foster-children, and bequeath to them a childe's portion, whereby they nourish sure friendship; so beneficial every waie, that commonlie five hundred cowes and better are given in reward to win a nobleman's child to foster; they love and trust their foster-brethren more than their owne. Proud they are of long crisped bushes of heare, which they terme *libs*. They observe diverse degrees, according to which each man is regarded. The basest sort among them are little young wags called *daltins;* these are lackies, and are serviceable to the grooms, or horseboies, who are a degree above the daltins. The third degree is the kerne, who is an ordinarie souldier, using for weapon his sword and target, and sometimes his peece, being commonlie so good markemen as they will come within a score of a great castell. The fourth degree is a gallowglasse, using a kind of pollar for his weapon," strong, robust men, "chieflie feeding on beefe, porke, and butter. The fifth degree is to bee an horsemann, which is the cheifest next the lord and capteine. These horsemen, when they have no staie of their owne, gad and range from house to house, and never dismount until they ride into the hall, and as far as the table." Holinshed then mentions a party called karrowes, "always playing at cards, even with passengers on the highways." He then proceeds: "One office in the house of noblemen is a tale-teller, who bringeth his lord asleepe with tales vaine and frivolous, (See READER, CHAP. X. p. 505), whereunto the number give sooth and credit." Then follow customs jointly composed of Druidical practices and those of the early Christian settlers in Ireland. "Without either precepts or observations of congruitie, they speake Latine like a vulgar language, learned in their common schooles of leachcraft and law, whereat they begin children, and hold on sixteene or twentie yeares, conning by rote the aphorismes of Hippocrates and the Civil Institutes, with a few other parings of their faculties. In their schooles they groovel upon couches of straw, their bookes at their noses, themselves lie flat prostrate, and so they chant out with a loud voice their lessons by peecemeall, repeating two or three words thirtie or fortie times together."

The Breighon, or Judge of the Brehon Law, sat like a Druid on a bank, the suitors round about him. Robbery was common; but pilgrims, friars, and their poets and rithmours, were spared. Marriage within the forbidden degrees; divorcement at pleasure; keeping concubines; cohabitations on trial for a year and a day, were also usual. "In some corners of the land they used a damnable superstition, leaving the right armes of their infants unchristed (as they tearme it), to the intent it might give a more ungratious and deadlie blowe." Gentlemen's children were baptized in milk; those of the poor in water.[b]—The custom of boiling in skins, dining on the ground, on pads of straw or rushes, and no tablecloths or trenches, only wooden dishes, and others of the customs mentioned, obtained in 1645.[c]

Most of these are original Celtick habits. Offence has been taken at these statements, as if they implied more than that the progress of civilization had not been so rapid as in other countries, and the modern Irish had not fine traits of nobleness, generosity, and openness of soul.

JEWS. After the destruction of Jerusalem many of them inhabited a particular part of Rome, and were very indigent. They especially practised fortune-telling. In the time of Julian many of them remained in Palestine. William the Conqueror is said to have brought them into England from Roan; and through their means the Aristotelian or Arabian philosophy was chiefly communicated from Spain. They were tolerated by Christian Princes because

[b] Holinshed, vi. 67—69. ed. 4to. [c] Mercurius Hibernicus, Lond. printed by John Hammond, 1645.

they attended to usury, and were the collectors of the publick taxes, and on that account very useful. They and their property formerly belonged to the barons in whose demesnes they resided, and they were accounted slaves. Through this situation they were subjected to very heavy taxes whenever the princes and barons wanted money, for then they threatened to expel them, if they did not raise it. They had their own judges and courts, and their own seals, because the Mosaick Law did not permit them to use a thing marked with a figure; and also their own cemeteries and synagogues, though they were not permitted to sing aloud. They were not allowed to take any thing in pledge. [Qu.?] They were distinguished by their habits; in some countries by a wheel on their cloaths; in England by a strip of cloth. This was enacted that Christians might have no society with them; that Christian slaves might not be delivered to Jews; that Jews might not govern a Christian family, nor the latter party upon any pretence have their goods, or lend their own to them; and that Christian nurses should not suckle Jew boys. In trials between Jews and Christians they took very singular oaths. They are said by some writers to have been expelled by Edward I.; but Lord Coke says, that upon prohibition of usury they petitioned to depart. Ferdinand's expulsion of them and the Moors, in 1493, from Spain, through persecution, occasioned them to settle on the coasts of Africa, and form the piratical states, which have since so much annoyed Europe.[d]

JOURNALS, or DIARIES, were kept by private persons.[e]

JUDGES. Sitting in judgment, robed, occurs in Plutarch. Our judges used to dance every year at Candlemas day in the hall of Serjeants' Inn, because it was thought necessary to make gentlemen more fit for business at other times. Coryatt says, that judges and counsellors rode on mules with foot-cloths.[f]

KICKING. A very old method of exhibiting contempt.[g]

KISS. Donatus, in Terence, says that the Romans divided this salutation into the *osculum*, the fashion; the *basium*, applied to relatives; and the *suavium*, to love. Kissing and extending the hand were the usual salutations to the statues of the gods and emperors, and persons to whom they wished to show high respect. The drivers in the circus thus saluted the people with the whip hand, as did the actors in the theatre, bending also the left knee. When two Roman acquaintance met they kissed upon the forehead, and even mouth, which Martial often complains of, and some Emperors reprobated. They had also the custom of lifting up friends or children by the ears, and thus kissing. Taking people by the beard to kiss them occurs in the Bible; and the most ancient Irish kissed the beard; but, when that became obsolete, the cheek or lips. The *faluth*, or *foluth*, the kiss of salutation, was made by kissing the tips of the fingers to every person whom they met. Du Cange says, that the ancient Cristians mutually kissed each other before they took the Sacrament. They gave the Eucharist to the dead, after having first kissed them. Kissing the hand was a mark of respect. Subjects formerly kissed the knees of their superiors, and the feet of the Chief Pontiff. (Of the *Kiss of Peace*, see PAXBORD, CHAP. IX. p. 343.) The Theodosian Laws confine the *Jus Osculi*, or right of kissing magistrates, to domesticks, &c. There was besides the kiss of peace, in homage, the kiss of the feet: the confirmation of agreements by a kiss; the kiss of reconciliation; and the kiss of the bridegroom at marriage,

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[d] Juven. i. S. 3; ii. S. 6. Amm. Marcell. L. 22. Du Cange, *v.* Judæi. Wart. Poetr. i. 443. Full. Church Hist. p. 88. [e] Plut. de volupt. see Epicur.

[f] Id. de consol. ad Apollon. Coryatt's Crudit. i. 40. Dugd. Orig. Judic. Hawkins's Music. [g] Dec. Script. 1242.

mentioned also in the fifth law of the Theodosian Code.[h]

Kissing was a common salutation among our Anglo-Saxon and succeeding ancestors. It was also usual after quarrelling, and taking leave. Women kissed relatives; but the kiss of salutation was not upon the mouth. Ladies even kissed the men; a kiss was the established fee of a lady's partner in a dance. The kissing dance is mentioned in the Spectator. Kissing with a smack is Roman. Kissing-comfits were sweetmeats perfumed to make the breath sweet. Kissing the priest's hand was usual at making offerings.[i] See COURTSHIP, p. 592. FIANCELS, CHAP. XV. § MARRIAGE.

LABOURER. No persons who had less than 20*s. per annum* were formerly permitted to breed up their children to anything but agriculture; or, before the beginning of the fifteenth century, had power by law to send them to school. They left off work at noon and went to sleep. They were confined by statutes to their hundreds, and were not suffered to leave them without letters patent, under penalty, if they went into another county, of being branded in the forehead with an F.[k] See SLAVERY.

LAME. The lame used low seats, by which they crept along the ground.[l]

LANDLADY. Of the Roman, see p. 83. Froissart mentions the host and hostess going to bed, if strangers at night were set in to drinking. At the end of the seventeenth century they used to sup with the strangers and passengers. It would be needless to describe Shakspeare's Mrs. Quickly.[m]

LAWS SUNG. Before the invention of the alphabet men sung short poems to a fixed tune. The laws formed part of these, and were anciently sung.[n]

LEATHERING. A very ancient vulgar term for beating.[o]

LEAVE, BY YOUR. Anciently used in the streets of Rome.[p]

LEAVE THE HOUSE. A Roman method of quarrelling.[q]

LECTURES. Augustus would not suffer notes to be taken at them. In several of the German Universities it was usual for the professors, when they mentioned the names of any remarkable authors, to put their hands to their caps, from respect.[r]

LEFT HAND. The side most honourable among the Classical Ancients, when they walked in an open spot.[s]

LISPING was much affected by the Roman ladies, and deemed a prettiness by Ovid, &c.[t]

LITTLE-FINGER. See COURTSHIP, p. 592.

LOCK OF HAIR. This was sent to relatives and friends when a great man was taken prisoner, as a sign of captivity and servitude. To offer a lock of hair to a monastery was to become partakers of its prayers, &c. The offerer pulled off his shoes, went to the altar, and offered a lock of air, anno 697. They were anciently too presents.[u] See BRACELETS, CHAP. IX. p. 273.

LOVE. See COURTSHIP, p. 592.

LOVE-DAYS. Days for settling differences among neighbours, when they met at the Church house, feasted, &c.

LOVE-SONGS. Grievous complaints were made of singing these instead of psalms.[x]

LYING AT LADIES' FEET. See COURTSHIP, p. 592.

LYING-IN. In the Anglo-Saxon æra we find the men of the house standing without, probably from de-

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[h] Enc. Donat. in Ter. Eun. iii. 2, 3. Tacit. Ann. xvi. 4, 3. Xiphilin. Caracall. 79. Theocr. Id. v. 131. Plaut. Asin. iii. 3, 78. Pæn. i. 2, 163. Clem. Alex. Strom. v. Plut. de Audit. Coll. Reb. Hyb. ix. 546. 2 Sam. xx. 9. Luke, vii. 45. Du Cange, *v.* Osculum. [i] XV. Script. 84, 85. M. Par. 103, 395, 468. Dec. Scriptor. 1716, 1298, 2313. Eadm. 73. Froiss. ii. 8. Juven. L. ii. S. 6. l. 585. Johns. and Stev. Shaksp. i. 357? iv. 379; vii. 215. Gold. Leg. lxxiii. b. See various instances of kissing, Angl. Sacr. ii. 100, 266, 370, 481, 572, 684, 690. [k] Dec. Scriptor. 392, 2730. Anders. Comm. i. 364. [l] Du Cange, *v.* Alveolus. [m] Froiss. ix. 110. Antiq. Repert. ii. 98.

[n] Clarke's Trav. viii. 417. Burney's Music. i. 465. [o] Du Cange, *v.* Decoriare. [p] Lubin. in Juven. 159. [q] Lips. in Tacit. 504. [r] Suet. Aug. 27. Irving's Buchanan, 67. [s] Enc. [t] Id. [u] Du Cange, *v.* Capilli. Mallones. [x] Du Cange, *v.* Amor.

cency. It appears that even the wives of rich merchants had three chambers hung; one with arras, for waiters; the second with crimson satin, for meaner guests; the third with rich scarlet; the cradle having a canopy; the lady lying in state. In an ancient illumination we find a stand with caudle-cups, &c. in the room; and the lady in bed, with her head full dressed.[y] *See the Plate of Sports. &c. p.* 675, *fig.* 2.

MAGAZINE. Howel found on the road from Militello to Vizini (in Sicily), among the ruins of an ancient city, a square chamber, beyond which was a second apartment, covered with a vault, the stones of which were all placed horizontally, and, as he says, ill-hewn and ill-constructed, though of great magnitude. It is to be remarked that the great magazines of corn at Agrigentum are of exactly the same shape, but are cut in the rock. At Mycenæ, on the right a door is seen, which has been secured by strong bolts, diminishing from 4 feet 9 inches to 4 feet six inches, and which was the entrance into an inner chamber, 27 feet long and 20 broad. This door has also a triangular opening above the architrave. Pausanias mentions this edifice. The places at Pompeii supposed to be *horrea*, or publick granaries, are 110 feet long. In a recess are the publick corn-measures, similar to those near the Agora at Athens. They are cylindrical perforations. The bottom was false, and when removed allowed the corn to run out.[z]

MAGISTRATES, DEPOSITION OF, anciently by taking away the girdle.[a]

MAGISTRATES, harbouring and sharing the booty of thieves. This practice is mentioned in Sir Henry Ellis's Letters. It seems that, in the 14th century, the Castellans of Italy gave an asylum to banditti in their castles, encouraged their robberies, and partook of the plunder.

MAID-SERVANT. Good maid-servants are described by Plutarch, as doing their errands faithfully, returning speedily, and keeping at home, with submissive and reserved modesty; bad ones, as gadding abroad from their mistress. They were beaten severely by the latter on the back with a ferula, a bull's pizzle, or whips of ox leather. Sometimes only one maid-servant was kept. Apuleius's description of one cannot be quoted. They are the Anglo-Saxon *Mennen* and *Wif-Thegn*. The costume of the bed-gown and petticoat, now common, appears in Malliot.[b]

MAMA, is the name of the breast of a nurse, which the Romans gave to the nurse herself, as they did TATA to the nurse's husband. Thus in Gruter is the following inscription, DIS. M.—ZETHO. CORINTHUS. TATA. EJUS. ET. NICE. MAMMA. &c. Martial ridicules the absurd use of Mama and Tata by an old maid of a daughter.[c] See PAPA, p. 620.

MAN. This common salutation is ancient.[d]

MARTLEMAS, or MARTINMAS (November 1). This was the customary time for suspending provisions to dry, which had been salted for winter food, as our ancestors lived chiefly upon such meat in the spring, the winter-fed cattle not being fit for use. At this feast it was common to sell rings of copper to girls, which were given as fairings or love-tokens.[e]

MEALS. D'Arnay gives the following account of the meals of the Romans, which is minute and interesting. The dinner about mid-day was merely a refreshment of milk, cheese, fruit, and a little wine. The supper was about three or four; and served up in the Atrium [a mistake, say *Triclinium*]. The supper rooms were twice as long as broad, and placed in the upper part of the house for the sake of prospect. Nero in his *Domus Aurea* had halls

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[y] Malmesb. G. Pont. L. 3. Strutt's Dresses, 291, pl. cxviii. [z] Gell's Argolis, 31. Pompeiana, 216. [a] Du Cange, *v.* Discingere. Mem. de Petrarque, iii. 20. 156.

[b] Plut. de Curios. Con. Prec. n. 38. Juven. S. vi. Lye. Dec. Scriptor. 2419. Malliot, i. pl. xi. f. 1. [c] Enc. Grut. p. 662. Mart. L. i. n. 101. [d] Dec. Scriptor. 346. [e] Nares, *v.* Martlemas.

ceiled with ivory plates, which turning upon swivels made changing pictures. By pipes, contrived to traverse this ceiling, flowers and perfumes were showered upon the guests. The halls of Heliogabalus were hung with cloth of gold and silver, enriched with jewels. His beds were of massy silver. The mattresses were covered with carpets of cloth of gold, stuffed with hare down, or that down which is found under the wings of partridges. The custom of lying they took from Asia, and the ladies anciently sat, but from the time of the Cæsars till the year 320 they lay along, like the men. The young people sat at the end of the bed of their nearest relative. A cloth was suspended over the table to keep off dust and filth. Bills of fare and cups were distributed among the guests as soon as they were placed. Each visitor brought his own napkin, which a slave carried and took back, with some of the dinner for presents. Buffets or cupboards of plate were piled up, from which the slaves took what they wanted. Little images, especially of Hercules and Mercury, were put upon the table, besides the salt. If this was forgotten or spilt, or there were thirteen in company, it was deemed unfortunate. Props or stands (*trapæzophora*) being fixed in the room, many dishes were brought in together upon tables without legs, mere platforms. [Such a stand and the round table still exist at Winchester. [See TABLE, CHAP. IX. p. 380.] The meats were frequently served in commonses to each; sometimes every person had a separate table. The waiting slaves were lightly clothed [only in tunicks], and girt with napkins. Some stood at the sideboard or buffet (*abacus*) for the wine; some ordered the dishes; some swept and cleaned at each course; others were fanning for coolness and expulsion of flies. In great feasts, the room was strewed with lilies and roses. The guests, and even the slaves, had crowns of flowers or ivy. A fish or rare bird was introduced by musick, and received with clapping hands and acclamations. Wine and water mingled in large vases, was poured into a crater, or bowl, and drawn from thence by ladles into *cyathi*, or small cups, containing one ounce and a half. The wine had been previously strained through a colander, and cooled with ice or snow. Women even piqued themselves upon bearing much wine, and passed whole nights at table. After the dessert, if any spectacle which decency prevented was to follow, the women and children departed. Musick [singing girls], buffoons, &c. were introduced; and sometimes a lottery was drawn. In the intervals of the courses they played at dice. In giving healths they drank in a circle, handing the cup from one to another, from the upper place to the lowest. The supper was followed by an extraordinary regale, called the *Comessatio*. The parting nip was that of "Good Genius;" and libations and prayers ended the festivals. They washed their hands in a kind of paste, thrown afterwards to the dogs. A part of the remains was given to the slaves; and things not worth keeping or giving away, were called *Protervia*, and burnt. When they came home, they walked about the house, or ordered the affairs of their family, making their domesticks pass in review; each freedman and slave wishing his master good night before he went to sleep.[f]

The *Merenda* was a repast scarcely in use but among artizans, who did not sup till sunset.

Of the meals of the Britons, Anglo-Saxons, &c. see BREAKFAST, p. 590, DINNER, &c. p. 596.

MELANCHOLY. A solemn and even melancholy air was affected by the beaux of Elizabeth's time, as a refined mark of gentility. The fashion came from France.[g]

MEMORANDUMS. It was the custom in the fourteenth century to note private matters which persons wished

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[f] D'Arnay, Vie priv. des Romains, c. iii. Isid. 20, 2. [g] Nares, *v.* Melancholy.

particularly to remember, in the book which they most often read. Petrarch had a MS. Virgil, with the Commentary of Servius, enriched with marginal notes in his own hand; among others, an account of the decease of Laura, written on a distinct leaf (of paper), and pasted on the wood of the binding.[g]

MERIDIAN. See SLEEP, p. 636.

MESS-MATES. The Roman *Contubernales*, or persons who shared the same tent.[h]

MORTGAGE. The Athenians had a custom of fixing up placards, to show that houses or lands were mortgaged.[i]

MOTHER-IN-LAW. The prejudice against them is quite ancient. *Novercari* was a word invented for behaving cruelly.[k]

MUSICK AT DINNER. A Roman fashion.[l]

NAMES TAKEN BY DEVISE. A Roman custom.[m]

NAMES, ADDITIONS TO. So little sensible were our ancestors of propriety in this respect, that we have in a Plea Roll of 6 Hen. VI. one "Agnes Cawes, de medio wico de com. Cestr. *Strumpet*, i. e. Meretrix.[n]

NOCTIVALIA. These were lampoons, sung on purpose to insult persons who entered into a second marriage. Night was the common period of the performance, whence the term. It was a frequent insult in the Middle Age, especially in France.[o]

NORTH WIND, much accounted of by our ancient builders for immission of pure air.[p]

NURSE, NURSERY, NURSING. The nurses of the Classical Ancients were as now *wet* or *dry* nurses; but there was this difference, they never afterwards left the family, but were the governesses and *chaperons* of the girls till they were married; and then, at Rome, formed part of their attendants. They were also in the establishments of the male sex, for Acte and Alexandra, the nurses of Nero, prepared his funeral; and it seems that this was their usual duty. Juvenal speaks lightly of them, as easily bribed into connivance at criminalities. Among the Gauls, Britons, Irish, and Welsh, children were put out to nurse at neighbouring farms; and English families in the seventeenth century continued the custom. The will of Prince Ethelstan shows the respect paid to the nurse by the Anglo-Saxons; and this person formed part of the establishment of the lord of a Hundred. We find too male nurses for boys; indeed among the Romans one of both sexes was assigned to male children. Evelyn, in his translation of Chrysostom de Educatione, mentions οι τροφεις, *Altores Nutriti*, nursing *fathers*, as distinct from the παιδαγωγοι. Even women of rank among us undertook the office of nursing; and it appears that great respect was paid to them, and that they were skilled in instruction. As to wet nurses, in certain royal ordinances it is directed, "that the Nowrce's meate and drinke be assayed during the tyme that she geveth suck to the childe, and that a physician do oversee her at every meale, which shall see that she giveth the nurse seasonable meate and drinke." Ladies nursed kings during sickness, and covered their faces with cloths, when they died. The regard entertained by nurses was truly maternal and subsisted till decease; but wet nurses did not escape the nick-name of *Stercolæ*, or clout-cleaners.[p]

NURSERY. This was among the Romans a part of the house, called *Pædagium* or *Pædagogium* (though that word had other senses), in which the children slept. Nurseries occur among

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[g] Mem. de Petrarque, ii. 494. [h] Suet. in Cæs. L. i. 2. [i] Plut. in Solon. [k] Du Cange, *v.* Noverca. [l] Petron. i. 238. Ed. Nod. [m] Suet. p. 100. Delph. Edit. note z. [n] Cowel, *v.* Strumpet. [o] Du Cange in voce. [p] Seld. Not. Drayt. Polyolb. S. x.

[p] Juven. S. vi. 3, 52. Suet. Ner. L. Domit. xvii. Cæs. Bell. Gall. vi. 16. Juven. L. i. S. l. 77. Pennant's Whitef. 2, 3. Girald. Cambr. 743. Coll. Hybern. ii. 105. X. Script. 767, 777, 831. 832, 909. Lamprid. Alex. Sever. Joinville, i. 110. Froiss. iv. 87. Lel. Coll. iii. 183. Du Cange, *v.* Stercola. Evel. Miscell. 140.

us, with regular establishments of Gentlewomen, called in the royal ordinances of Henry VII. "a Ladye Governesse of the Nowrce and the drye Nowrce."[q]

Nursing. Among the Greeks the nurses, during the time of suckling, &c. used to carry the children out to air, having with them a sponge full of honey, in a small pot, to stop crying. The Athenian mothers were too proud to nurse. The girls were locked up, and subjected to a severe diet. Methods were taken to give them a fine and light form, and they were taught to spin and sing. The boys had tutors who instructed them in the Fine Arts, Ethics, Musick, Arms, Dancing, Drawing, &c. They (the Lacedæmonians excepted) swathed the infants, as did also the Romans (who used particular family colours in their bandages), in the manner formerly practised by ourselves. Among the Romans, certain families washed their children in tortoise-shells, or vessels of it. Good mothers educated their girls themselves. The boys were consigned to pedagogues, who brought them to and from school; upon holidays they came home. From the schools they went to the Gymnasia, where they attended from sun-rise to running, wrestling, &c. They ate at the tables of their parents, but were only seated, not prostrate. They bathed separately. In both nations, children were not weaned till after they were able to walk. They were taught to put on their shoes and clothes, and to take their meat in their right and bread in their left hands. To restrain frivolous oaths, they were not allowed to swear by Bacchus or Hercules within doors, and were forbidden to eat fast, or giggle, or cross their feet awkwardly. They were in walking to bend down their heads from modesty. Wine was not allowed to them.[r] See Pædagogue, *postea*.

Among the Anglo-Saxons, the children, if concealment were required, were sent among the Britons in Wales. If stupid or deformed, they were destined to the church, a practice which prevailed in the reign of Henry VII.; but if they were *elegant*, their parents disliked putting them into that profession, and made them attend table, as pages, or sent them out for that purpose. Matthew Paris mentions children being suckled by their parents, and fed on milk and such aliments. Long coats were worn even till thirteen years of age. In the presence of their parents they were only permitted to kneel upon a cushion or cushioned form, says Henry, and hence the common representation of them upon tombs, behind their parents.[s] See Education, p. 438.

Obesity was thought to derogate from a man's consequence. Petrarch says, "My age, my white hair, *my fat*, which make of me a man without consequence, &c."[t]

Old Men *sleeping with young women for the sake of prolonging Life*, mentioned by Pindar and Plutarch.[u]

Opera Girls, *keeping of*. Antipatridas brought a beautiful singing woman, his mistress, to supper with Alexander.[x]

Outriders, similar to the Roman *Viæ Exploratores*.[y]

Pædagogue. This was the slave who had the perpetual care of the children at home and abroad, in learning and attendance. One appears in the costume of domesticks and foreign slaves, from whom they were selected, in Winckelman.[z] See Niobe, Chap. VII. p. 182.

Pap, Papa, Papare, Papas. *Papa*

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[q] Plin. vii. Ep. 27. Suet. p. 431. ed. Delph. Madox, Formul. Anglic. 433. Du Cange, *v.* Nutritorium. Lel. Collect. iii. 127, 183.

[r] Archæolog. Attic. 216. Plut. de progr. Virtut. de Fortunâ. Quest. Rom. De Virtut. docend. &c. [This author is endless on the subject.] Capitolin. in Clod. Albino. Petron. i. 232, 4. Suet. Tiber. xxxii. ed. Delph.

[s] XV. Scriptor, 41, 61. M. Paris, 222, 291, 724. Barclay's Ship of Fooles. Fell's Life of Hammond, ii. Evelyn's Mem. i. 381. Henry's Gr. Brit.

[t] Mem. de Petrarque, iii. 729.

[u] Plut. de Tranquill. Anim.

[x] Id. Apothegmata.

[y] Suet. Tiber. lx.

[z] Monum. Ined. n. 89. Euripid. Med. v. 53. Enc.

was the nurse's nipple, and the food which succeeded. *Papas* was the children's nurse. *Papare* was the verb for eating *pap*, or food cut in small pieces. *Pappa, Pappa*, was a term used to children, signifying "eat, eat."[a] See MAMMA, p. 617.

PARISHIONERS. It was the universal custom throughout England to assemble them by tolling the largest bell.[b]

PLAGUE. A cross and "*Lord have mercy upon us*," were inscribed upon the doors of houses where the family was infected with the plague, to warn others from approaching.[c]

PLANET-STRUCK. The planets were supposed to have the power of doing sudden mischief by their malignant aspect, which was conceived to strike objects; as when trees are suddenly blighted, or the like.[d]

PLEDGING. See DRINKING HEALTHS, p. 599.

POTLUCK INVITATION. The Roman *condicere ad cœnam*.[e]

PREGNANCY. Husbands used to foretell it by astrology.[f]

PRESENTS (even of eatables and drinkables) were perpetually made to and by our kings and nobles. It is a custom of most remote antiquity.[g]

PRODIGIES, were anciently forged for seditious purposes.[h]

PROVERBS. Many of these in common use are Roman; *e. g.* "*Money is a good servant but bad master.*" There never was a better servant, or a worse master, a saying of Passienus the orator.[i] *Pale as death*, Letho pallidior eram. *Fac-totum.* Trimalchionis tapanta est [Fortunata]. *His little finger is worth more than your whole body;* cui pluris erat unguis, quam tu totus es: for one nail on the right hand was preserved very long, as a mark of dignity among great persons. Nodot notes, that this custom prevailed all over Italy in his time. *I would not tell a lie for all the world;* ut mentiar nullius patrimonium tanto facio.[k] The Dictionaries and School-books mention many more.

PUBLICK SPEAKING. Young men of rank among the Romans were taught to speak in publick.[l]

PUBLICATION. Before the invention of printing, a small gravel court or green (*sphæristerium*) belonging to a house, was let out to philosophers and poets for disputations, &c. The Romans copied this Greek practice; and Tacitus, Juvenal, and Pliny, mention a poet's borrowing a house, building an auditory, hiring forms, and dispersing prospectuses.[m] Giraldus Cambrensis did the same in the Middle Age, for making his own works known; and Guernes, who wrote a metrical Life of Thomas à Becket, says, that he recited his poem more than once at the tomb of the Archbishop.

QUACK ADVERTISEMENTS. These abound in ancient newspapers. One insults the nation thus: "Whereas

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[a] Lubin. in Juven. pp. 714, 715. Du Cange, *v.* Papare. Isid. Papias, &c. [b] Bibl. Topogr. Brit. iv. 119. [c] Nares, *v.* Cross, Lord have mercy, &c. [d] Nares, *v.* Planet. [e] Enc. [f] M. Paris, 321. [g] Id. 103, 114, 396, 413, 697, 773, &c. Dec. Scriptor. 1058, 1126, 2566, &c.

[h] In the Mercurius Publicus, No. 42, Oct. 17—24, 1661, is the following paragraph. "London, Oct. 19. We must now tell the reader (for we can hold out no longer) how strangely impudent the lying faction have been in forging *Prodigies* and monstrous accidents lately befallen persons and places best affected to the Government of this Church and State. They say (and in print too) that in several places of England it lately rained blood, frogs, and other animals; that divers persons (too many to mention) have seen a *flaming sword, troops of horse* (they mean castles) in the air; that such and such persons have been struck *dumb, blind, dead*, as they were reading *Divine Service*; that prodigious *fires, thunders, lightnings*, have destroyed several of his MAJESTIES good subjects; and now, last of all, they tell you of a horrible earthquake in the county of Hereford, &c. and these bottomless fictions, they have been so modest as to affix time, place, and framed excellent certificates, with names subscribed, to make (were it possible) such forgeries pass for probable; be it it therefore known to all the world, that we have sent to these several places, and have it under the respective Magistrates hands, that there is not the least colour or pretence for any of those abominable untruths."

[i] Plin. xvi. 44. Suet. Ner. vi. Callig. x. ed. Delph. [k] Petron. i. 74, 180, 290, 314, Ed. Col. [l] La Vie de Petrone, annexed to La Satyre de Petrone, tom. i. Cologne, 1694. [m] Casaub. in Theophrast. 173. Ellis's Old Poets, i. 57.

the people of England (through the moistness and mutability of their air, fulness of diet, and *disposition to excessive drinking*), are subject to rheumes,"[n] &c.—Another promises absolute impossibilities: "Art's Masterpiece, or the beautifying part of physick, whereby all defects of nature in both sexes are amended and renewed, youth continued, and all imperfections fairly remedied, &c."[o]

Readers. The Greek *Anagnostes*, and the Roman *Lector*, or a *Studiis*, was a person who was taught to read well, by a master called *Prælector*, and read to his lord during dinner, at night, when he could not sleep, or other times; and this practice obtained to the Middle Ages.[p]

Red Hair, was a great object of aversion. Judas was thought to have had red hair. The prejudice is supposed to have arisen from the red hair of the Danes, who were detested.[q]

Rejoicings. Every one has heard of bonfires, fireworks, conduits running with wine, illuminations, &c.; but many ancient customs have become obsolete. At Cambridge, on the coronation day of Charles II. "the town was strewed with green herbs, the windows hanged with tapestry, pictures, and garlands, with much plate and jewels. His Majestie's picture was exposed to view richly adorned; the chapel encompassed on the outside by maids hand in hand," &c.[r] The bonfires were like volcanoes, being composed of three or four thousand faggots, with tar-barrels intermixed.[s] At Edinburgh, about fifteen hundred bonfires were made on Arthur's seat; one of *forty load* of coals, and at the Major-general's door, one almost as big.[t] At Dursley, Gloucestershire, on the restoration of Charles II. "Dr. Hill, an old royalist, observing his time, went to the top of the market-house with a hand-basket, containing five or six dozen of spice loaves; and threw them among the people, as an omen of our future plenty and prosperity, the catching whereof occasioned good sport."[u] At Edinburgh, on the same occasion, "the cross was surrounded with all sorts of confections. After the Remembrancer of the King and Queen had passed, the confections were thrown by the Lord Provost among the multitude. Six dancing masters [merry andrews] were placed upon a stage erected in the market-place, to give the people a divertisement."[x] When the King passed through from Dover to London "the several towns hung out white sheets."[y] See Drinking Healths, p. 599.

Retainers. Persons, not domesticks, who attended occasionally for state, upon their lords, and were retained by the annual donation of a livery, consisting of a hat or hood, a badge, and a suit of clothes. Through the feuds thus occasioned, the licence of having them became an honour at last granted only to persons of uncommon distinction.[z]

Revels. By this word were formerly understood, dances and maskings.[a]

Riddles.[b] See Girls, p. 607.

Right Hand. See Hand, p. 610.

Romans. Whatever may be the details given under various articles, it may be interesting to many, though at the cost of occasional repetition, to give a diary of private life among the Romans, taken from copyists and imitators of D'Arnay, but not considered as any accession to archæological information, for which the materials are too general and superficial.[c]

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[n] Mercur. Public. No. 44, Oct. 25 to Nov. 1, 1660. [o] Id. No. 49, Nov. 29 to Dec. 6, 1660. [p] Enc. [q] Nares, *v.* Judas, Red-beard. [r] Kingdom's Intelligencer, No. 18, April 29 to May 6, 1661. Id. No. 19. Merc. Public. No. 18, May 2—9, 1661. [s] Id. No. 27, June 28 to July 5, 1660. [t] Ibid.

[u] Merc. Public. No. 22, May 24—31, 1660. [x] Kingdom's Intelligencer, No. 24, Jun. 8—15, 1663. [y] Merc. Public. No. 22, May 24—31, 1660. [z] Douce on Shaksp. i. 336. Plate of one, p. 339. Wart. Sir T. Pope, 217. [a] Du Cange, *v.* Revelles. Hawkins's Musick, ii. 137. [b] De conviv. sapient. [c] The chief work here quoted is "Sketches of the Manners, &c. of the Romans," 8vo., a well digested work.

The respectable class of Romans, says Martial, arose from bed at the baker's cry of *jentacula*, or breakfast-cakes, although no person ate them except children, invalids, and effeminate people. After due ablutions they went to the temple, or a private oratory.

The worship of their gods consisted in adoration, and invocation by public and private prayer; in offerings of incense and perfumes; and hymns chanted in their praise, to the sound of musical instruments, by young persons of both sexes, chosen from among the first families. They who could not attend at the temples, fulfilled this duty in their private oratory; where the rich offered sacrifices, and the poor, vows and supplication. Prayers were also offered in the evening, but only to the infernal gods, who divided the respect of the Romans with the celestial deities.

The privacy in which the household gods were worshipped, rendered it incumbent on those families who could afford it, to have a chapel in their dwelling house for the solemnization of their peculiar rites.

While the priest pronounced the prayers, the assistants recited them, standing, their faces turned towards the east, and enveloped in their mantles, lest their attention should be distracted by any object of ill omen. They invoked the gods by name, and to avoid the possibility of mistake, they were accustomed to add—"whether thou art god or goddess." Whilst praying, they touched the altar with their fingers, then carried the hand to their lips, and extended it towards the image of the god, of which they also embraced the knees, which were considered as the symbols of mercy. Their devotions lasted a considerable time; generally more than an hour.

On leaving the temple, the business of the day began, and amongst its most important duties was that of paying visits. Through the introduction of Oriental servility, it became an indispensable duty for persons to attend the levee every morning, even before dawn, of those to whom they were, or wished to appear, attached. The clients assembled in the atrium of their patron, which was usually ornamented with the busts and statues of his ancestors. There they amused themselves in conversation until he chose to make his appearance, or they were informed that he had eluded their attentions, or could not receive them; but if he went out in public, they surrounded his chair, and thus accompanied him both going and returning. This retinue was at length considered by the great as a necessary appendage to their rank, and they seldom appeared abroad without a numerous train of slaves, freedmen, and clients: a costly species of vanity; for so much had the original connection between patron and client then degenerated, that those who were not slaves were paid for their attendance. Indeed, if Juvenal does not belie them, even men of rank stooped to gratify their avarice by swelling the pomp of this pageant, for which they received a gratuity in money, contemptuously denominated *sportula*, a term applied to victuals distributed at the houses of patricians to their needy retainers.

The *Third Hour*, corresponding with our nine in the morning, was dedicated to the business of the courts of law,—the *Third*, *Fourth*, and *Fifth Hours*, were usually passed in conversation in the porticos and forum.

At length the *Sixth Hour*, or noon, arrived, when every one returned to his home, and partook of a slight and unceremonious dinner. They afterwards retired for a short time to sleep. Previous to the third hour some trifling refreshment was taken; but breakfast was not, as with us, a social meal; it was eaten by each separately, without regard to form, and at no settled hour.

The space between noon and the usual hour for supper was employed, first, as we have already seen, in taking refreshment and repose, and afterwards, in various kinds of exercise on foot, on horseback, and in carriages; in active sports, and at the bath.

Amongst the active amusements, Tennis took the lead; not merely as a pastime for youth, but as the relaxation of the gravest, as well as the most distinguished men.

But the game does not appear to have been played like modern tennis, with a racquet, instead of which the hand was furnished with a gauntlet: neither were its rules quite similar.

There were various other games of ball, some of which were played in the manner of our English Fives and Football; and one *Harpastum*, which seems to have resembled the common Irish game of Hurling. There was also war dancing; in which even Scipio Africanus amused himself.

Young men were chiefly engaged in athletic sports, in a large plain by the side of the Tiber, called the *Campus Martius;* or in public schools, severally termed *Gymnasium* and *Palestra*, where they were instructed in riding, driving, and the various military exercises. Boxing, wrestling, and throwing the *Discus*, or quoit, held a prominent share in their amusements; but chariot-driving took the lead before all others.

For other amusements there were carriages. Those for racing, in the *Circus*, were nothing more than uncovered two-wheeled cars, high and circular in front, and open behind. They were usually drawn by three or four horses, abreast, which the driver guided in a standing position, with the reins fastened round his body.

Others merely took the air on horseback or in carriages, and were accustomed to assemble in an open space used solely for that purpose, called the *Gestatio*.

The Romans rode without stirrups; nor does it appear at what period they were at first used: there is no mention made of them in the classics, nor do they appear on antique statues or coins. Neither had they saddles, such as ours, but merely cloths folded according to the convenience of the rider, and fastened with a surcingle. Shoeing of horses is mentioned in various classics, but the shoes were not nailed, and were so contrived as to be removed at pleasure.

The carriages used were of various kinds, described *antea*, p. 279—285. There were also other amusements, which acompanied the introduction of the fine arts into Rome, e. g. Rapacity in forming Collections,—Picture Galleries,—Maxims for Conversation,—Substitutes for Newspapers, which recorded the chief occurrences of public note and general interest, with the more private intelligence of births, deaths, marriages, and fashionable arrivals, in much the same manner as those of more modern date; such news was not, indeed, issued for circulation, being merely hung up in some place of usual resort, and published under the sanction of the government, for general information; but we may presume that it was copied for the private accommodation of the wealthy.

A period was put to the several occupations, of which we have already treated, towards the ninth hour, or about three o'clock, when the opening of the public baths was announced by the sound of a bell; at which well known signal, both business and amusement ceased. Seneca gives us a description of a superb bath, from which we may picture to ourselves the general grandeur of their construction. According to his account the walls were of Alexandrian marble, the veins of which were so disposed as to wear the semblance of a regular picture; the basins were set round with a most valuable kind of stone, imported from the Grecian Islands; the water was conveyed through silver pipes, and fell, by several descents, in beautiful cascades; the floors were inlaid with precious gems; and an intermixture of statues and colonnades contributed to throw an air of elegance and grandeur over the whole. On leaving the bath they were anointed with scented oils, and went immediately to supper.

The most curious account of Roman manners is that of Petronius, but in many places it is unfit for the public eye.

D'Arnay's useful and ingenious work is therefore a necessary and proper substitute.—To proceed with the domestic history of the Romans. In the early ages, we find that their diet consisted chiefly of milk and vegetables, with a coarse kind of pudding, which served them in lieu of bread; it was composed of flour and water, with the occasional addition of an egg, and is still in common use among the Italian peasantry under the name of *polenta*. They rarely indulged in meat, and wine was almost unknown to them.

After the commencement of Asiatic corruption, various improvements took place in the table furniture and decorations.

The couches were usually ranged on three sides only of the table, the other remaining vacant for the more convenient attendance of the servants; but when the form of the table was changed from square to circular, it became customary to place but one large couch around it, in the manner of a crescent. The improvement in the decoration of the table was followed, as may be supposed, by that of the couch; and from having been formed of the coarsest materials, stuffed with straw, and covered with skins, it became not uncommon to see them plated with silver, and furnished with mattresses of the softest down covered with the richest stuffs.

The dress worn at table differed from that in use on other occasions, and consisted merely of a loose robe, of a light texture, and generally white.

The guests were sometimes supplied with these robes by the master of the house. The sandals were taken off, lest they should soil the costly cushions, and the feet were covered with slippers, or, not unfrequently, left naked. Water was presented to the company to wash the hands, and even the feet, before they laid down; and they were then perfumed with essences.[d] It was also customary to sprinkle the apartments with scented waters: but these were probably far inferior, both in odour and variety, to those of the present day, as the ancients neither possessed so many species of flowers as the moderns, nor were so well acquainted with the art of distilling them; and their chief perfume was always extracted from saffron.

Precedence was strictly attended to, and, in families of distinction, there was always a master of the ceremonies who arranged the company, but in those of inferior condition, that duty devolved on the giver of the entertainment. The master of the house occupied the second place on the centre couch, that immediately below him being for his wife, and that above for the most distinguished guest. This was called the consular seat, and we are told that it was so termed in consequence of being considered the most proper for the chief magistrate, because the space between it and the next couch would admit of his more easily conversing with those who might come to him on the public business. Those next in rank took the upper couch. Guests were allowed to bring their friends, though uninvited, along with them, and they were frequently accompanied by some humble dependants, who, however, do not seem to have been treated with much respect, and were even distinguished by the sneering appellation of "shadows." These, with the parasites of the family, also contemptuously nick-named "flies," from those insects intruding themselves every where, and the clients, were placed on the lower couch.

The guests being placed, a bill of fare was laid before each, with a cover and goblet. So long as the Romans were satisfied with the mere necessaries of life, their table-services were only of earthen ware or wood. The use of plate was deemed so inconsistent with the simplicity of republican manners, that, so late as the year 477 of the Commonwealth, P. Corn. Rufinus

[d] "*Perfumed with essences.*" This custom is mentioned in the New Testament, in Luke vii. 37 and 38, and John xii. 2. Allusion is also made to the supper dress, in Matt. xxii. 12, and to the mode of reclining at supper, in John xiii. 23.

was expelled the senate because he possessed about ten pounds weight in silver; although he had been twice consul, and once dictator, in which situations it may be presumed that he would have been indulged in the greatest admissible latitude of pomp. Amidst all this ostentation a custom of singular meanness prevailed: each guest provided his own napkin; it was carried by a slave, whose duty it also was to bring it back; but it seldom returned empty; it generally contained a portion of the supper, and it was even customary for the guests to send some part of it to their families during the entertainment. This was not discontinued until long after the reign of Augustus, when it at length became the fashion for the master of the house to furnish his company with napkins, and their paltry perquisite was abolished.

Small figures of Mercury, Hercules, and the penates, were placed upon the table; of which they were deemed the presiding genii, and a small quantity of wine was poured upon the board at the commencement of the repast, as a libation in honour of them, accompanied by a prayer: it was a custom derived from the remotest antiquity, and was ever scrupulously adhered to with pious reverence. The salt was placed beside them, and was looked upon as a thing sacred; if forgotten or spilled, the table was considered as profaned, and it was supposed to portend some dire misfortune. This superstition was derived from the Greeks, as well as that of viewing it as a bad omen to be thirteen in company: they have indeed descended to more modern times, and are not even yet entirely exploded. The table itself was held in veneration, as being sanctified by the presence of their gods, and devoted to the rites of hospitality, and the cultivation of friendship.

Grace being ended, the king of the feast was appointed. He was generally elected by lot, but sometimes by acclamation. His functions much resembled those of the president of a convivial club: he alone regulated the festivities of the table; called upon whom he pleased to sing, to tell his story, or to amuse the company by any other talent he might possess; announced the quantity of wine to be drank to each health, or toast; decreed the forfeitures of non-compliance; and enforced his authority under penalty of additional bumpers.

At great entertainments, the supper-room was hung with garlands of flowers, and the guests, and servants, were crowned with chaplets. The slaves in attendance were numerous, and employed in separate services: those whose immediate place it was to wait at the table, were lightly clad, and girt with napkins; some were stationed at the side-board in charge of the wine and plate; others were appointed to remove the courses; and others again to ventilate the apartment with large fans of feathers. But the important personage of all was the carver, whose duty was, not merely the dissection of the joints, but their distribution also; which required no small share of discrimination, as the guests were treated according to their rank, and those on the lower couches did not always partake of the dainties served at the upper seats. A distinction was even made between them in the quality of the wine, the best sorts of which were seldom allowed to reach the lower end of the table.

Sumptuary laws were, indeed, enacted to check the progress of this excess. But luxury, still stronger than the laws, broke through the barriers they interposed: so that earth and sea, as historians tell us, scarcely sufficed to supply the tables: and, at length, epicurism reached to such a sickly pitch of refinement, that viands were only esteemed in proportion to their cost.

The table of Heliogabalus was regularly served with ragoûts of the livers and brains of small birds, the heads of parrots and pheasants, and the tongues of peacocks and nightingales; the carcases were given to the beasts in his menagerie. But our astonishment at the absurdity of this extravagance, in

a monarch, will be lessened if we reflect upon that of the celebrated Apicius, and of Æsop, the famous tragic actor; the latter of whom served up to his guests a dish filled with birds which had each been taught either to sing or to speak, and dissolved pearls in the wine which his company drank.

The supper, if a meal taken before four o'clock in the afternoon may be so called consistently with modern ideas, was usually composed of two courses and a dessert. The first consisted of eggs stained of various colours, shell-fish, vegetables, and such trifles as compose the entremêts at our tables; the second comprised the ragoûts, roast meat, and fish; the latter, particularly, was a luxury in such request, that without it no Roman of fashion could be persuaded that he had supped. The dessert contained the usual proportion of fruit and confectionary, much in the modern style; but it was customary to serve it on a separate table, and even the more substantial parts of the supper were occasionally brought in on portable tables, or placed before the guests on frames. Some of their greatest dainties would be apt to startle a modern epicure: snails, and a species of white maggot found in old timber, were fattened with peculiar care, and served only at the best tables; stewed sows' teats, fricaseed sucking-puppies, and water-rats, were in great request; and according to Horace, "A lamb's fat paunch was a delicious treat." Francis, b. i. ep. 15. Poultry of every kind known at present, except the turkey, were abundant and in common use; but the favourite fowl was a goose, of which incredible numbers were annually consumed. Whether this partiality arose from veneration for the memorable service rendered to the state by this bird, or from other qualities more easily appreciated, and more generally acknowledged; or whether its destruction may not rather be considered as a trait of ingratitude, has already been made the subject of grave discussion among learned commentators, and still remains an unsettled point. But the most sumptuous dish was an entire boar roasted, and stuffed *à la troyenne* with game and poultry. The animal itself was in such esteem with the lovers of good cheer, that Juvenal terms it "*animal propter convivia natum.*"

> "A beast
> Design'd by nature for the social feast."

Fish was sometimes brought to table alive, and weighed in the presence of the company, that they might ascertain its value, and enjoy in anticipation the pleasure of feasting on it when dressed. When any very rare dish was served, the slaves who bore it were decorated with flowers; it was announced with great ceremony, ushered in with music, and received with the joyous acclamations of the expectant guests. We are told, that the Emperor Sept. Severus was complimented on the honours he had thus rendered to a sturgeon; and more particularly, on the renovation of the custom, which, it would appear, had fallen somewhat into disuse. In the reign of Domitian, the senate was convened to consult on the best mode of dressing a turbot of extraordinary size which had been presented to the Emperor; and although it certainly formed no part of the duties of senators to regulate the mysteries of the despot's kitchen, yet Domitian probably knew, that no council of cooks could furnish him with better advice. The turbot was boiled: but the most important point, the sauce with which it was served, has not, unhappily for the science of the table, been recorded. It must, however, afford consolation to the amateurs of good eating, that Horace has, with commendable care, preserved the receipt for the *sauce epicurienne* of the age:—

> "Two sorts," (he says) "of sauce are worthy
> to be known;
> Simple the first, and of sweet oil alone;
> The other, mixed with rich and generous wine,
> And the true pickle of Byzantian brine,
> Let it, with shredded herbs and saffron boil,
> And when it cools, pour in Venafran oil."
>
> *Francis*, b. ii. Sat. 4.

Wine was served in large earthen vases, which circulated as the decanters do after dinner at an English table, and bore, each, a label describing the age and quality of the liquor it contained. There were cups to drink out of, of various dimensions and materials, which it would be tedious to particularize: that most generally used was called a *cyathus;* it was a small goblet at elegant tables usually of gold or silver, not uncommonly ornamented with precious stones, and was of the same shape, and contained about the same quantity as a modern jelly-glass. The wine when brought to table was passed through strainers in which were small pieces of ice, and it was sometimes both cooled and weakened by an admixture of snow: in winter, it was usual to temper it with warm water. It was not poured from the vase, but the cyathus was dipped into it, and, in houses where much etiquette of attendance was observed, that duty was performed by boys attired with more care than the other slaves.

It was customary to drink toasts and healths; and sometimes when any very animating sentiment was given, the company pledged it by throwing their chaplets into the wine, which was called "*drinking the crowns,*" that is, drinking bumpers.[d] After supper, and sometimes even between the courses, they played at dice (of which before). They had two kinds of dice; the *tesseræ,* and the *tali.* The first were cubes, like ours, and marked also, on the faces, with numbers from one to six, but with the numeral characters instead of dots. The tali were oblong squares, and only numbered on the four sides, the deuce and the cinq being omitted.

Many other games of chance were played: some from a spirit of gaming, others for mere amusement; but our information respecting them is very imperfect. One, however, remains to the present day, the *micatio digitorum,* or *morra,* and is still common among the lower classes in Italy; it is played by two persons, and consists in holding up one or both hands, and suddenly raising some of the fingers, while each, at the same moment, guesses at the number stretched out by the other. When the Emperors, and indeed, even private individuals of rank, gave an entertainment, part of the amusement sometimes consisted in a lottery, in which each ticket represented a prize. Considerable sums were occasionally distributed in this manner among the guests; but not in actual money; the prizes were generally pictures of various merit, trinkets, or things of more importance, contrasted with others of ridiculously small amount. Thus, in one given by Heliogabalus, one of the lots consisted of ten camels, and another of ten flies; others, ten ostriches, and ten eggs; ten pounds of gold, and ten of lead; and all in equally absurd proportion.

Soon after the establishment of the Republic, it became customary at their entertainments to sing the praises of their great men to the sound of the flute and the cithara. But after the conquest of the Asiatic provinces, jugglers,[e] buffoons, and dancing girls were introduced; and a kind of pantomime, not always of the most modest description, was substituted for the ancient hymns and chorusses. These licentious exhibitions palled the sense they were meant to stimulate, and led to such brutal depravity of taste, that gladiators were frequently introduced into them; and a diversion, if such, indeed, it may be called, which is a stain upon the manners and the morals of the Roman public, was adopted in the private assemblies of the patricians. In justice, however, to the society of Rome, it must not be concealed, that ladies and young persons retired when-

[d] Virg. Georgic. ii. Note 528.

[e] "Jugglers." Many of the deceptions still practised by these people appear to have been familiar to the ancients: particularly the various tricks with fire, and with cups and ball.

ever any scenes unfit to be represented before them were about to be exhibited. Nor, amidst all this extravagance of luxury and laxity of manners, if not of morals, were splendid examples of moderation and propriety of conduct wanting among the men; at the tables of both the Plinies and of Atticus, readings from celebrated authors were substituted for the dances and combats exhibited at other houses; and the sober maxims of Cicero on this subject are too well known to require repetition.

The supper ended, as it began, with libations to the gods; prayers were offered for the safety and prosperity of the host, whose health was drank at the same time; together, during the reign of the Cæsars, with that also of the Emperor; and a last cup was quaffed to one general "good night." This parting-cup, the *poculum boni genii* of the ancients, was a custom long religiously adhered to by our hospitable forefathers, ere it was exploded by the cold refinement of modern manners, and is still preserved in the cordial stirrup-cup of our Scotch and Irish neighbours. On taking leave of the host, he usually made his guests some present, more or less valuable, as inclination or circumstances dictated. Some instances are recorded of extreme prodigality on such occasions, others of absurdity, and even of barbarity. Among the former, Cleopatra's gifts to Antony are prominent. After the superb entertainments made for him at Tarsus, she, each time, presented him with the entire service of plate of the most costly description; and to the numerous friends who accompanied him, she gave the tapestry and couches which served for the occasion, and the golden cups and vases of which they had made use. To some of the most distinguished among them she gave litters with their bearers; to others, horses richly caparisoned; and to all, young Ethiopian slaves to carry flambeaux before them to their lodgings. The lavish munificence of Cleopatra to Antony may not, indeed, excite much wonder; but we are told, that Verus invited eleven friends to a supper, after which he gave to each of them the page who waited upon him at table, and all the costly cups of gold and crystal of which he had made use; a maitre-d'hotel, with a complete service of plate; vases of gold, filled with the most precious perfumes; and similar animals alive, both quadrupeds and birds, to those which appeared at the table: to crown all, they were conveyed home, each in a splendid carriage, which was presented to them, together with the set of mules by which it was drawn, and the muleteer by whom it was driven. It is related of the Emperor Domitian, that he summoned a party of senators and knights to one of the entertainments given by him on the occasion of his pretended victory over the Dacii. They were introduced, with much solemnity, into a saloon entirely hung with black, and all the furniture of the same sombre description. On taking their places, each found before him a small pillar, such as was usually raised over tombs, with his name inscribed on it, and surmounted by a sepulchral lamp; and they were attended by naked children, blackened from head to foot, to represent so many infernal demons. These spirits danced round the table with hideous grimaces, and then presented to the guests such meats as were used only at funeral ceremonies. A profound silence was observed by every one but Domitian, who, in solemn seriousness, entertained the company with lugubrious stories of murders and apparitions. It may be imagined with what appetite the supper was eaten, particularly when it is recollected, that the tyrant frequently entertained those unhappy wretches sumptuously at night, whom he put to death on the following day. At length, the guests were dismissed; but they were conducted home with much caution and mystery, and soon after their arrival a messenger was announced from the Emperor. Each

concluded that it was his death warrant; but it was, on the contrary, the little imp who had waited upon him at table, now divested of his ominous black, elegantly dressed, and bearing, as a present, the monumental pillar, which proved to be of silver, and some article of plate.

The remains of the repast were partly distributed among the slaves, and such things as were not fit for further use were burned. This was a kind of sacrifice, and was termed *protervia;* in allusion to which, Cato said of a spendthrift who, after having squandered his fortune, accidentally set fire to his house, "that he had finished according to rule, with the protervian sacrifice." Although the supper was the last regular meal of the day, it was not unfrequently followed by a collation, called comessatio, after which the guests sat late, and drank deep; and this additional repast became at length so general, that invitations were given for it separately. It, therefore, answered to the supper of the present day, as the Roman supper did to our dinner; and their dinner, as we have already seen, was so slight and irregular, that it may be considered as the modern *déjeûne à la fourchette.*

Salutation. Χαιρε was the common form of salutation upon almost every Grecian tomb-stone. *Ave* and *Vale* were equally common among the Romans. Holding friends or children by the ears and *kissing* [which see p. 605] were other modes. Kissing was common and universal among our ancestors. Shaking hands, a custom as old as Aristophanes, was usual in the Middle Age. Bowing, mentioned by Diogenes Laertius, was also common, as well as the distinguished bow of assent in inferiors, and nod in superiors. The genuflection to kings seems to have been strangely denominated, for Fabian says, concerning the interview between King Athelstan and Guy of Warwick, "This man *syttinge on his knee* besought the Kyng," &c. Calling persons by their names; meeting them at the door; "Good morrow, neighbour;" "Good den," for good evening; rising at the entrance of any person of consequence; reserve in salutation upon disagreement; the rustick fashion of scraping the floor, *i. e.* the "*making a leg*" of Elizabeth's reign, were also usual.[f]

Sample. The Greeks had a place in the Piræus, called the *Deigma*, because foreign merchants used there to exhibit samples of their goods, carrying them about in a *trublion*[g] [an Asiatick and Egyptian measure, containing $\frac{176}{10000}$ parts of a bushel].

Saturday. Josephus *(adversus Appionem)* says, that in his time at least, there was scarcely a city in Greece in which the seventh day was not held in peculiar honour, not only by rest from all work, but by lighting lamps, fasts, and refraining from certain kinds of food. Holidays were also given to boys on this day. Saturday afternoon was observed with prayers, &c. by the Anglo-Saxons, and the people were assembled by tolling a bell. Hence came the half-holidays of our boys on the Saturday afternoons, and the ancient custom of spending a part of it without servile labour. It was done in the East to gratify Judaizing Christians. The Danes used to bathe on this day. Joinville, speaking of an embarkation, says, that a priest having observed, that God and his mother delivered persons from all danger, if a procession was made three times on a Saturday, one was instantly begun as many times round the mast. Boccacio says, that many people observed Saturday as a fast in honour of the Holy Virgin; and that it was usual to make every thing clean upon this day; but in the sixteenth century we find stairs and rooms ordered to be cleaned every Friday after dinner. Saturday evening is now a time for marketing, as an

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[f] Clarke, vi. 77. Henry's Gr. Brit. xii. 306. Du Cange, *v.* Dextras dare, Asta, Capitis inflexio. Fabyan's Chron. 234, b. l. edit. Polychronic. M. Paris, 63, 101, 673. Shaksp. Richard III. 2 Hen. IV. Johnson and Steev. viii. 356.

[g] Theophrast. 342, ed. Casaub.

usage bourgeois. The Capitularies of Charlemagne shows, that markets were generally held on Saturdays, in order to bestow leisure for Sunday duties. Aimoin mentions these Saturday markets. *Setterday's Slop* was a prohibition among the Scots of fishing from the sabbath after vespers, till Monday after sun-rise.[h]

Scarf. A silken ornament of this name tied loosely, or hung upon any part of the dress, was in the sixteenth century a token of a lady's favour.[i]

Scolds, were punished not only by the *Brank* and *Ducking-stool* [which see, Chap. IX. p. 301], but by fine in the Manerial Courts.[k]

Scots. The eminence of this nation in intellectual powers, wise conduct, and bravery, is too well known to render it possible to be understood that the following customs can have any other application than to their and our common ancestors, the Celts. —Much has been already given under the article Highlanders, p. 611.

Froissart says, that they had neither iron to shoe horses, nor leather to make harness, saddles, or bridles, all which they imported from Flanders. Their houses were so constructed of stakes and earth, that if burnt down they did not regret the loss. Whatever may be the remains of stone castles, the general habitations of the chieftains in the fifteenth century were pyramidal towers of earth [see p. 111]. Malmesbury says, that the Scots were particularly pestered with fleas. Knighton observes, that they came to the Universities of England for education; and Rous adds, that their towns were inhabited by Englishmen.[l]

"Their bread," says Holinshed,[m] "consisted of such stuff as grew most readilie on the ground, without all manner of sifting and bolting, whereby to please the palate, but baked up as it came from the mill.... The flesh, whereon they chieflie fed, was either such as they got by hunting, wherein they tooke great delight, and which increased not a little their strength and nimblenesse, or else such tame cattell as they bred up at home, whereof beefe was accompted the principall, as is yet in our daies, though after another maner, and far discrepant from the use and custom of other countries. The storkes or young beefets ungelded, we either kill young for veal, or geld, to the end that they may serve afterward for tillage in earing up of the ground; but the cowcalfes and heifers are never killed till they be with calfe, for then are they fattened and most delicious to the mouth. The common meat of our elders was fish, howbeit not onlie, or so much for the plentie thereof [see Highlanders, p. 611], as for that our lands laie often wast and untilled, because of the great warres which they commonlie had in hand. They brake also theire faste earlie in the morning with some slender repast, and so continued without anie other diet until supper time, in which they had but one dish. At such time as they determined of set purpose to be merie, they used a kind of *aqua vitæ* void of all spice, and onlie consisting of such herbs and rootes as grew in their gardens; otherwise their common drink was ale." In camp they used water; carried meal for cakes; and ate such flesh as they could get half-raw, because they thought it thus more nutritious. "They brought, furthermore, from their houses to the field with them, a vessel full of butter, cheese, meale, milke, and vinegar, tempered together as a shoote anchor against extreme hunger, on which they would feede, and sucke out the moisture, when other provision could not be gotten." [To this perhaps Xiphilin alludes in the quotation given under Highlanders, p. 611.] Holinshed then alludes to their pastimes of run-

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[h] Suet. ed. Delph. Tiber. xxxii. Duc. *v.* Mercatorium, Setterday's slop. XV. Script. 547. Joinv. i. 119. Boccac. Decam. Day ii. Nov. 10. Harrington's Nug. Antiq. ii. 270. Popul. Antiq. i. 457—459. [i] Nares, *v.* Scarf. [k] Lysons's Envir. ii. 74. Collinson's Somersetsh. ii. 173. Fosbroke's Gloucestersh. ii. 407. [l] Froissart, vii. 15, 75. Scriptor. p. Bed. 75. a. Dec. Scriptor. 2619. J. Rous, 192. [m] v. 23, seq. ed. 4to.

ning, wrestling, and going bare-footed, or when they put on shoes dipping them first in the water; their clan quarrels, and, what remains to the present day, "their skill in physick."

The most curious accounts are, however, in Birt's Letters; but the candid reader will know that by ransacking the residences of deplorable indigence in every country, such appearances, as occur in point of furniture and convenience, are by no means tests of civilization or national character.—Such was puritanick severity, that a parish clerk observed, about cleaning the pews, that he did not apprehend cleanliness was essential to devotion. The women washed by stamping the linen in tubs. Most of the houses had staircases outside, which led to each floor, and many other peculiarities. *Gentlemen* and *Gentlewomen* were terms used even to washer-women and publicans, if born of good family, as was not uncommon; but though a *Gentleman* might be an itinerant piper, or keep an alehouse, if he engaged in any trade, he was thought to disgrace his family. Women carried loads, but not men. Twisted birch was used for ropes [the old Northern custom; see Du Cange, *v.* Retorta. Of ropes of twisted herbs among the Greeks, before, p. 97.] The carts are exceedingly small, and from resemblance to the Welsh are certainly Celtick. They were merely upright sticks with cross pieces at top, a pair of shafts, and solid wheels, like the head of a tub, the axle-trees turning with the wheel. In some, the shafts trailed along the ground, and the cart was merely arched boughs. Grass was brought to market for sale, and single cows or horses were attended for a whole day through fear of trespass. The women cleaned rooms with their feet. They spread a wet cloth upon part of the floor; then with their coats tucked up, they stood upon it, and shuffled it backwards and forwards with their feet. This they shifted till they had gone over the whole room; then spread the cloth and washed it, and repeated the operations. They washed parsnips, turnips, and herbs in tubs, with their feet, and thus ground off the beards and hulls of barley. Skinning beasts was deemed an employment fit only for executioners, an ancient prejudice certainly Celtick, for it obtained in Germany and elsewhere. The castles, as they were called, of the lairds, were poor houses with low offices, in a court-yard, all built with turf, like other Highland huts. The Celtick disregard of metals exhibited itself in so many substitutes of wood, that smiths could hardly obtain a livelihood, and this is probably the reason why we have so few Celtick remains, and wooden scabbards of swords are found in barrows. At marriages, the bridemaids washed the feet of the future bride; and the marriage of faithful servants was celebrated by an invitation of the masters and mistresses to a feast, attended by a subscription, in order to establish them: another resemblance to an ancient Celtick, Welsh, and Old English Custom. Children, when first born, were immediately merged in cold water. The Highland hut was formed of small crooked timber, but with a beam exceeding large, in order by weight to keep it steady. The walls were lined with wattled sticks [see p. 99], covered on the outside with turf; and thinner slices of the same served for tiling. A fire-place was made in the middle of the hut, and over the fire-place was a small hole in the roof for a chimney [see p. 99]. The floor was of common earth, very uneven. The toast was in drinking, "To your roof-tree;" answering to the Welsh toast, "The top-beam of the great-hall," for the master of the family: another Celtick conformity. Drinking out of scollop-shells, as in Ossian, was general. At the side of the bed a hole was made in the ground for a chamber-pot. The small cairns marked the spot where every particular man fell in clan-battle, the larger where a murder was committed; and thus, by being memorials, they continually revived animosities among the clans. They would take

the water like spaniels, and when constrained to lie among the hills, in cold dry windy weather, would soak their plaid, and then holding up a corner of it a little above their heads, turn themselves round and round till they were enveloped in the whole mantle. Thus they would lie on the leeward side of a hill. Their different surnames were very few; for, when their own Christian name, with their father's name and description (which was for the most part the colour of the hair), was not sufficient, they added the grandfather's and so upwards, till they were perfectly distinguished from all others of the same clan name. They were great genealogists, like the Welsh. The huts were built near rivers, with smaller barns and stables adjacent. They milked the goats, sheep, &c. for butter. Their substitutes for candles were pieces of resinous fir. Their lands they dug with a wooden spade, and not only that, but the ploughshare, harrow, harness, and bolts, were made of wood, even locks of doors. The ploughmen walked backwards before the plough, at the heads of the horses, which were divided into pairs. He held the two innermost by the heads, to keep the couples asunder, and observed through the space between the horses, the way of the ploughshare: otherwise it would have been spoiled by rocks, if not perceived by this means. They used the horse's dock or tail in drawing, a horrid Celtick practice. The wives of their Gentlemen worked hard, and walked barefoot, but the latter never, always wearing shoes. The women kept time in harvest work by several barbarous tones of voice; and stooped and rose together as regularly as a rank of soldiers. The bagpipe sometimes stimulated them. To thicken the plaid, six or eight women sat upon the ground, near some river, in opposite ranks, with the wet cloth between them. Their coats were tucked up, and with their naked feet they struck one against another, keeping exact time as in harvest work. Like the ancient Celts, described by Athenæus, who dined every one with his servant behind him, each Highlander had his *gilly* or servant then at his back. When a chief made a journey or visit, he was attended by his bard, his henchman, secretary, protector and confidant, spokesman, piper, *gillimore* to carry the broad sword, *gillicasflue* to carry him when on foot over the fords, *gillycomstraine* to lead his horse in bad roads, and *gilly-trushan anarshish*, or baggage man. The piper had also a gilly to carry his bagpipe. Besides, some Gentlemen bore the Laird company, and numbers of the common sort to share the cheer. When a son was born to the chief, infinite contention ensued for the fostering the child. The children were little regarded, and went half-naked till they arrived at some age, ancient Gaulish and British practices. A solemn hunting was made by assembling a number of the clan, and surrounding the hill; then advancing upwards, they inclosed the deer, gradually, in a circle, and hacked him down with their broad-swords; but so dexterously, as to preserve the hide entire. If the chace were in a wood, other methods were adopted. Soon after a wedding-day, the new-married woman set herself about spinning her winding-sheet; and the first night after a person's death, a dance was held in the same room with the corpse. The cairns were held so sacred that not a single stone was ever removed. Upon the conveyance of dead bodies over water, they appraised the boat or vessel, because otherwise they thought that some accident would happen. In a bargain between two Highlanders, each of them wetted the ball of his thumb with his mouth, and then they joined them together. Predatory excursions for stealing cattle from other clans were usual. They were immoderate drinkers. They cut grass with a knife, and kept their oats in the sheaves, to which they set fire in order to burn off the husk, thus losing the straw. The oats they ground in a quern of the rudest kind. The use of

bread they derived from strangers, which superseded the milk of cows, goats, and sheep. In summer they used to shake their milk in a vessel till it was frothy. They boiled their beef in a hide, and heated water by a block of wood hollow, into which they put red-hot stones repeatedly. They roasted fowls in the embers, with the entrails and feathers, and when done enough, stripped off the feathers, and brought it to table. Their meat they laid for preservation in a shallow part of the sea, and even ate, after waving it backwards and forwards before the fire, a side of a calf, taken out of a cow. They plundered wrecks, and were large dealers in prophecies.[n]

The reason of the retention of these Celtick customs is, that the Scots were not civilised like the Britons, by the Romans.

Sculls. Making drinking cups of the sculls of enemies is a very remote and well-known barbarism. In the year 1562, the Huguenots pillaged the tomb of Clement VI., and made of his scull a ball to play with: others say, that the Marquis of Curton converted it into a drinking cup for his people.[o]

Shoulder. Æneas's method of carrying Anchises was usual. Godric, the Hermit of Finchall, so carried his mother when weary; and another instance occurs in Don Quixote.[p]

Sick. The sick in the Classical Æra used to lie in the temples of Esculapius, in order to hear from the mouth of the god the remedies which their complaints required; and hence came the custom for our ancestors to lie whole nights in churches to be healed. Like the invalids brought out to St. Peter, they were also sent to religious persons to be miraculously cured. They expected cures by giving alms. Relicks were hawked about, and money given for the access of invalids to them. The sick were not only carried in litters upon men's shoulders, but upon the biers used for the dead. Carriages for conveying them were sometimes made upon the spot. Upon decease they were miserably plundered by domesticks.[q]

Sitting. This was deemed the position proper for a soldier to die in. Being asked to sit, was, as now, a token of respect. Sitting on the ground in the presence of great persons was a mark of homage; and hence, perhaps, the custom of so doing at the feet of ladies. [See Courtship, p. 592]. Our ancestors sat with the head covered. It was usual with the Normans to sit upon their mantles.[r]

Slaves. When states were in their infancy, and property had just commenced, the whole effective male population of a country was devoted to the profession of arms; and the massacre, or carrying into slavery of conquered enemies, to prevent future attack, became a cruel necessity of self-interest. When the art of war next became a profession limited to a given portion of the population, and that population, together with civilized arts, grew and increased, the maintenance of their own people superseded every necessity and desire of the burden of supporting others. The freemen of the ancient nations formed only an immense garrison, the men of war of Solomon's policy. The more victims they could obtain for the drudgery of necessary provisions of existence, the larger would be the military population, and the greater the security of the state.—When they were exposed to sale among the Romans, a writing containing the trade or profession which they exercised (for their masters carried on manufactories by means of them), was hung from the neck. The feet of those who came from Asia were distinguished in the market by being

[n] Birt's Letters, i. 30, 52, 80, 84, 85, 86, 87, 92, 93, 106, 127, 132, 182, 262, 263; ii. 40, 41, 42, 43, 47, 101, 102, 108, 111, 115, 120, 124, 128, 135, 137, 138, 141, 143, 145, 156, 166, 167, 169, 208, 209, 211, 215, 222, 230, 231, 277, 278, 279, 280, 282. [o] Mem. de Petrarque, iii. 269. [p] M. Paris, 98, 347. Brit. Monach.

[q] Enc. XV. Scriptor. 83, 254. M. Paris, 61. Scriptor. p. Bed. 23, b. Dec. Scriptor. 911, 1150, 2448. [r] Id. 1395, 1415, 2319, 2457. XV. Scriptor. 281.

chalked, and when the slave-merchant would not warrant them, he exposed them in a cap, not the bare head. If they ran away, a collar was put round their necks, with *Tene me, quia fugio*, &c. [stop me, for I run away,] of which several have been printed.

The following is a specimen[s] from Fabretti Inscr. p. 522.

Young and handsome slaves sold well. Capricious mistresses beat their female slaves with ferules, bulls' pizzles, whips of ox-leather, and according to Juvenal, even hired executioners to whip their servants at an annual salary. The bad ones were branded, and compelled to work in prisons and fettered. After freedom they often worked as journeymen in their wonted offices. The slaves devoted to their masters' pleasures had not their heads shaved, and their lords used after washing to wipe their hands in their hair. Slaves were divided into two ranks, the *ordinarii* and *vicarii*, of whom the first commanded the latter. Those of medical persons practised physick, and were often liberally educated, for instruction of the children, &c.—Among the Anglo-Saxons, slaves were a great article of commerce, and Andrews and Henry have shown that it prevailed for several succeeding centuries.—The German slaves were like our subsequent bondmen, copyholders with service.—Among the old Gauls they were very different, and it is plain, from the instance next mentioned, that the Gaulish customs in this respect obtained amongst the Britons. Blue, says Pliny, was the colour in which the Gauls cloathed their slaves, and from hence, for many ages, *blue coats* were the liveries of servants and apprentices, even of younger brothers; as now of the *blue-coat* boys, *blue* schools in the country, &c. Hence the proverb in Ray, *He's in his better blew clothes*, i. e. thinks himself very fine; and strumpets doing penance in *blue* gowns. Slaves exposed to sale among the old Gauls carried a branch on their heads; and at this present day, at the *mops*, or periodical hirings, in the country towns, servants carry boughs, &c. in their hats. Stature was very much regarded, and they were valued like horses, *by the number of hands high.* Goldastus says, "Let him give another slave, *undecim manuum longum*, eleven hands tall." They were given and received in pawn. Liberation was the consequence, in the Capitularies, of knocking out an eye or a tooth; nor could they marry without licence, &c. The British slaves came to work before sunrise. The Anglo-Saxons made all they conquered slaves. Even queens and princesses were exposed in publick markets. A king was sold for a garment, and a collection of boys exchanged for a fine girl. It is said, however, that if they were of genius, and understood letters, that they were liberated. They wore rings. Female slaves arose early in the morning to do their mistresses work, and were sometimes prostituted by them for profit. The tunick open on the sides appears to have been, among the early Anglo-Saxons at least, a distinguishing badge of slavery; but the decisive mark was a collar of iron, constantly worn round the neck of all bondsmen. In the Museum of the Antiquarian Society at Edinburgh is a metal collar, constructed with a ring for receiving a padlock, with the following inscription, "Alexander Stewart, found guilty of death, for theft at Perth, the 5th of December, 1701, and gifted by the Justiciary as a perpetual servant to Sir John Erskine, of Alva." This collar was found in the grave of the deceased in the burial ground at Alva.

[s] Another specimen in the Florentine Museum may be seen in Mabillon's Itin. Ital. p. 119. Pignorius, Maffei, Spon, &c. have published others. Bellori has published one, which states the slave to have run away twice.

In a Daily Journal (Apr. 1835) is the following paragraph:—"There has been lately found at Crotroy, in the Somme, a human skeleton with an iron ring soldered round the neck, apparently of the 12th or 14th century. The weight of the ring is considerable, though eaten by rust."

Slavery, among these our ancestors, was conducted in the most detestable manner; parents used to sell their children, and relatives their kindred; who, if they were females, were, after prostitution and pregnancy, deported to Ireland for sale; the youth of both sexes being taken to the ships in droves, tied by ropes.[t] Mr. Warner, from the Histories of England, has given a general account of our domestick, predial, and other slaves. See SERVANTS, CHAP. X. p. 509.

SLEEP. Sleeping at mid-day was a custom usual with the Classical Ancients, the Anglo-Saxons, and their successors. Men sleeping in the same bed, like the Roman *Contubernium*, or living in the same tent, was the greatest possible mark of intimacy. (See BEDS, CHAP. IX. p. 264.) The Romans, and our ancestors, slept both with lights and without. Sleeping in woollen occurs, as well as in entire nudity.[u]

STAGS' HEAD. HORNS. Virgil mentions a present of stag's horns to a female. To cut the throat of a stag was a compliment paid in hunting to the principal lady. In Malliot we see a hunter presenting a stag's head to a lady over a gateway.[x]

[t] Enc. Fabrett. Inscr. p. 522. Mabill. Itin. Ital. 119. Pignor. de serv. &c. Suet. Cæs. xlvii. Juven. S. iii. v. 251, 255. S. vi. Mart. L. iii. 29. Plut. de conviv. Sapient. Petron. i. 218. Freig. in Cicer. i. 291. Cic. p. Aul. Cluent. Suet. Ill. Grammat. Plin. xvi. 18. Du Cange, *v.* Servus. Strutt's Horda, i. 73. Dress. 5, 107; pl. xiii. f. 7. XV. Scriptor. 61, 106, 256, 268. Script. p. Bed. 33, a. Lye, *v.* Geheafdod rincge. Angl. Sacr. ii. 258. Douce on Shaksp. 334. Strutt's Dress. 302, 315. Ray's Proverbs, 66. Johns. and Steev. v. 604. Turner's Anglo-Saxons, ii. 454. Warner on the Scotch Novels, 125.

[u] Brit. Monach. XV. Scriptor. 268. Append. Fosbroke's Gloucestersh. 28. Scriptor. p. Bed. 274 a. Nares, *v.* Naked-bed.

[x] Virg. Ecl. 8. v. 30. Warton's Sir Tho. Pope, 89. Malliot, Costum. iii. pl. 29.

STORY. The relation of stories, as upon journies, &c. was a very common amusement, derived from the Romans.[y]

SUPPER. The Roman *cœna* was our late dinner; and their *comessatio*, the real supper, a light repast, made just before going to bed. Titus used often to prolong it till midnight. The Anglo-Saxons called it *Efen-mete*, and from the meaning of *gebeorscipe*, for supper, it seems to imply a convivial meal. We find, among the Anglo-Saxons, visiting at night, by men and their wives, and returning home on foot; this meal made just before sun-set, even hunting till then; and invitations to it, with a bed afterwards. Hot meats were provided, and drinking hard followed, as the meal was early. Sitting at the fire afterwards occurs. It was indeed a meal of festivity. In one instance, the Black-Prince and the English Knights served up the first course, and waited on their guests; at the second course, they went and seated themselves at another table, where they were served and attended on very quietly. In the same period, the Duke of Gloucester supped at five, because he was very temperate in his diet. Bread and herbs formed the supper of rusticks. In the sixteenth century, sack was drank at supper, and fruit eaten afterwards; and sometimes musick books brought in, every one taking a part.[z]

TERM-TIME. The law terms were formerly the great times of resorting to London, not only for business, but pleasure. They were the harvest time of various dealers, particularly of booksellers and authors, many of whom made it a rule to have some new work ready for every term. In fact, books were seldom published except in term time.[a]

THUMB, *cutting it off to avoid military service*, occurs among the Romans.[b]

[y] Capitolinus in Pertinax. Angl. Sacr. ii. 260. Chaucer, &c. [z] Enc. Suet. c. 7. n. 1. Dec. Scriptor. 18, 866, 2641, 2705. M. Paris, 28, 627. Froissart, ii. 236, 247; xi. 363. Angl. Sacr. ii. 425. Du Cange, *v.* Matutinellum. Shaksp. 2 H. IV. a. v. sc. 4. Hawk. Mus. iii. 240.

[a] Nares, *v.* Term-time. [b] Suet. Aug. xxv. p. 120. Delph. Edit.

THUMB-NAIL. See DRINKING HEALTHS, p. 600.

THUNDER. It produced astonishing terror among our ancestors; and in the epitaph of Robert Braybroke, Bishop of London, who died in 1404, it is stated, as a great merit, that he stayed in the Church during a thunder storm, while every body else ran away. If it happened in November, or the winter, it was thought to foretell famine, mortality, or some dreadful evil.[c]

TIPTOE. *Walking* on, was an affected ancient custom.[d]

TOSSING IN A BLANKET. The Roman *sagatio*, only a sagum was used instead of a blanket.[e]

TOWNHOUSE. The Romans had houses of this kind at Rome, but our ancestors resided in the country, and only fled to London, when they apprehended disturbances in the nation. The Duchess of Norfolk went to London and lodged in a house, which she had hired of a dependant. Through the increase of trade causing houses in the City to bring a higher rent, the nobility and gentry removed to Westminster.[f]

TRADESMEN. How those of the Romans kept their *day-books*, Finati thus shows, "I have an amphora, that has served the purposes of a modern slate to some tradesman's family in Roman times, with his house or shop accounts registered upon it in ink from day to day." Sir Francis Palgrave says, that our ancestors did not learn to write, because business was done without it. Commerce was carried on principally by truck or barter, or payments in ready money (and small debts were recorded by tallies, a practice even in use, as to some articles, fifty years ago. F.) Sums were cast up as amongst the Romans, upon an abacus or accounting table, the amount being denoted by counters or similar tokens. Symbols and witnesses supplied also the place of writing in other matters of business, and where further record was indispensable, it was done by notaries, parish clerks (as Chaucer's Absalom), or persons to whom writing was professional.

TRANCE. If persons lay in a trance, an idea was always entertained, that it was for some supernatural communication, as of seeing heaven or hell.[g]

TRAVELLER. TRAVELLING. Among the Classical Ancients, quarters were assigned by magistrates, where there was no inn; and the baker and cook were often sent before. Travellers carried their money in their girdles. Lodging at the houses of friends was preferred to inns. Travellers among the Greeks wore the chlamys, sword, and flat hat, or petasus. This hat is sometimes thrown back upon the shoulders, and retained by thongs, fastened under the chin. They always took with them some image or statue of a favourite deity. In the Middle Age Du Cange mentions small forks upon which travellers carried their burthens. They also had with them small cups for drinking. Among us, foreign travelling was exceedingly common in the earlier æras, but latterly, says Clarendon, going beyond sea was not usual, except in merchants and gentlemen who resolved to be soldiers. We find *temp.* Edward II. a baron spending £81. 14*s.* 8*d.* (a great sum in those days) in a journey to York only, so large were their retinues. It is very common to see poor people and children begging of travellers, and in old accounts of the sixteenth century, we have, "Delivered to my M^rs^ to give by the way in her little purse xx*s.*" Lords in travelling had their pennons displayed before them; sometimes trumpets sounding by outriders in advance; and as to royal progresses, our Anglo-Saxon Kings and Queens used to travel about with much pomp. Matthew Paris says, that Offa, even in the time of peace, ordered trumpeters to precede him and his successors, when on pro-

[c] Scrip. p. Bed. 372 b. M. Paris, 329. Dugdale's St. Paul's, 58, ed. Ellis. [d] Nares, *v.* Tiptoe. [e] Suet. c. 2, 3, &c. Enc. [f] Froiss. xii. 110. Past. Lett. iii. 18. State Trials, &c. Life, ii. 357. Palgrave's Hist. Engl. i. 151.

[g] M. Paris, 186. Dec. Scriptor. 2424.

gress *per civitates*, that all who saw and heard might hold the King in awe and honour, because the sound of a trumpet carried terror with it. Presents in money for travelling expenses were made even to sovereign princes. Heralds, &c. travelling, had letters of recommendation especially given to friends on the road; and others used to lodge at private houses, go even to the king's palaces for refreshment, and inquire who were hospitable. Sometimes they took necessaries with them. In hot weather it was not unusual to lie by in the day. The use of the portmanteau is to be traced to the Classical æra. Singing songs on the road, as Virgil mentions, was customary in the Middle Ages[h] by the Laity of rank; and psalms by the Clergy.

Vision. This was a pretended mode of conveying information to the great; and also used for instruction.[i]

Visit. Among the Romans and Colonies a stranger was led by the hand to the apartments appointed for him. His feet were washed, and he was conducted to the publick baths, games (if any were then given), &c. Bread, wine, and salt, at least in some nations, were presented as a kind of sacrifice to Jupiter Hospitalis. The Orientals, even women of rank, washed the feet of their guests before the feast, which was followed by the bath. The feast commenced by libations, and they did not inquire the name and business of their visitors till afterwards. Upon departure presents were made *(xenia)*, which were solemnly preserved; and a piece of money was broken, or tally cut, of wood or ivory, each party taking one piece. These were called *Tesseræ*, or *Tickets of Hospitality* (see the *Tessera convivalis*, or Invitation, represented in the Plate, p. 293, *fig.* 24); and many are preserved in cabinets, inscribed with the names of friends; and when towns granted hospitality they made a decree, and gave a copy to the visitor. When a friend became unfaithful the tessera was broken. The Romans had also a custom called *Mutitatio*, of inviting on the next day those whom they had met at another person's house. The clients, who paid to their patrons the *Officia Antelucana*, in wishing good morrow, kissed their hand, and presented it to the patron, whom they saluted, and whose hand they often kissed also. All stood bare headed; the military saluted by lowering their arms. But there was no bending of the body, or genuflection, till long after the fall of the Republick. Visits were paid in a dress of ceremony, and the clients assembled in the vestibule. If the patron went out in publick the clients surrounded his chair; some kept off the crowd; others pressed near to him to attract his notice. This continued till about nine o'clock A.M. when gossipping, and the business of the Forum, commenced. According to Ossian, three days (as in after ages) was the usual period of a visit; because, if the guest stayed longer, he was to be considered as one of the family, and the master of the house was to be responsible for any damage he might do. Travellers were received among the Anglo-Saxons by giving them water to wash their hands and feet, wiping them with a towel, and invitation. Contracts of mutual hospitality were sometimes given between noblemen.[k] The modern remark, "*I beg you will let me go*," occurs among the ancient Greeks, and our ancestors.

Vixit (*on Tombs*). In the environs of Tivoli is a round tomb, built by M. Plautus Silvanus, Consul with Augustus. The middle inscription ends with VIXIT ANN. IX. Wright supposes that L should be added to the IX. but Winck-

[h] Plut. in Cat. Utic. Lubin. in Juven. 560. Plaut. Pseudol. ii. 4, 45. Du Cange, *v.* Muri Mariani, Viator. Froiss. vi. 159; x. 62. XV. Scriptor. 71. Dec. Scriptor. 876, 910, 1058. M. Paris, 376, 966, 981. Vit. Off. 987. Berkeley MSS. Brit. Monach. Clarendon's Own Life, i. 3. Gage's Hengrave, 203. Phillips's Shrewsbury. Dec. Scriptor. 2395, 2410.

[k] Enc. Suet. Calig. c. iii. not. c. ed. Delph. D'Arnay vie priv. des Rom. c. 1. Du Cange, *v.* Agenpine. Brit. Monarch. 331. Dec. Scriptor. 788, 2605. Berkeley MSS. Archæol. Attic. 302. Angl. Sacr. ii. 537.

elman proves, from other instances, that it was common to reckon, as the years in which they lived, those only passed in rural retirement.[l]

WAITERS. Among the Romans, Greeks, and Barbarians, the waiters were boys, with their faces painted, and their hair in curls. Their tunicks were exceeding fine and thin, girt about the waist with ribbons, and tucked up in such a manner as to leave it hanging in folds on all sides, so that they did not reach below the knee. They stood behind the visitors. Even the royal children and great barons waited upon kings *bare-headed*, an etiquette in all ranks, for people used to dine covered. (See BUFFET, CHAP. IX. p. 275; DINNER, CHAP. XI. p. 596.) Among the nobility the attendants were children of gentlemen, or knights and gentlemen themselves. Boccacio mentions a wife who officiated as waiter upon her husband. Waiters are known in the Middle Age by carrying trenchers in their hands.[m] See PAGE, CHAP. X. p. 492.

WALKING. The Classical Ancients used different modes of walking, according to their respective diseases. It was an exercise of our Anglo-Saxon kings in bad weather; of children; for contemplation; for exercise; for the same cause in the evening. It was, however, deemed uncreditable to walk instead of riding. Walks were made in the Classical æra in gardens; and about castles, in the Middle Age, for recreation.[n]

WELCH. Welch history (with eminent exceptions), is to be suspected, perhaps their alledged descent from the Tartar Cymri. Mr. Logan says,[o] "M. de Penhouet, having shown that Brittany or Armorica received from the earliest times a colony of Phœnicians, finds in Carnac the great temple of their worship, and that the inhabitants of Lower Brittany are the descendants of those original settlers whose language (the Phœnician or Carthaginian) is that which they speak at this day. As a corollary from this, he concludes that the inhabitants of Cornwall, Wales, the Scotch Highlands, and Ireland, are all equally to be traced to the same common origin, and speak dialects of the same mother tongue" [and the insulted Sammes De Valancey, &c. prove his position].—Major Rennell[p] very properly observes, that by *Phœnicians* we are to understand, an assemblage of adventurers from all the neighbouring, perhaps also distant countries; and *Cimri*, in one of its senses, robbers and pirates, may refer to these adventurers. The private life of the Britons is given under numerous articles, according to the subject. Mr. Warner has exhibited from Strabo, the analogy between the Celts and Welch; but *it should be remembered* that the term CELTS properly applies only to the nations west of the Danube, and that many of the customs ascribed as original to those nations have a far anterior origin. Excluding the Druidical Antiquities discovered among the American Indians and Orientals, Captain Beechey found the following conformities in Polynesia, a country evidently not peopled by the CELTS. At Easter Island he saw gigantic busts, formed of huge masses of rock, like those of Egypt; and mentions, that when the island was first discovered, palm branches were presented as emblems of peace.

The manner of *roasting*, or rather *baking*, is in Polynesia that of the Celts, viz. an oven made in the ground lined with stones, which are heated.

Stone axes, hones, large stone bowls, stone huts (like our kistvaens), images, and large piles of stones, which have bones always buried under them, occur on heights, to which the stones must have been dragged with great labour.

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[l] Enc. Winckelm. Art. vi. 4. [m] Montf. iii. p. i. b. 3. c. ix. Mart. iii. 23. Froiss. iii. 65. Boccac. Day 2. Nov. 9. [n] Delph. Sueton. Aug. 83. M. Paris, 965. Scriptor. p. Bed. 486 b. Dec. Scriptor. 2389, 2422, 2433, 922. Plut. de Virtut. et Vit. Berkeley MSS. [o] Archæol. xxii. 194.

[p] Herodot. i. 330.

Mummy-burial, tattooing, in a pattern of elegance and outline not unlike that of the figures seen on the walls of the Egyptian tombs, spears headed with bone, like that presented by Circe to Telegonus, sepulchral cippi; umbrellas, denotations of rank, as among the Greeks, &c.; tallness highly estimated, as by the Celts; fear of ghosts after dark; news rapidly diffused, as among the Gauls, Britons, &c.; old women, like our witches and weird sisters, muttering unintelligible language, and highly venerated; and human sacrifices, as among the Druids, to preserve by terror despotic power, are other coincidences.[q]

Giraldus Cambrensis thus describes Welch habits:

They assembled in arms at the sound of a trumpet; lived upon oats, milk, cheese, and butter; ate more fully of meat than bread; deemed it honourable to die in battle; had no trades or mechanical arts; never travelled; used very light arms, their chief force being infantry on account of the marshes, and their cavalry being accustomed to dismount, and fight on foot; walked with their feet bare, or used a brogue of raw hides; passed days and nights in running over the tops of hills, and penetrating woods; had vast quantities of animals *feræ naturæ*, especially stags and hinds, through the indulgence given them, their whole pride consisting in their horses and arms; preferred stormy weather and dark nights for the invasion of their enemies; fasted from morning till the evening; lounged about the houses of each other; had no beggars, hospitality being shown to all; offered water to wash the feet, as the form of invitation; entertained morning visitors with the conversation of girls; and harps, every house having these harping girls; in the evening prepared the banquet; had no table-cloths or towels, but rushes and clean herbs, and brought in all the viands together upon large dishes; besides bread they had sometimes dumplings. The whole family attended upon the visitors; and the master and mistress, standing, looked into everything, and did not eat till all had done, in order that deficiency, if any, might fall upon them. At the time of rest a mat was laid next the walls of the house, upon which they lay, with the covering only of a coarse native cloth. A thin mantle and tunick was their dress day and night. A fire was always kept burning at their feet, and when one side ached, or was cold, they jumped up, ran to the fire, and then lay down again. The men and women wore their hair cut round to the ears and eyes; and were very particular about keeping their teeth white, by means of rubbing them with green hazle and a woollen cloth. The men, as Cæsar says, shaved the beard, mustachios excepted; as, too, he also mentions, they smeared their faces with an ointment before fighting, which made them look terrible. They lived on the borders of woods; in wattled houses, of slight expense or labour, and without orchards or gardens. To the waggons or ploughs (the driver of which walked in front backwards) [See Scots, p. 633] they yoked four oxen; and did not use sickles, but iron instruments of a very peculiar construction. The first corner of every broken loaf they gave to the poor. Three sat at table, in memory of the Trinity. The sanctuary (even for cattle, &c.) extended not only to church-yards, but much farther. Thus Giraldus. Higden has given a poetical description of their manners, as follows: They lived upon barley and oaten bread, but rarely used the oven; were fond of dumplings, meat, and beer after dinner, having at table leeks and salt. The dumplings the master handed about in the pot. These are of Celtic origin, for the Greek word πολτος, which signifies *bouillie*, is synonymous with the Breton *pouls*, defined by Mahè a *bouillie bien massive*. Jerom turning into ridicule the Heresiarch Pelagius (a Latinism of his real name *Morgan*, which signifies in Breton *born on the sea*, or *in* a *maritime*

[q] Beechey's Voyage to the Pacific, i. 56, 100, 114, 164, 190, 169, 205, 276, 280, 294, 295, 383, 384, ii. 93.

country) calls him *stolidissimus* et *Scotorum pultibus prægravatus*. The dumplings of the Bretons are made of buckwheat, eaten with curds and whey. Warm salmon was frequent, though deemed unwholesome by their Anglo-Saxon neighbours. They placed privies before the doors of their houses. Their houses they did not place in streets. A comb and their money was suspended from their trowsers. The harp, &c. they used in their feasts, but in funerals they sung genealogical eulogies of their descent from the Trojans, and accompanied it with goat's horns. Persons distant even in the hundredth degree they accounted relatives. Cousins (or some such relatives) are called Welch uncles, and it was seemingly derived from the ancient Britons. For in the Sade pedigree, occurs "she might be the aunt of Laura, being her mother's sister, or rather aunt, *à la mode de Bretagne*, being daughter of an uncle of Paul de Sade." They paid vast attention to their clergy, the prophecies of Merlin, &c.[r]

Whistling. The Romans upon returning home used to whistle for the door to be opened; as did lovers, softly, under windows, to be heard. Horses and dogs were directed in hunting by whistling or hollowing. Contemptuous whistling occurs in Ossian. Whistling was a fashion and amusement, being asked for by an Archbishop; but deemed unlucky on ship-board.[s]

Wife. The term "my dear" prevailed among the Classical Ancients. Boccacio describes a wife "young and beautiful in her person; mistress of her needle; no man-servant waiting better at her master's table; skilled in horsemanship, and the management of a hawk; no merchant being better versed in accounts." The custom of changing their wives with each other was very common in Ireland.[t] See Husband, p. 612.

Winter. Among our ancestors, bacon, salt, salted meat, large ricks of hay, and stacks of wood were stored up against this season.[u]

Wisdom, in a family was deemed by our ancestors a strong recommendation for marriage in it. A lady, in a letter, says, "remembring the wisdome of my seid lady, and the god wise stock of the Grenes, whereof she is comen, and also of the wise stok of the Parrs of Kendall."[v]

Women. The Egyptian women were not permitted to wear shoes; and the lower ranks were guilty of every species of excess, dancing in the Orgies, parading the Phallus, affixing to their shoulders two large pairs of wings, as we see them depicted on the cloths of mummies, and publickly prostituting themselves to goats, &c. At Herculaneum were found some small pictures, representing Egyptian ceremonies, where persons occur dancing naked round an altar. The Greek women lived secluded in a back house, called the *Gynæceum*. Girls never left it; but married women went abroad in a thin veil. Their employment was superintendance of cloth-making, needle-work, embroidering, &c. The Roman women had more liberty; assisting at repasts, sacrifices, the theatres, &c. but they could not attend judicial assemblies, the *comitia*, take a part in the public deliberations, behold the combats of the *athletæ*, nor use baths, frequented by men. In the early times of the Republic they dined sitting, but afterwards half reclined by the side of their husbands. In the first ages, they drank no fermented wine; only a sweet sort, *temetum;* whence all their relatives saluted them upon the mouth, to know if they observed the prohibition. In many offices of the priesthood they officiated alone; and in publick calamities made solemn supplications at the

[r] Girald. Cambrens. 887 seq. ed. Frankf. XV. Scriptor. 188. Antiq. du Morbihan, 348. Mem. de Petrarque, ii. app. 49. [s] Enc. Apul. Mett. ix. Tibull. i. 7, 35. Plut. Dæm. Socrat. Ossian Cathloda. Duan. i. Hoare's Girald. ii. 84. Antiq. Vulgar. 98.

[t] Plut. in Pelopidas. Boccac. Decamer. Day ii. Nov. 9. Du Cange, *v.* Uxorare. [u] M. Paris, 481, 527. [v] Whitaker's Richmondshire, i. 387.

gates of temples, and swept the thresholds with their hair. Augustus forbade their appearance at the publick shows on the same benches with the men. He assigned them the most elevated place under the porticoes. Under Domitian even the wives of senators had combats in the arena, which were forbidden by Alexander Severus. The wives of the patricians always appeared abroad in veils, but this veil was a part of the mantle, brought over the head, and covering the face, such as repeatedly occurs upon marbles and coins. The girls also were veiled, and brought up in severe strictness. When any person met them in the street, they always gave them the wall. Fathers never embraced their wives before their daughters. No improper language was used in their presence ; and they did not even sit at table with strangers, lest any immodest expression should occur.

According to Juvenal (who is a satirist) we find women pleading causes; using gymnastic and military exercises; indecent, drinking, &c.; playing and singing to musick; working at the needle; fond of news; cruel to slaves and animals; despised if *blue-stockings;* painting themselves; dressing by the mirror; calling in the old women for opinions of their dress; superstitious; kicking their husband's posteriors; the lower sort weaving in the open air. The lady, says Plutarch, who is studious in geometry, will never affect the dissolute motions of dancing; and she who is occupied with Plato and Xenophon will scorn lascivious tales [the *Milesian*, whence originated all ancient novels of this kind], and contemn astrological soothsayings. Livy describes Lucretia, not as the relative of kings, passing the time in feasting and luxury with her equals, but sitting late at night with her maids at work (*lanæ deditam*, absorbed in business), in the middle of the house. Augustus made his daughter and grand-daughter to be used to the *lanificium* (i. e. domestic woollen manufacture), and forbad them to do or say anything which could not be said openly, and be entered in the journal or diary kept by a slave on purpose, who was therefore called *a memoria*, or *a commentariis;* but Juvenal tells us that the superintendance of this concern appertained only to women who, from failure of sight, could no longer work at the needle or spin. He mentions daughters combing their father's heads; making nets and girdles; if ingenious, riddles; and the wives distributing crowns to the visitors at feasts. He also adds their fondness for new fashions and dressing well; as also their being whipped by their husbands in case of tippling secretly. They employed themselves in the morning, from rising till noon, in domestic affairs. At their first meeting, on visits, they kissed each other, and commenced a conversation about dress. The matrons seldom went out, nor then unattended by females, nor without veils; a fashion as old, says Nodot, as the days of Rebecca, in Genesis. They understood drawing and painting, as well as the men; busied themselves in gathering nosegays and making garlands.

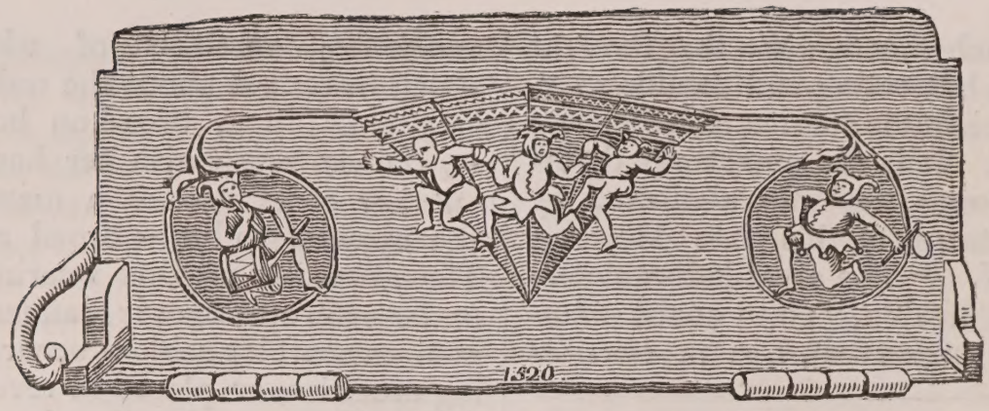
In the Northern Nations, they studied simples, the art of healing wounds, and interpreting dreams. The Anglo-Saxon women and girls worked at embroidery and needle work, and lived in an apartment, called the *gynecium*. Charlemagne made his daughters spin [See CHIVALRY.] Some are described as staying in inner chambers with their maids, when married; but there were also even women of quality, of stationary habits, sometimes not moving during life ten miles from their houses, attending dairies and household affairs, even presiding at courts leet. Their amusements also were occasionally archery and the cross-bow; and they even had hawks in their bed-rooms. Wearing garlands of flowers, singing, playing upon musical instruments, and inventing miracles for popular characters, were usual. Singing on the high-roads when travelling was among their habits. Their grand times of indulgence were

their accouchements, when they thought of nothing but eating and drinking.[x] A curious incident is connected with these situations. It is the monstrous deformity of hoops, recently abolished by the fine taste of his late Majesty, George IV. "The great ladies at Genoa," says Evelyn, "go in guard infantas (child preserves), *i. e.* in horrible overgrown vertigals of whalebone, which being put about the waist of the lady, and full as broad on both sides as she can reach with her hands, bear out her coats in such a manner that she appears to be as broad as long." The absurdity of girls wearing hoops under such an origin is manifest.[y] Women on marbles seldom occur exercising cruelties, or placed in revolting attitude. In mourning they have no girdle, only floating tunicks. Three women occur upon ancient marbles with a hat or bonnet, such as Ismene wears in the Œdipus Coloneus of Sophocles.[z]

[x] Plut. Prec. Connub. De conviv. Sept. Sapient. Quæst. Rom. De Cupidit. Divitiar. De Fraternit. Athen. 10. Luc. 30. Suet. Aug. 44. c. 64, 69, Delph. Edit. Petron. i. 84, 242. ed. Nod. Lubin. in Juven. 252—351. Athen. 10. Luc. 30. Tacit. Ann. xv. 32. Casaub. in Theophrast. 339. Plut. de virt. fœmin. D'Arnay Vie priv. des Romains, c. 2. Gord. Mumiathec. North. Antiq. i. 318. XV. Scriptor. 508, 542. Dec. Scriptor. 1216, 2522. M. Paris, 232, 689. Berkeley MSS.

[y] Evelyn's Mem. i. 77.

[z] Enc.



Carving from Beverley Minster, see p. 664.

CHAPTER XIII.

I. Festivities at particular Seasons. II. Theatricals. III. Jugglers, Tumblers, Rope-dancers, &c. IV. Games of Skill and Chance. V. Gymnasticks. VI. Sports. VII. Rustick Sports. VIII. Children's Sports. IX. Dancing. X. Musicals.

Introductory Remarks.

The Heathens were delighted with the Festivals of their Gods, and unwilling to part with those delights; and therefore Gregory (Thaumaturgus, who died in 265, and was Bishop of Neocæsarea), to facilitate their conversion, instituted annual Festivals to the Saints and Martyrs. Hence the festivities of Christmas were substituted for the Bacchanalia and Saturnalia; the May-games for the Floralia; and the keeping of Festivals to the Virgin Mary, John the Baptist, and divers Apostles, in the room of the solemnities at the entrance of the Sun into the Signs of the Zodiack, according to the old Julian Calendar.[a]

January. On New Year's Eve the wassail-bowl was hawked about. *Was-haile* and *Drinc-heil* coincided with our "Here's to you," and "I'll pledge you." The ancient bowl was made of oak or silver, inscribed Washeil, &c. Dr. Milner identifies it with the Grace-cup of the Greeks and Romans. As it is mentioned in Plautus, and was known in France, any origin from the meeting of Vortigern and Rowena is a mistake. It existed also among the Britons.[b] The custom of New Year's Gifts has been already mentioned. (Chap. IX. 340.) In some counties the peasantry send about small pyramids made of leaves, apples, nuts, &c. copper-gilt; a practice apparently borrowed from the misletoe, a Druidical present at this period. Tenants brought capons to their landlords; the Eton boys verses to their masters. Gilt nut-megs, and oranges stuck with cloves, were common donations. Hospinian says, that the custom of not suffering any person to take fire out of the house, or anything of iron, or lending anything, still prevailing in Herefordshire, was usual on this day at Rome. The early Christians used to run about masked, in imitation of the Gentiles. Possibly the same thing is meant as the Feast of Fools. Prognostications of the seasons for the year were also formed from the weather on this day.—*Twelfth-Day, or the Epiphany*, is said to have been instituted

[a] Sir Isaac Newton on Daniel, p. 204, quoted by Hone, Mysteries, 159. 160.

[b] Archæol. xi. 419, 420. Seld. Not. on Drayt. Polyolb. Song ix. Popul. Antiq. i—7. Douce on Shaksp. ii. 207.

in honour of the Magi, or three Kings. However, a king was elected by beans in the Roman Saturnalia, and hence came our king and queen on this day; but the custom of the king making a speech is now lost. The cake was full of plums, with a bean in it for the king, and a pea for the queen, so as to determine them by the slices. Sometimes a penny was put in the cake, and the person who obtained it, becoming king, crossed all the beams and rafters of the house against devils. A chafing-dish with burning frankincense was also lit, and the odour snuffed up by the whole family, to keep off disease for the year. After this the master and mistress went round the house with the pan, a taper, and a loaf, against witchcraft. In some counties twelve fires of straw are made in the fields to burn the old witch. They sing, drink, and dance round it. On the same day in Ireland they set up a sieve of oats, and in it a dozen candles, and in the centre one larger, all lighted, for our Saviour and the twelve Apostles. After the fires were lit, the attendants, headed by the master of the family, pledge the company in old cider. A circle is formed round the fire, and a general shout is made. They then return home, a supper is prepared, and a cake provided with a hole in the middle. After supper this cake is put on the horn of the first ox in the stall. He is tickled to make him toss his head, and as he throws it before or behind, it becomes the perquisite of the bailiff or female servant. An invocation wishing a good crop is made to the ox. They return to the house, the doors of which they find locked until some joyful songs are sung. This custom, a rude draught of one of the ancient *Feriæ Sementivæ*, appears to have been made up out of the Druidical Beltine and the Roman Palilia and Cerealia. The old witch, as the representative of Samhan, or Balsab, the Druidical God of Death, and the fires, appear to have been derived from the two former. The hallooing, dancing, and singing occur in the Cerealia, and the cake seems a substitute for the garland on the ox's head in the *Feriæ Sementivæ*.[c]—*St. Distaff's Day*, or the morrow after Twelfth Day, was distinguished by the rusticks burning the flax and tow of the spinning-maids, who in return "bewashed them with pails of water." This was done by way of farewell to Christmas sports.—*St. Agnes' Day, or Eve* (January 21), was famous for divinations practised by virgins to discover their future husbands. It was also usual to make presents. At Rome, lambs gaily decked out with ribands were led up to the altar, and presented to the Pope.—*St. Paul's Day* (January 25) was a "*dies Egyptiacus*,"[d] and prognostications of the good or bad course of the year were formed from the state of the weather on that day.[e]

FEBRUARY. *Candlemas Day* (February 2) was, in allusion to the prophecy of Simeon concerning Christ being a spiritual light, a substitute of Pope Guibert, on the feast of the Purification, for the candles carried in the *Lupercalia*. The churches were splendidly illuminated, and all the people went to church with the priests, &c. in procession, holding candles. Another reason was, that the use of lighted tapers, which was observed all winter at vespers and litanies, was then wont to cease till the next All Hallow Mass. Women used to carry candles when they were churched. The Christmas evergreens were removed, and box substituted instead. In the Western Isles they dressed up a sheaf of oats in women's clothes, and laid a wooden club by it called Brïïd's-bed. If they saw the impression of Brïïd's club in the ashes on the next day they prognosticated a good crop.[f]—*St. Blaze's*

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[c] Fosbroke's Ariconensia, 60—63. Popul. Antiq. i. 18—27. [d] Brand says (Pop. Antiq i. 34.) "why it is called an Egyptian day I confess myself to be entirely ignorant." Du Cange observes (*v.* Dies) that it was so called, because the Egyptians discovered that there were two unlucky days in every month. [e] Popul. Antiq. i. 32—37. Du Cange, *v.* Agnecten. Festum. [f] Du Cange, *v.* Candelaria. Popul. Antiq. i. 38—45.

Day (February 3). The hocking on this day seems to be taken from the women, who were torn by *hokes* and crotchets, mentioned in his legend.[g] A candle was offered on his day, and lights burned, for the safety of the family and animals.[h]—*Valentine's Day* (February 14). This well-known custom was a Christian commutation of the ceremony in the *Lupercalia*, in which the names of young women were put into a box, from which they were drawn by the men as chance directed. It was continued by ladies, who chose knights for a twelvemonth, mostly during carnival time. The earliest poetical Valentines now remaining are presumed to be those of Charles Duke of Orleans, taken prisoner at Agincourt, in the Royal Library at the British Museum; a manuscript which, by the way, contains also some compositions of the celebrated Heloise. In an old English ballad, girls are directed to pray *cross-legged* to St. Valentine for good luck.[i] The "Popular Antiquities" mentions various modes of these love-divinations.—*Collop*, or *Shrove Monday*. Eggs and *collops* (slices of dried meat) formed an usual dinner dish. The Eton boys wrote verses in praise or dispraise of Bacchus.[k]—*Shrovetide*, *Shrove Tuesday*, *Fastern's Even*, or *Pancake Tuesday*, was a general day of confession, but, with the Monday before, also a day of sport and pastime;[l] being deemed the last day of Christmas, and celebrated with plays, masques, &c.[m] On the morning of this day the London school-boys used to bring game-cocks to their masters, and were permitted to amuse themselves till dinner-time with seeing them fight. The cock-pit was the school, and the master the controller and director of the pastime. Cock-fighting is said to have originated with Themistocles, who instituted annual battles because he had seen two cocks fighting, and thus thought that he should encourage bravery. The cocks were fed regularly. Cock-fights appear upon the coins of Dardania, and under the presidency of Love. The battles were fought in the presence of a statue of Terminus (a Hermes among the Greeks), and the palms destined to the conqueror were placed upon a pedestal. Upon a coin of Athens we see a cock crowned with palm. Polyarchus gave public funerals and raised monuments with epitaphs to his cocks. The sport passed from the Greeks to the Romans. Caracalla and Geta, the sons of Severus, are stated by Herodian to have engaged in it. Quails were sometimes fought instead of cocks. A writer on the subject is mistaken is making the gaffle, or metal spur, modern. It is mentioned in an Anglo-Saxon Synod, and sometimes was of brass.[n] There was another popular spectacle called cock-throwing, usual on this day among the young. The cock was the emblem of impiety and parricide; and in Aristophanes, Philippides, who had beat his father, defends himself by the example of a cock. Cocks were put in the sack in which parricides were drowned; and it was a rule in ancient law (a rule upon which deodands were founded), that animals might be made to suffer for the sake of warning.[o] I am therefore of opinion, because it was usual with our ancestors to inculcate morals by sports and ceremonies, that *throwing at the cock* by youths and children was instituted to teach abhorrence of parricide. The *cock-stele* was the staff or cudgel used to throw at the cock. If his legs were broken, they were often supported by sticks. In some places the cock was put into an earthen vessel made for the purpose, in such a position that his head and tail might be exposed to view. The vessel, with the bird in it, was then

[g] Gold. Leg. lxi. [h] Popul. Antiq. i. 46. [i] Douce on Shaksp. ii. 252 seq. These passages are not in the Popular Antiquities. [k] Popul. Antiq. i. 54—56. [l] M. Paris, 298. [m] Wart. Hist. Poetr. iii. 307, 387.

[n] Fosbroke's Ariconensia, p. 68 et auct. ibi cit. [o] Solorzan. de Parricid. fol. p. 22.

suspended about twelve or fourteen feet from the ground. Twopence was paid for four throws, and he who broke the pot and delivered the cock had him for his reward. A boy who had won the cock, or whose cock escaped unhurt, was carried by two of his companions upon a long pole, holding the bird in his hands. A third followed, bearing a flag emblazoned with a cudgel, the dreadful instrument.[p] *(See the Plate, p. 675, fig. 3.)* It was a very low amusement; for in the Northern Mother's Blessing to her Daughter are, "Go not to the wrastling, ne *shoting the cock*—as it were a strumpet or a giglot." The sports on Shrove Tuesday being vestiges of the Romish carnivals, masquerades and processions (see CORNARDS, p. 668) were made, and effigies called *holly-boys* and *ivy-girls* were burned; *threshing the fat hen;*[q] throwing stones at doors by way of concluding the sports of the day, searching for women of ill-fame, ringing a basin before bawds, and confining them during Lent, playing at football, by married and unmarried women, in which the former were always victors, archery, running, leaping, wrestling, sham fights, beating down barbers' basons, &c. were also usual.[r] *Pancakes,* the Norman *Crispellæ*, are taken from the *Fornacalia* on February 18, in memory of the practice in use before the goddess *Fornax* invented ovens.[s] Substitutes for pancakes existed in the Greek church and Scotland.[t]—*Ash Wednesday.* The ashes were made of the branches of brushwood, or of the palms consecrated the preceding year, properly cleansed, sifted, and blessed. With these the priest signed the people on the forehead in the form of a cross, with this admonition; "Remember thou art dust, and shalt return to dust." The ceremony took place four times a year as in the beginning of Lent. On Ash Wednesday the people were excluded from church, and husbands and wives parted beds. The ancient penitents wore sackcloth and ashes; and among the Africans, to pour sand upon the head is a customary token of humiliation. The fooleries of the carnival were renewed after the sprinkling with ashes. At Eton the scholars chose confessors out of the masters, or chaplains, to whom they confessed their sins. In the even boys used to run about witn firebrands and torches, at least abroad, where, on the first Sunday in Lent, it was customary to make bonfires in the streets, whence it was called Firebrand Sunday, from ancient processions by peasants with lighted straw, or torches, to drive, as they said, bad air from the earth.[u] Upon *Carnivora,* or *Mardi-Gras,* the Thursday before Lent, the remains of meat were eaten; and the Septuagesima Sunday was the first day of Lent fast, according to William of Newborough, i. e. the time before Lent when they began to abstain from meat. Before the ninth century Lent began upon Quadragesima Sunday; but afterwards, to fulfil the forty days, four days of Quinquagesima were added. Elsewhere we have *Sexagesima Sunday,* called *Carniprivium,* because they ceased eating meat on that day; *Quinquagesima* when they left off eating cheese and eggs. On the first Sunday of Lent they renewed the worship of the

[p] Strutt's Sports, &c. 212, 294.

[q] The hen was hung at a fellow's back, who had also some horse-bells about him, the rest of the fellows were blinded, and had boughs in their hands, with which they chased this fellow and his hen about some large court or small inclosure. The fellow with his hen and bells shifting as well as he could, they followed the sound, and sometimes struck him and his hen; other times, if he could yet get behind one of them, they threshed one another; but the jest was, the maids were to blind the fellows, which they did with their aprons, and indulged their sweethearts with a peeping hole, which the others looked out as sharp to prevent. After this the hen was boiled with bacon, and stores of pancakes and fritters were provided. Lazy or sluttish maids were presented with the first pancake, which they would not own. In Wales, hens who did not lay eggs before Shrove Tuesday were threshed by a man with a flail. If he struck and killed them he had them for his pains. Popul. Antiq. i. 70.

[r] Popul. Antiq. i. 56—79.

[s] Brit. Monach. 83. [t] Popul. Antiq. i. 71—74.

[u] Brit. Monach. 83. Popul. Antiq. i. 79 seq. Clapperton's African Discovery, &c. 206.

images. From the Sabbath before Palm Sunday, to the last hour of the Tuesday after Easter, the Christians were accustomed to stone and beat the Jews, which the latter commuted for a payment in money. The Lent fast differed from all the others, because the refreshment was not taken till after Vespers; in others after Nones. We find instances of fasting every day but Sunday until the evening, and then eating only a little bread, an egg, and some milk and water; but this fast was allowed to be performed vicariously by another. The most sacred ideas were annexed to Lent. Froissart says, there were daily delivered to the Germans in the army ten tons of herrings for Lent, and eight hundred carp, without counting different sorts of fish, which cost the king immense sums. The fast was encouraged for political purposes, to promote the fisheries and naval service, and the saving and increase of butchers' meat. Dispensation had been before granted by the ministers and churchwardens for eating meat; but the Puritans having abolished the observation of Lent, the fast was revived in 1663, and an office for granting licences opened in St. Paul's Churchyard. Saying grace, eating privately, and a small donation for the poor, were the compensations for this privilege. Absence from the marriage-bed, and dereliction of the use of the sword and horse, occur during the whole forty days. Ladies used also to wear the girdles of friars during this season. A Jack o' Lent, a puppet, was also thrown at like the Shrove-cocks.[x]

MARCH. *St. David's Day.* The most probable origin of the leek worn this day by Welchmen is, that it was used in commemoration of a victory gained over the Saxons, St. David having directed his countrymen to wear a leek by way of distinction. Other authors ascribe it to the *Cymhortha*, a neighbourly aid of ploughing a small farmer's lands on a particular day, when each friend brings leeks and nothing else to make pottage. The Welch are uncommonly fond of broth to this day.—*St. Patrick's Day*, 17*th.* The Irish wear the *shamrock*, from St. Patrick's illustration of the Trinity by a trefoil. On this day, running footmen (mostly Irishmen) had rest and took physick.—*Mid-lent*, or *Mothering Sunday*, was primarily taken from the Roman *Hilaria*, or feast in honour of the Mother of the Gods on the 8 id. March, which Mother of the Gods was converted into the Mother Church, whence in the second stage the Popular Antiquities deduce the origin, very properly, as the Epistle has Jerusalem *the Mother*, &c. (Galat. iv. 21.) *Furmety* was the ancient dish; now it is veal, and a particular cake. The custom of visiting parents on this Sunday is rigidly observed in Herefordshire, Monmouthshire, &c.—*Carling Sunday*, *Care Sunday*, or *Passion Sunday*, the Sunday before Palm Sunday. Grey peas were then eaten, supposed to be a substitute for the beans of the heathens. —*Palm Sunday.* Palms not being to be obtained here, branches of box were carried in procession, in memory of the palms strewed before Christ. In some court-rolls we find a man presented for bearing the palm without being first confessed. The host was also carried upon an ass, with strewing bushes and flowers, setting out boughs, spreading and hanging out rich clothes; and sometimes a wooden image and ass on wheels were substituted. Little crosses made of consecrated palm were also carried about in the purse; for the palms, when hallowed, were thought to keep off the danger of storms. In Cornwall the palm-cross was thrown into a well, and if it sunk was thought to predict, that the party should not outlive that year. On some old computuses we have ii^{d} paid for gloves of . . . . . Mayne, the prophet, prophe-

[x] Brit. Monach. 83, 240. Fosbroke's Gloucest. i. 176. Popul. Antiq. i. 85. Topogr. Miscell. Sussex, 28, anno 1632. Lys. Env. iii. 119.

sying, as is the custom on Palm Sunday, concerning the Messiah.[y]

Easter was a goddess of the ancient Saxons; Bochart pretends, the same as *Astarte*, and her festivals were celebrated at the beginning of spring, whence our term for the Paschal Festival. On *Easter Eve*, all the fires were put out, and lit anew from flint, consecrated, &c. to prevent the effects of storms, &c. On Easter Day our ancestors rose early "to see the sun dance," or rather, in honour of the Resurrection. The churches were decorated with flowers, as emblems of resuscitation. Bread was frequently given away. In Yorkshire, the buckles of young girls were taken off by youths on the Sunday; and on the Monday those of the youths by the girls. They were redeemed by small pecuniary forfeits on the Wednesday, out of which an entertainment called a tansy cake was made, with dancing. Tansy was taken from the bitter herbs in use among the Jews at this season. Gilt or coloured eggs, considered by the Romish Church to be emblematical of the Resurrection, and called pasque or paste eggs, were given away. Ball play for a tansy cake was usual in the holidays. On Easter Tuesday wives used to beat their husbands; on the day following the husbands their wives. Parties of women used to *lift* or *heave* men in beds or chairs, in representation of the Resurrection; and men the women. On Monday and Tuesday men and women reciprocally *hocked* each other, i. e. stopped the way with ropes, and pulled the passengers towards them, desiring a donation. It is a very ancient sport mentioned by Herodotus, Pausanias, and Vegetius, and supposed to be instituted from the Roman *Regifugium*, in commemoration of the emancipation of England from Danish tyranny, by the death of Hardicanute. Cowel says (*in voce*) that *Hock-Tuesday-money* was a duty given to the land-lord, that his tenants and bondmen might solemnize *that day* on which the English mastered the Danes, being the second *Tuesday* after Easter week. In some places it became extinct in 1578; in others not till 1640, and perhaps later. The hocking on St. Blaze's day was quite different. Foot and horse races were much in vogue at this season; but the latter were put down in the seventeenth century. Pageants and plays were also common. Eggs and herbs were eaten on Easter Day.[z]

April. In this month our ancestors had the following customs; viz. *April* 1. *All* or *Old Fools Day*, variously derived from the Feast of Fools, a mockery of the Druids, and the *Huli Festival* of India in celebration of the vernal equinox.—*April* 23. *St. George's Day*, when people of fashion put on blue coats. Brand is deficient in this article, and only gives a computus of the expences of the pageant. St. George's horse, harnessed, used to stand at the end of St. George's chapel, in St. Martin's church, Leicester. The riding of the George was one of the principal solemnities of the town, and the inhabitants were bound to attend the Mayor, or to *ride* against the King (so it is expressed), or for *riding the George*, or for any other thing to the pleasure of the Mayor and worship of the town. In the Chain-book of Dublin is a fuller account. It is there ordered in maintenance of the pageant of St. George, that the Mayor of the foregoing year should find the Emperor and Empress with their trains and followers well apparelled and accoutred, that is to say, the Emperor attended with two doctors, and the Empress with two knights and two maidens richly apparelled to bear up the train of her gown. *Item*, 2dly. The Mayor for the time being

[y] Popul. Antiq. i. 86—112. Brit. Monach. 60—61. Fosbroke's Gloucestershire, ii. 407. Du Cange, *v.* Dominica. Mason's S. Patr. Dubl. App. xxx. Cowel, *v.* Quadragesimalia.

[z] Popul. Antiq. i. 133—165. Enc. Du Cange, *v.* Laqueatores. Spelm. and Cowell, *v.* Hoctyde. Strutt's Sports, 32—261. Lysons's Envir. 230. ii. 57. Archæol. v. vii. &c.

was to find St. George a horse, and the wardens to pay 3*s.* 4*d.* for his wages that day; and the bailiffs for the time being were to find four horses with men mounted on them, well apparelled, to bear the pole-axe, the standard, and the several swords of the Emperor and St. George. *Item*, 3dly. The elder master of the guild was to find a maiden well attired to lead the dragon; and the clerk of the market was to find a golden line for the dragon. *Item*, 4thly. The elder warden was to find for St. George four trumpets, but St. George himself was to pay their wages. *Item*, 5thly. The younger warden was obliged to find the King of Dele and the Queen of Dele;[a] as also two knights to lead the Queen of Dele, and two maidens to bear the train of her gown, all being entirely clad in black apparel. Moreover, he was to cause St. George's Chapel to be well hung in black, and completely apparelled to every purpose; and was to provide it with cushions, rushes, and other necessaries for the festivities of that day. All this refers to the Legend, where it is said, that the City of Sylene being infested with a dragon in the marsh, and the sheep failing, which had been given two a day, to prevent his hurting the people, an ordinance substituted the children and young people, to be chosen by lot, whether rich or poor. The King's daughter was drawn; and St. George happening to pass by, when she was on her way to be devoured, fought and killed the dragon.[b]—*April* 25. *St. Mark's Day.* People used to go to the church-porch between 11 and 1 A. M. to see the ghosts of all those who were to die the next year pass into the church; and if teams were worked that day one of the animals would die. It was also a fasting day, from a pretended imitation of St. Mark's disciples.[c]

MAY. The accounts of the May Games are imperfect, and of such different origins, as to require fresh deduction. 1. The first kind is not so precisely a relick of the Floralia, as of the Maiuma, celebrated at Ostia, instituted by Claudius, and grafted upon the Floralia. Constantine suppressed them, through licentiousness. They were revived by Arcadius and Honorius upon condition of good conduct, but again abolished.[d] Evelyn condemns the custom of erecting may-poles, as being often destructive of fine straight trees, and says, that Anastasius the Emperor introduced it, in order to abolish the Gentile Maiuma at Ostia, when they were allowed to transfer an oak or other tree of the forest into the town, and erect it before the doors of their mistresses.[e] But the may-pole is also adorned with garlands of flowers. These are the *rami coronati* of Apuleius.[f] The may-maid decorated with flowers and ribbons is the undoubted representative of *Flora*, the "Mille venit variis florum Dea nexa coronis" of Ovid,[g] and transformed into Maid Marian, when mimicry of Robin Hood was added to the games among ourselves. But that popular robber was certainly not the ancestor of the King or Lord of the May, for such an appointment occurs abroad.[h] (See MORRIS DANCE.) Robin was the founder of the *Roberdsmen*, mentioned in the Statutes of Edward III. and Richard II. He lived in woods, and with his followers, practised archery, because, says the Vie de Petrarch of the Italian Banditti, it was convenient to hide themselves behind the trees, while they discharged their arrows, a practice, which by the way, corroborates the doubts, in the Notices des MSS. that William Rufus was killed *accidentally*. The postfix of Hood was added because it was usual with thieves to rob *velatis capitibus*.[i] The pageant formed from his story was illegal, for Fabian says, "This yere [anno 1502] aboute Mid-

[a] Sylene, Gold. Leg. fol. 76. [b] Bibl. Topogr. Brit. i. 603. Transact. Roy. Ir. Acad. 1788, p. 81. [c] Gold. Leg. lxxvi. Popul. Antiq. i. 166.

[d] Enc. Du Cange, *v.* Maiuma. [e] Evel. Sylv. 33. Watson's Halifax, 203, 204. [f] De Magiâ, ii. 62. ed. Bip. [g] Fast. iv. v. 945. [h] Du Cange, *v.* Taborinus. [i] M. Paris, 314. ed. Watts.

somer was taken a elowne which had renued many of Robin Hode's pagentes, which named himself Grenlef." If therefore the May games had been of undisputed succession, as is not impeached, then the passage in Fabian implies, that the Robin Hood pageant was not *then* (anno 1502) intermixed, for there could be no *renewal*, of that which had never ceased. Mr. George Ellis refers the ballads to the fifteenth century. Indeed a *King* or *Master of the Ceremonies* was appointed in all festivals, sports, &c. Elephants, kids, rope-dancers, and other buffoons, were introduced in the Roman Floralia;[k] and this accounts for the substitution of the Hobby-horse and Morris-dance.

Of this first kind, which may be denominated the *Floral Maygame*, Strutt gives the following account: On May 1, the youth of both sexes rose soon after midnight, and went to some adjoining wood, accompanied with musick and blowing of horns (a Roman custom)[l], where they broke down branches of trees, and adorned them with nosegays and crowns of flowers [the *rami coronati* before mentioned]. Returning before sunrise, they decorated their doors and windows with their spoils, and spent the afterpart of the day in dancing round the May-pole, which stood there the whole year.[m]

Du Cange[n] mentions a charter of the year 1207, by which it appears that May-poles were allowed to be taken by grant, and erected not only in the streets but at the houses of the great. They were brought home by twenty or forty yoke of oxen, each ox having a nosegay tied to the tops of his horns (a mode of decorating cattle common to victims, &c. in the Classical æra), and these oxen drew them covered all over with flowers. Sometimes the May-pole was painted of divers colours. Numerous men, women, and children, followed it. Thus equipped, it was elevated, handkerchiefs and flags streaming on the top. They strewed the ground about it, bound green boughs to it, set up summer halls, bowers, and arbours, hard by it, and then began banqueting, feasting, dancing, &c.[o] Besides the May-pole, boys, says Stukeley, carried *May-gads*, i. e. white willow wands, the bark peeled off, tied round with cowslips, the *thyrsus* of the bacchanals.[p] At Oxford, boys used to blow cows' horns and hollow canes all night, and girls carried about garlands of flowers, which afterwards they hung up in their churches.[q] The king and nobility used to go Maying. The garlands of milkmaids and chimney-sweepers at London are relicks of this custom.

2. The following practice (the *Northern Maygame* as it may be called) appears to be distinct in origin from the Floralia. The Northern Nations celebrated the return of spring by a mock battle.[r] May Day was considered the boundary day which divided summer and winter, and two parties of youth, in mock warfare, had a pretended battle, one in defence of the continuation of winter, the other for introducing spring. The latter was by agreement always victorious, and the triumph was celebrated by carrying green branches with May-flowers, singing, &c.[s]

3. The third custom is the *Beltine*, of Celtick origin, and unconnected with the two former. The Druidical year commenced at the beginning of May, and a principal feast was made, and a large bonfire kindled, in commemoration of the return of warmth and the sun. The Irish call the month of May *Beltine*, or Belus's fire. In Scotland the boys and girls dig a trench, in the centre of which is a table, and they draw a piece of cake. He who has it is said to be devoted to Baal's fire, and instead of actual immolation (as is

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[k] Rosin. 354. [l] The custom of blowing horns on the first of May (old style) is derived from a festival in honour of Diana. Clarke, iii. 286. [m] Strutt's Sports, &c. 261, 262. [n] Maius.

[o] Strutt's Sports, &c. 263. [p] Popul. Antiq. i. 198. [q] Id. 180. [r] Id. 187. Plura, in Meyrick's Armour, ii. 82. [s] Id. 202.

thought to have been the case among the Druids) is made to skip three times through the glowing embers.[t] Singular customs of the same origin are still retained. At the head of the Chapter of Vases [VIII. p. 230] is a drinking-cup of the Britons, *full of knobs*. The *Beltan* dinner on May Day in Perthshire consists of boiled milk, eggs, and a cake *full of lumps or nipples* on the surface. Mr. Pennant's minute account,[u] below given, shows that each knob was intended to represent a deity, and hence it may be inferred, that the *grape-cup*, as Sir R. C. Hoare calls it, owes its singular form to some such superstition, and not to fancy or taste. Of the same Celtick origin appear to be the unfortunate *occursaculum* of meeting a woman on this day, driving cattle through fires to preserve them from disorders the ensuing year, and fastening green boughs on the house to produce plenty of milk that summer.[x]

4. *General Muster on May Day.* Du Cange says, that the old Franks assembled on the first day of March; but Pepin, thinking the season improper for reviewing the troops, and still more for their taking the field, changed the time to the first of May. The Romans had similar musters. The Kings at these assemblies received presents from their subjects, which presents often consisted in horses. In the laws of Edward the Confessor the people were obliged to assemble yearly to renew their oaths to the Prince and for defence of the State. Grose mentions similar reviews among the Anglo-Saxons; and also because the season does not interfere with husbandry avocations, the militia is now assembled for exercise during peace.[y]

Making May-fools, like those of April; bathing the face on the dew of the grass to render it beautiful; and some local superstitions, also occur.[z]

Parochial Perambulations on Holy Thursday, were derived from the *Terminalia;* to which perambulations were added Rogations or Litanies for the good of the harvest. Du Cange says, that they were founded on account of an incursion of noxious animals by Mamercus of Vienna. The three preceding days were to be passed in fasting. This Rogation-week was called in the Inns of Court *Grass-week*, because the commons then consisted chiefly of sallads and vegetables. The monks made a procession to another Church, sometimes the Cathedrals, *with staves*, which were intended to allegorize human assistance. In some Churches, a dragon with a great tail, filled full of chaff, was exhibited, and emptied on the third day, to show that the Devil, after prevailing the first and second day, before and under the Law, was "on the thyrde day of grace, by the passion of Jhesu Criste, put out of his reame." The parochial boundaries, commonly those which marked the limits of jurisdiction appertaining to the founder of the Church, were distinguished by trees, called Gospel-trees, because the clergyman (the re-

[t] Smith's Gaelic. Antiq. 32. Collect. Reb. Hybern. ii. 105. Camb. Journ. Edinb. i. 143. Popul. Antiq. v. 188, 189.

[u] On the first of May, says Mr. Pennant, in the Highlands of Scotland, the herdsmen hold their Beltein. They cut a square trench in the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dress a large caudle of eggs, butter, oatmeal, and milk, and bring, besides the ingredients of the caudle, plenty of beer and whiskey; for each of the company must contribute something. The rites begin with spilling some of the caudle on the ground, by way of libation; on that, every one takes a cake of oatmeal, upon which are raised *nine square knobs, each dedicated to some particular being, the supposed preserver of their flocks and herds*, or to some particular animal, the real destroyer of them. Each person then turns his face to the fire, breaks off a knob, and flinging it over his shoulders, says, *This I give to thee, preserve thou my horses. This to thee, preserve thou my sheep*," and so on. After that, they use the same ceremony to the noxious animals. *This I give to thee, O fox, spare thou my lambs; this to thee, O hooded crow; this to thee, eagle.* When the ceremony is over, they dine on the caudle; and after the feast is finished, what is left is hid by two persons, deputed for that purpose, but on the next Sunday they re-assemble, and finish the reliques of the first entertainment. Scotland, 90. Popul. Antfq. i. 190.

[x] Popul. Antiq. i. 190.

[y] Du Cange sur Joinv. Diss. iv. Sim. Dunelm. anno 1194.

[z] Popul. Antiq. i. 184.

presentative of the *Propheta* of Du Cange, the old name of the reader on this occasion), read the Gospel of the day on or near them. The processionists carried a cross, or crosses, and staves. Boys were taken in order to be flogged at the boundaries, for the purpose of infixing them in their memories. It was an old Celtick practice, for we are told upon the authority of Martin, that in the Isles and other parts of Scotland, "boys, that the boundaries might not be mistaken," were subjected to this discipline upon the spot in a severe form. Among us a figure of Christ was hauled up by ropes to the church, to represent the ascension;[a] but there are other accounts. After dinner, in some countries at least, the people went to church, where a wooden image of the devil was placed upon the altar. This was drawn up above the roof, let down by a violent fall, and then beaten and broken to pieces by the boys. Wafers and cakes wrapped in paper were next showered down, and water poured from the beams by way of jest, to wet the scramblers.[b]

Whitsunday. Presents of roses were then made.[c] The Beehive of the Romish Church says, "they send downe a dove out of an owle's nest, devised in the roof of the church; but first they cast out rosin and gunpowder, with wilde-fire, to make the children afraid, and that must needes be the Holie Ghost which cometh with thunder and lightning."[d]

Whitsuntide. This feast was celebrated in Spain with representations of the gift of the Holy Ghost, and of thunder from engines, which did much damage. Wafers, or cakes, preceded by water, oak-leaves, or burning torches, were thrown down from the church roof; small birds, with cakes tied to their legs, and pigeons, were let loose; sometimes there were tame white ones tied with strings, or one of wood suspended. A long censer was also swung up and down. In an old Computus, anno 1509, of St. Patrick's, Dublin, we have, iv^{s}. vii^{d}. paid to those playing with the great and little angel and the dragon; iii^{s}. paid for little cords employed about the Holy Ghost; iv^{s}. vi^{d}. for making the angel *(thurificantis)* censing, and ii^{s}. ii^{d}. for cords of it—all on the feast of Pentecost. On the day before Whitsuntide, in some places, men and boys rolled themselves, after drinking, &c. in the mud in the streets. The Irish kept the feast with milk food, as among the Hebrews; and a breakfast composed of cake, bread, and a liquor made by hot water poured on wheaten bran. The *Whitson Ales* were derived from the *Agapai*, or Love-feasts of the early Christians, and were so denominated from the churchwardens buying, and laying in from presents also, a large quantity of malt, which they brewed into beer, and sold out in the church or elsewhere. The profits, as well as those from sundry games, there being no poor rates, were given to the poor, for whom this was one mode of provision, according to the Christian rule that all festivities should be rendered innocent by alms. Aubrey thus describes a Whitson Ale. "In every parish was a church-house, to which belonged spits, crocks, and other utensils for dressing provisions. Here the housekeepers met. The young people were there too, and had dancing, bowling, shooting at butts, &c. the ancients sitting gravely by, and looking on." It seems too that a tree was erected by the church door, where a banner was placed, and maidens stood gathering contributions. An arbour, called Robin Hood's Bower, was also put up in the church-yard. The modern Whitson Ale consists of a lord and lady of the ale, a steward, sword-bearer, purse-bearer, mace-bearer, train-bearer, or page, fool, and pipe and tabor man, with a company of young men and women, who dance in a barn.

This *Ale* has been derived from the

[a] Hone's Mysteries, 221. Logan's Scottish Gael. i. 170. [b] Du Cange, *v.* Rogationes. Sparrow's Ration. Comm. Pray. 160. Gold. Leg. Vol. xvi. Brit. Monach. 96. Popul. Antiq. i. 167—178. [c] Du Cange, *v.* Rosa. [d] Hone's Mysteries, 221.

ancient *Drink-lean*, a festival day formerly observed by the tenants and vassals of the lord of the fee.[e]

The chief sport now in use at this season is the

Morris Dance. This dance, says Mr. Douce, was no doubt derived from the Moors (the old dancers usually blackening their faces to pass for Moors), and perhaps was a corruption of the ancient Pyrrhick dance. The earliest Morisco dance, at least in France, was this. A boy came into the hall when supper was finished, with his face blackened, his forehead bound with white or yellow taffeta, and bells tied to his legs.[f] He then proceeded to dance the *Morisco* the whole length of the hall, backwards and forwards. The more modern Morris consisted in striking the ground with the fore part of the feet, but as this was found to be too fatiguing, the motion was afterwards confined to the heel, the toes being kept firm, by which means the dancer contrived to rattle his bells with more effect. This mode of dancing fell into disuse, as it was found to bring on gouty complaints. It has been supposed that the Morris dance was first brought into England 6 Edw. III. when John of Gaunt returned from Spain; but few traces of it are found earlier than Henry VII.; so that it is more probable that we had it from our Gallic neighbours, or even from the Flemings. It makes a considerable figure in the parochial festivals, *temp.* Henry VIII.—the May-games, Holy Thursday, the Whitsun Ales, the Bride Ales, or Weddings, a sort of play or pageant, called the Lord of Misrule, &c. Even Sheriffs had their Morris dance. The May-games of Robin Hood, accompanied with the Morris, were at first a distinct ceremony from the simple Morris, celebrated about Easter, and before the May-games; but it is probable that when archery declined, the May-games of Robin Hood were discontinued, and that the Morris-dance was transferred to the celebration of Whitsuntide, either as connected with the Whitsun Ales, or as a separate amusement. In the latter instance it appears to have retained one or two of the characters in the May pageants, but no uniformity was observed. The several characters in the May-game and Morris were, 1. *Robin Hood*, who sometimes carried a painted standard. 2. *Little John*, first mentioned by Fordun, in the fourteenth century. 3. *Friar Tuck*, a merry friar, who disappeared after Elizabeth's reign. 4. *Maid Marian*, or Queen of the May, with a flower in her hand, and a fancy coronet. She was carried sometimes in procession upon men's shoulders, and styled *White-pot Queen.* There was a French proverb, "Robin a trouvé Marion," *a notorious knave hath found a notable quean.*[g] And again, Marion (*Marian*) a proper name for a woman. "Robin a trouvé Marion," *Jack hath met with Gill*, "a filthy knave with a fulsome queane." There was an old pastoral French drama, entitled, "Robin et Marian," "a shepherd and shepherdess, in ridicule of which Cotgrave's proverb might have originated; for *Robin Hood's paramour*, is in *his* story, *Matilda*, daughter of Lord Fitzwalter, who was poisoned,[h] and cannot be identified with Maid *Marian*, evidently of French extraction; and not known before the union of Robin's Pageant with the May-games. These, says Bishop Grosted (who lived in the 13th century), were celebrated by the clergy, their parishioners, and "*Scortal Laymen*," (Laici Scortales).[i] Of course, *a Maid Marian* was a natural accompaniment, in the sense given by Cotgrave. 5. *The Fool*, who has the same costume as the fool of his day, except additional bells tied to his arms and ancles, though the habit was not the

[e] Du Cange, *v.* Zambra, Brut. Nebulæ. Brit. Monach. 98. Append. Mason's St. Patr. Dublin, xxix. xxxii. Archæolog. i. 21. Coll. Reb. Hyb. ix. pl. i. Popul. Antiq. i. 226—232. [f] C. Caylus (Rec. ii. pl. 100. n. 5.) has published a mime with bells on his legs.

[g] Cotgrave, *v.* Robin. [h] Dugd. Monast. ii. 76. old edit. [i] Cowel, *v.* Maii Inductio.

same in other countries, or uniform, as in England. There was only one fool, not more, as Messrs. Steevens and Tollet say. In the modern Morris-dance the fool is continued, but his real character and dress have been long forgotten. In some places he is called the *Squire*. 6. *The Piper*, who wore the sword and feather. 7. *The Hobby-horse*, a pasteboard figure of the head and hinder parts of a horse between the legs of a man, the lower parts being concealed by a petticoat, or foot-cloth. Daggers stuck in the cheek, remains of the Pyrrhick or Sword-dance, the threading a needle, and transferring an egg from one hand to another, were hocus pocus tricks of this character. To the horse's mouth was suspended a ladle for gathering money from the spectators.[i] 8. *The Dragon*, probably attacked in some ludicrous manner by the Hobby-horse Saint. 9. The Morris-dancers dressed, *temp.* Henry VIII. in gilt leather and silver-paper, and sometimes in coats of white spangled fustian. They had purses at their girdles, and garters to which bells were attached. These are of the highest antiquity, and were probably borrowed from the genuine Moorish-dance. The number of bells round each leg amounted from twenty to fifty. They were called the fore-bell, the second-bell, the treble, the tenor, the bass, and the double-bell. Sometimes they used trebles only, but these were of later times.[k] These bells were of unequal size, and parishes used to purchase them. Scarves, ribands, and laces, hung all over with gold rings, and even precious stones, are also mentioned *temp.* Elizabeth. The handkerchiefs, or napkins, as they were called, were held in the hand, or tied to the shoulders. The feather was very early used in the hat, which sometimes was decorated with a nosegay, or with the herb thrift.[l] Anciently the Morris dance was not limited to the inferior ranks. One of the accounts of Petrarch's coronation, says, that after supper, to amuse the company, composed of the handsomest Roman ladies, he danced "en pourpoint une belle et vigoreuse *moresque*," with little bells attached to his arms and legs, an act which they regarded as a token of politeness, and greatness of mind, worthy of a Poet, who had just triumphed.[m]

Miscellaneous. Lady of the Lamb. Hocking, raffling, the pigeon-holes, the pageant called Kyngham (a representation of the wise men's offerings, supposed to have been kings, and buried at Cologne), bull and bear-baiting, horse-racing, &c. &c. were common at Whitsuntide. At Kidlington, in Oxfordshire, on Monday after Whitson week, a fat lamb was provided. Young women with their thumbs tied behind them ran after it, and she who caught it with her mouth was styled *Lady of the Lamb.* It was then killed, dressed, and, with the skin hanging on, carried on a long pole before the lady and her companions to the green, attended with music and a Morris-dance of men, and another of women. The rest of the day was spent in dancing and festivity. The next day the lady and her companions, with musick, presided at a feast made of the lamb, part baked, boiled, and roasted. It was formerly a notion that whatever a person asked of God upon a Whitsunday morning, at the instant when the sun rose, God would grant it.—Of *Royal Oak-day*, when the people wear leaves in token of the Restoration of Charles II. it is unnecessary to say any thing. On Trinity Sunday there was a procession of children accompanying garlands and ribands. — On the eve of Thursday after Trinity Sunday the Welch strew a sort of fern, called "Red yn Mair," before their doors.[n]

JUNE. *St. Barnabas* (June 11). Garlands of roses and wood-rove *(Asperula)* were worn seemingly by priests

[i] Strutt (Sports, xxviii. 172) adds, that the Hobby-horseman imitated the curvetings of a horse; and that it was usual in other pageants besides the Morris dance. [k] Douce on the Morris Dance. Shaksp. ii. 433—475. [l] Strutt's Sports, 171. Archæol. i. 20.

[m] Mem. de Petrarque, ii. Append. 3, 9. [n] Popul. Antiq. i. 223—232.

and clerks as well as others. Young women made gatherings.[o] — *Corpus Christi Eve.* In parts of North Wales green herbs and flowers are strewed at the doors of houses.[p]—*Corpus Christi Day.* This festival was first instituted by Urban IV.[q] and he annexed an immense number of pardons to the observation of it.[r] It was remarkable for a play which lasted eight days, and treated on every subject in the Scripture from the Creation.[s] The Coventry play was particularly famous. The prologue was delivered by three persons, who spoke alternately, and were called *Vexillators,* and it contains the arrangement of the several pageants, which amount to no less than forty. Every one of these pageants, or acts, consists of a detached subject from Scripture, beginning with the Creation, and ending with the last Judgment. In the first, God is represented seated on his throne by himself, and, after a speech of some length, an angel enters, singing, from the Church service, "*To thee all Angels,*" &c. Lucifer then makes his appearance, and desires to know whether the hymn sung was in honour of God or of him? The good angels reply in honour of God, the evil incline to worship Lucifer, and he presumes to seat himself in the throne of God, who commands him to depart from Heaven to Hell, which sentence he is compelled to obey.[t] The different trading companies were at the expense of the several pageants, each taking a part, and were also the actors. The pageant was abolished by James I.[u] and to make amends the citizens, in some parts of England, substituted *show-days,* and erected harbours in the town meadows, where they feasted.[x] A procession was made on this day with the host in a particular shrine[y] *(see the Plate, p. 675, fig. 13)*, or carried by the priest in a bag around his neck, to save the crops from damage. Canvas paintings, like those of wild-beasts, containing the history of our Saviour, were also exhibited, and explained by the mendicant friars. Rose garlands were worn, and torches carried about. In short, the policy was that a sense of religion should always be kept alive, though the modes were those of puppet-showmen, and unworthy philosophers and men of liberal education.[z] —*St. Vitus's Day* (June 15). Hens were offered at his image.[a]—*Summer Solstice, or the Vigil of St. John Baptist's Eve.* It is certain that fires were lit, among the Heathens, to celebrate the return of the summer solstice, *viz.* Druidical bonfires, leaping over fires, torches carried, &c. transferred to St. John's Day, because he was a burning and shining light. Candles were set up at reading the Gospel, even at noon, as emblems of Christ, the light that was to come into the world. Lamps were hung out, doors shadowed with

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[o] Popul. Antiq. i. 233, 234. [p] Id. 238.
[q] Coryatt's Crudit. i. 36. [r] Gold. Leg. xxiii.
[s] Weever, Fun. Monum. 405, ed. fol. The Coventry Mysteries, printed by Hone (13—67), only commence with the birth of the Virgin Mary.
[t] Strutt's Sports, &c. 118. [u] Antiq. Magaz. i. 161. [x] Weever, ub. supr. Phillips's Shrewsbury, 202.
[y] William Bruges, first Garter King of Arms, anno 1450, in his last will, says, "Item. I bequethe to the seyd chirch a solempnitie of aray for the fest of Corpus Christi, oon partie wrought in the plate of silver and overgilt; and that other in tymbre to be born betwene the Decon and Subdeacon; the tymbre is peynted and over-gilt with fyne gold; and for every sign of the passion, an aungel beringe the sign of the crosse and of the crowne of thorns, another aungel beringe the pillar and the scourges, another aungel beryng the spere and the sponges, another aungel beyring the remnant of the signs of the passion, and in the middle of the feretorye a gret round black cover, and one peynted with gold and azure, and peynted with sterres of gold in the middel of that round blok, for a gret coupe of silver and overgilt to put in the Sacrament. This gret coupe and the litle together first to be set upon the gret blok of tre, with a gret croun of over gilt garnished with stones, cleped dublets, redde, blue, grene, and yellowe, garnished with counterfeyt perles, made of silver, the croun of the weight of c. s. This croun fyrst to be sett upon the gret round blok of tre, and thanne upon the pynne, standing in the seyd blok. The seyde coupe to be crouned withoute wyth a small croune, ordeyned redy therefore. Item. I bequethe to the seyd feretorye a tabernacle well ywrought of sylver and overgilt, of the weght of one marc or thereabouts, going with a bill to be set on high upon the coupe. And above upon the poynt of the seyd tabernacle, a lytell crosse of sylver and overgilt goyng also by a vice." Drakard's Stamford, p. 253.
[z] Popul. Antiq. i. 235—238. [a] Id. 235.

branches, bonfires, indeed complete illuminations, all presumed to be for the purpose of purifying the air, but really of superstitious origin; a wheel twisted with straw, and set on fire, rolled down a hill; brazen vessels beaten; rain at this season prognosticating a good crop of filberds; stools dressed with flowers, from the *Ludi Compitalii* and feasts of the Lares; dragons (fireworks) discharged in the air; pasteboard images of giants paraded;[b] marching watchmen in large bodies; orpyne plants, called midsummer-men, to show by the turn of the leaves to right or left the truth or falsehood of lovers; divinations from fern-seed, and coals of the roots of mugwort; bonfires and making verses by the Eton boys; sitting in the church porch to see the ghosts of all that should die in the ensuing year; hanging boughs consecrated on Midsummer-day at the stall door, where the cattle stood; St. John implored to confer a benediction on wine; and various silly divinations prevailed.—*St. Peter's Day* (June 29). Firebrands and torches were carried about, from the *Cerealia*, or search after Proserpine. Bonfires, and the London watch, prevailed, as on St. John's Day. At Gisborough the fishermen made a festival, decorated their boats, painted their masts, and *sprinkled their prows with good liquor*, an ancient custom, evidently analogous to naming ships with the adjunct of breaking a bottle of wine upon the head.[c]

[b] There can be no doubt, from the observations of Du Cange, *v.* Faralea, Farocium, Neofri, Apotelesmata, that most of these customs are of Druidical origin. On the subject of giants, for instance, Dr. Milner gives the following curious illustration of the wicker image of the Druids: "At Dunkirk and at Douay it has been an immemorial custom, on a certain holiday in the year, to build up an immense figure of basket work and canvas, to the height of forty or fifty feet, which, when properly painted and dressed, represented a huge giant, which also contained a number of living men within it, who raised the same, and caused it to move from place to place. The popular tradition was, that this figure represented a certain pagan giant, who used to devour the inhabitants of those places, until he was killed by the patron saint of the same." Popul. Antiq. i. 259, 260.

[c] Popul. Antiq. i. 233—270.

July. *St. Patrick's Day* (July 4). A man near the altar of the church used to sell fish to votaries, who offered them. They were then returned to the basket, and sold again to fresh worshippers.—*St. Swithin's Day* (July 15). The origin of the prognostication concerning the weather, if it rained on this day, is variously deduced. The following hypothesis seems the best, *viz.* that about this feast the rainy constellations *Præsepe* and *Aselli* arose cosmically, and caused rain. Gatherings were made, called St. Swithin's farthings.—*Margaret's Day* (July 20). The veneration of this Saint came from the East during the holy wars. All women came to church who were or hoped to be with child during the year.—*Bridget's Day* (July 23). An Irish Saint. A particular cake made; origin not clear, unless from some connection with Ceres.—*St. James's Day* (July 25). New apples blessed. A superstition that whoever ate oysters on that day will never want money for the rest of the year.[d]

August. *Lammas Day*, called also the *Gulè* of August, and by the ancient Irish *La Tat*, *Laithmas*, and *La Lughnasa*, was one of the four great fire-days of the Druids, and was so named either from a live lamb brought into the church, or from the Anglo-Saxon *Hlœf-mæsse*, i. e. Loaf, or Bread-masse, because it was a day of oblation of grain, or of bread made of new wheat. It was the holiday of St. Peter ad Vincula, when Peter-pence were paid, and chains were worshipped at Rome.—*Assumption of the Virgin Mary* (August 15). Great bundles of herbs were taken to the church, and consecrated against hurtful things.—*Roch's Day* (August 16). Kept like a wake, perhaps as a general harvest-home; dances in the church-yard in the evening.—*Bartholomew's Day* (August 24). The booksellers' stalls were set out with Bibles and Prayer-books. At Croyland Abbey little knives were given away, in allusion to the knife wherewith Bartholo-

[d] Popul. Antiq. i. 270—275.

mew was flayed. Some of these knives, which are of all sizes, were quartered with three of the whips so much used by St. Guthlac, in one coat borne by that house.[e]

SEPTEMBER. *Holyrood Day* (Sept. 14). Instituted on account of discovering a large piece of the Cross by the Emperor Heraclius. It was the custom this day to go a nutting.—*Michaelmas Day* (Sept. 29). Election of public officers common on this day, perhaps derived from the opinion of guardian genii and titular spirits as defenders of cities and persons. St. Michael was esteemed the protector of the Christian Church. The goose-feast is uncertain, unless it was derived from the plenty of geese at this season, and tenants, when they came to pay their rent, presenting their landlords with one. In Scotland a particular cake was made, called St. Michael's, or Bannock, of which, after a turn round the church, the *Deasuil*, all the family and visitors ate. It was an old superstition that there would be as many floods as the moon was days old on Michaelmas Day.[f]

OCTOBER. *St. Ethelburgh's Day* (Oct. 11). Furmity an usual dish.—*Old Michaelmas Day.* In some places in Hertfordshire was a custom for young men to assemble in the fields, and choose a leader, whom they were obliged to follow through ponds, ditches, &c. Every person they met was taken up by the arms, and bumped or swung against another. Each publican furnished a gallon of ale and plum-cake, which was consumed in the open air. This was a septennial custom, and called Ganging-day.—*St. Simon and St. Jude's Day* (Oct. 28). Deemed rainy, like St. Swithin's.[g]

NOVEMBER. *Allhallows Day*, or *Nut-crack Night.* The Vigil of *All Saints' Day* (Nov. 1). Omens were formed concerning matrimony by the burning of nuts; unlucky if they bounced. In Scotland cabbages were drawn blindfold to discover the figure and size of future husbands; and a large cake in form of a triangle was eaten. Soul-mass cakes were given to the poor in England. A vigil and ringing of bells all night were usual. At Hallowmasse frankincense was newly provided. In the Orkneys a libation was made to Shony, a Sea-god, by pouring a portion of ale into the sea, and begging him to give them plenty of sea-ware for manure. This was done in the night. Afterwards they went to church, where was a candle burning on the altar. This was at a signal put out, and they withdrew to the fields, and spent the remainder of the night in dancing, singing, &c. In Ireland on this day, called the *Oidche Shamhna*, the night or vigil of *Saman* and *Ee Owna*, by aspiration of the consonants, and the day following, was a great festival of *Saman.* Gen. de Vallancey says, that the Druids taught the transmigration of souls, and that *Samhan*, or *Baal-Samhan*, at this season called the souls to judgment, which souls, according to their conduct in this life, were assigned to re-enter the bodies of the human or brute species, and to be happy or miserable. Hence Saman was named *Balsab*, or *Lord of Death*, from *Bal*, Lord, and *Sab*, Death; but the punishment of the wicked, they taught, might be altered by charms and magic, and by sacrifices made by their friends to Baal, and presents to the Druids for their intercession. *Eeowna*, and the day following, were the great festivals of Saman, when sacrifices of black sheep were ordered, similar to what is said in Virgil's Georgicks (iv. 546). This festival lasted till the beginning of December, which was named *Mi Nologh*, and ended on the first day of the new year, or the commencement of the circle of *Sam*, the Sun. Tighenmas, the Tollagh, King of Ireland, commanded sacrifices

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[e] Popul. Antiq. i. 275—279. [f] Id. 279—298.
[g] Popul. Antiq. i. 299. Having accidentally passed over the representation of these Saints, p. 130, I here supply the omission. In the cuts of the Golden Legend they are two men seated, conversing, with a book on the knee of each, between them a dove descending, holding in his beak a piece of parchment or paper. Gold. Leg. fol. cxxxiii. b.

to be made to *Crom-Cruaith*[h] on the day of Saman, and that men and women should worship him prostrate on the ground, till they drew blood from their noses, foreheads, knees, and elbows. Hence it was named *Maghsleacht, Oidhæche, Shamnha*, &c.[i] Other authors say that the *Beltin* and *Samhin* were the great festivals of the Druids. The first was at the beginning of May, the latter upon Allhallow Eve. The word signifies the fire of peace, or the time of kindling the fire for maintaining the peace. It was at this season that the Druids annually met at the most centrical part of each country to adjust disputes and settle controversies. On this occasion all the fire in the country was extinguished on the preceding evening, in order to be supplied on the next day by a portion of the holy fire, which was kindled and consecrated by the Druids. In many parts of Scotland the Hallow-Eve fires continue to be kindled; and in some places, should any family, through negligence, allow their fire to go out that night, or on Whitsuntide, they may find a difficulty in getting their wants supplied by their neighbours the next morning. These Hallow-Eve fires were forbidden by the Gallic Councils.[k]—On this day the peasants in Ireland assemble with sticks and clubs (the emblems of laceration), going from house to house collecting money, bread-cake, butter, cheese, eggs, &c. for the feast, repeating verses [a Druidical practice] in honour of the solemnity, demanding preparations for the festival in the name of St. Columb Kill [the substitute for Saman], desiring them to lay aside the fatted calf, and to bring forth the *black sheep*. The good women are employed in making the griddle-cake and candles: these last are sent from house to house in the vicinity, and are lighted up on the *Saman* the next day, before which they pray, or are supposed to pray, for the departed soul of the donor. Every house abounds in the best viands that they can afford. Apples and nuts are devoured in abundance; the nutshells are burned, and from the ashes many strange things are foretold; cabbages are torn up by the roots; hempseed is sown by the maidens, and they believe that if they look back they will see the apparition of the man intended for their future spouse; they hang a smock before the fire, on the close of the feast, and sit up all night concealed in a corner of the room, convinced that his apparition will come down the chimney and turn the smock; they throw a ball of yarn out of the window, and wind it on the reel within, convinced that if they repeat the paternoster backwards, and look at the ball of yarn without, they will then also see his sith, or apparition; they dip for apples in a tub of water, and endeavour to bring one up in the mouth; they suspend a cord with a cross stick,[l] with apples at one end, and candles lighted at the other, and endeavour to catch the apple while it is in a circular motion, in the mouth.[m] —*Gunpowder Plot* (Nov. 5). An effigy with matches, a dark-lantern, for Guy Fawkes, is paraded about. At night there are bonfires and fireworks.—*Martinmas* (Nov. 11). Beef, mutton, &c. were salted and dried in the chimney, and black-puddings, made of the entrails, sent as presents. Parochial festivals, with rose garlands, &c. were held, and St. Martin's Day, in the Norway Clogs, is marked with a goose, for on that day they always feasted with a roasted goose, now transferred to Michaelmas, because St. Martin, being

[h] Or *Cromernaith*, an idol of the Irish, which consisted of a single stone, capped with gold, and surrounded with twelve others. Coll. Reb. Hybern. No. IX. 457.

[i] Coll. Reb. Hybern. No. IX. 444.

[k] Borlase. Smith's Gaelic Antiq. p. 33.

[l] Gen. de Vallencey makes this a relick of Druidism; to me it seems to be only a ludicrous quintain; which sport is, however, of equal antiquity.

[m] Popul. Antiq. i. 311, 312. Gen. de Vallancey says, that the 1st day of November was dedicated to the angel presiding over fruits, seeds, &c. and was therefore called *La Mas Ubhal*, i. e. the day of the apple fruit, and being pronounced *Lamasool*, the English have corrupted it to a composition made on this eve of roasted apples, sugar, and ale. This festival he makes of Oriental origin. Coll. Reb. Hybern. ix. 445.

elected to a bishoprick, hid himself, but was discovered by that bird.—*Queen Elizabeth's Accession* (Nov. 17). The Pope in effigy, in a chair of state, with the devil, a real person, behind him, caressing him, &c. was paraded in procession, and afterwards thrown into a bonfire, the devil laughing, that he had drawn his holiness into such a scrape. In Queen Anne's time the Pretender was added to the Pope and Devil. There were great illuminations on this day.—*St. Clement's Day* (Nov. 23). Children were dressed up, and money begged at night for drink.—*St. Catherine's Day* (Nov. 25). The patron saint of spinsters. Young women assembled and made merry; others fasted, to get good husbands; or married women fasted, to get rid of bad ones.—*St. Andrew's Day* (Nov. 30). Abroad young women stripped themselves naked, and made a prayer to St. Andrew to know what sort of husbands they should have. Lovers made presents to the image of this saint. In Scotland singed sheep's heads were borne in procession, and also eaten. Squirrel-hunting was also in some places usual.[n]

DECEMBER. *St. Nicholas's Day* (Dec. 6). He was the patron saint of children, because he had restored to life some who had been killed and salted in a tub, whence his emblem (p. 129). Children fasted the night before his day, because Nicholas when an infant never sucked but once a day, and presents were put into their shoes, or secretly conveyed, that they might conceive them sent by St. Nicholas; because, says the Golden Legend, a nobleman from poverty intending to prostitute his daughters, Nicholas prevented it, "by throwing by night secretly into the house of the man a masse of golde." Our ancestors used all these mummeries as we now do the catechism, to impress principles, such as they were, upon the minds of their children. A school-boy also was elected a mock-bishop, and mitred and arrayed accordingly. His authority lasted till Innocents' Day (Dec. 28), and he took possession of the Church, and, except mass, performed all the ceremonies and offices, preaching, singing, &c.[o]

St. Thomas's Day, and *Christmas Ceremonies.* On St. Thomas's Day women and boys go about to collect corn, and present in return sprigs of evergreen. This still exists, and is seemingly derived from the Druids, who sent their young students from house to house with the misletoe, and wishes of a happy new year. Small pyramids formed of gilt evergreens, apples, and nuts, are still carried about at this time in Herefordshire for presents.

Christmas Eve. Oxen were then presumed to kneel in their stalls and moan. The sexes used, on or about this time,[p] to change dresses, and go about among neighbours in this disguise feasting; a custom supposed to have been derived from the *Sigillaria*, festival-days added to the Saturnalia, or the Quinquatria. On the night of this eve candles of an uncommon size, called Christmas-candles, were lit up, and a log of wood, called a Yule-clog, or Christmas block, was laid upon the fire to illuminate the house, and, as it were, turn night into day. One author finds it in the Cyclops of Euripides; but it was probably Druidical, being only a counterpart of the Midsummer fires, made within doors on account of the cold weather. Furmety common on this eve for breakfast and supper, is absurdly derived by Bryant from Noah's ark. At Hamburgh the servants had carp for supper. In the Isle of Man they had a holiday towards evening,

[n] Popul. Antiq. i, 313—323.

[o] The accounts of the Boy-Bishops are endless. The evident origin of it has been elucidated into obscurity. It was plainly founded on this story in the legend of St. Nicholas: A Bishop who had been *elected* to a vacant see, was warned by a dream to go to the doors of the Church at the hour of matins, and "hym that sholde fyrste come to the Chyrche and have the name of Nicholas, they sholde sacre him Byssop." Gold. Leg. xxix. b. i. e. one Bishop was superseded by another.

[p] It was called *Hag-mena*, derived from *Au guy l'an neuf*, Haleg-monath, holy month, &c. I prefer the former on the authority of Du Cange in voce.

sat up all night, went to church at twelve, heard prayers, then hunted the wren, killed her, and next carrying her on a bier to the church, buried her with dirges and whimsical solemnity. There were also other local singularities.[q]

Christmas Day. Benson says, that Christ was probably born in April or May of the Julian year 4709 (the present date being merely that of tradition), and crucified on April 15th, anno 4742. Thus Christmas Day, *unknown*, we have made *certain*, and Good Friday, *established*, of varying date.[r] In Barnaby Googe's translation of Naogeorgus is the following account of the incipient customs at this season:

" Then comes the day wherein the Lord did bring his birth to passe ;
Whereas at midnight up they rise, and every man to masse.
This time so holy counted is, that divers earnestly
Do think the waters all to wine are chaunged sodainly ;
In that same houre, that Christ himself was borne, and came to light,
And into water straight againe transformde and altred quight.
There are beside that mindfully the money still do watch,
That first to aultar commes, which they privily do snatch.
The priestes, least other should it have, take oft the same away,
Whereby they thinke throughout the yeare to have good lucke in play,
And not to lose : then straight at game till day-light do they strive,
Three masses every priest doth sing upon that solemne day,
With offrings unto every one, that so the more may play.
This done, a wooden childe in clowtes is on the aultar set,
About the which both boyes and girls do daunce and trymly jet ;
And carrols sing in prayse of Christ, and, for to help them heare,
The organs aunswere every verse with sweete and solemn cheare.
The priestes do rore aloude ; and round about the parentes stande
To see the sporte and with their voyce do helpe them and their hande." [s]

The *Yule*, or Christmas feast, is in fact the Mother-night, or feast of the winter solstice (from which the commencement of the year was dated), common to all the Northern Nations, and observed long before the introduction of Christianity. In the North, after service on Christmas Day, they ran about crying *Ule, Ule, Ule.* Evergreens were stuck up, the laurel being among the Romans the emblem of joy, peace, and victory; according to Chandler, a relick of Druidism, that the sylvan spirits might repair to them. The misletoe is unquestionably of Druidical origin. According to ancient Chroniclers Arthur kept the feast of Christmas. These holidays were observed during war with high festivity, and even homicides and traitors indulged in peace and joy. The lords kept it chiefly with the king; and it was the season when the great gave new cloaths to their domesticks. Barons feasted the whole country, and a whole boar was sometimes [not merely the boar's head, stuck with rosemary, and an apple or orange in the mouth, see BOAR'S-HEAD,] put on the table, richly gilded, by way of brawn. Ships sailed only with the fore-mast, in honour of the season.

Andrews notes that Christmas was represented by an old man, hung round with savoury dainties; which pageant received a check at the Reformation. It seems to have been taken from the Priapus of Virgil and Petronius, who held in a very large bosom all kinds of apples and grapes.

The Christmas-pie, of minced meat and sweet materials, was formerly made in the form of a cratch, or cradle; and was derived from the paste-images and sweetmeats given to the Fathers of the Vatican at Rome on Christmas Eve. The bakers at this season used to present their customers with the *Yule-dough*, paste-images, as the chandlers gave Christmas-candles. Plum-porridge was also usual. In the North *Yule-cakes* are still known. Eating minced-pies at Christmas was formerly

[q] Popul. Antiq. i. 350—362.

[r] Chronol. of Christ, 116, 300, 328.

[s] Popul. Antiq. i. 369.

a test of orthodoxy against fanatical recusants.

Christmas Boxes. The Roman *Paganalia* were instituted by Servius Tullius, and celebrated in the beginning of the year. An altar was erected in every village, where persons gave money. The apprentices' boxes were formerly made of pottery; and Aubrey mentions a pot in which Roman denarii were found, resembling in appearance an apprentice's earthen Christmas-box. Count Caylus gives two of these Paganalian boxes; one exhibiting Ceres seated between two figures standing, the other with a head of Hercules. The heathen plan was commuted in the Middle Age to collections for masses, in order to absolve the debaucheries of the seasons, which servants were unable to pay. Priests had similar boxes in ships, and no box was to be opened till the ship's return.

Christmas Carols. These were both jocund chansons and religious songs; but Warton is mistaken in saying that the latter were introduced by the Puritans. Bourne deduces the word *carol* from *cantare*, to sing, and *rola*, an interjection of joy. It was an imitation of the *Gloria in excelsis* by the angels, sung in the church itself, and by the bishops in their houses, among the clergy. The following paragraph in a Newspaper[t] is professed to be taken from a Manuscript in the Bodleian Library. "The ancient way of worshipping the Gods was by hymns, as in Orpheus, Linus, Homer, &c. hence is derived the singing of the caroll or ghospells, the original ghospells were writt in verses to be sang, not consisting of certain and the same measure of feet. Aubrey tells us, that in his time (Charles the Second's) the old Roman Catholique custom of singing the Caroll in the middest of dinner in most colleges at Oxforde was retained. I do remember some divines, (he adds,) that when they read the Chapters, did it with such a cadence, that it was rather to be termed singing than reading: our carrolls at Christmas are but hymns of joy for that blessed tyde." It was usual in ancient feasts to single out a person, and place him in the midst to sing a song to God. There were other carols for St. Stephen's Day, Childermas Day, &c.

Christmas Presents. Donations of toys, cloaths, fruit, &c. derived from the gifts in the Saturnalia, were made by parents to children in the name of Christ, who, they pretended, came through the tiles and windows, and went over the house, with his angels. To these presents a rod was generally added, that they might be more easily governed by the fear of correction.

Christmas Sports. These were, playing at cards for counters, chess, draughts, jack-puddings in the hall, fiddlers and musicians, who were entertained with a black-jack of beer and a Christmas-pie, singing the wassail, scrambling for nuts and apples, dancing round standards decorated with evergreens in the streets, the *hobby-horse dance*,[u] hunting owls and squirrels, the fool-plough, hot cockles, a pendulous stick, at one end an apple, at the other a candle, so that he who bit at the one burned his nose, blind-man's-buff, forfeits, and sports of all kinds. For the purpose of conducting these amusements there was appointed a Lord of Misrule, or Master of the Revels, who was sometimes crowned, and attended with all the paraphernalia of royalty during the twelve days. He was also called Christmas Prince, or King, the Abbot of Unreason in Scotland, &c. the title being taken from the Abbot of Fools, in the feast so called, both customs being derived from the Saturnalia. A mock-play, as of Alexander and the King of Egypt, was usually acted by mummers about this time. In the mummeries usual the chief aim was the oddity of the masks and dresses, attended with ex-

[t] Morning Herald, Dec. 23rd, 1835.

[u] This was a dance of a man, with a broad figure of a horse, between his legs, and a bow and arrow in his hand, and six others with rein deer heads on their shoulders. Money was collected. Popul. Antiq. i. 383.

hibitions of gorgeous machinery.[x] They who could not procure masks, blackened or painted their faces. The chief performers in the interludes and plays were, according to Burney, the gentlemen and children of Choirs; and these interludes were also usual in the Inns of Courts, as were revels and dances, during the twelve days, before and after supper. The master of the revels was to sing a carol, or song, after dinner and supper, and order others to sing, who were able. So early as 1599 Puritanism began to object to these sports of our ancestors.[y]

Dec. 26. *St. Stephen's Day.* It was usual to gallop horses till they perspired, and then bleed them, to prevent their having any disorders for the ensuing year. This practice is supposed to have been introduced by the Danes. Blessings were also implored upon pastures. A large goose pie was divided among the poor in Yorkshire, and one reserved till Candlemas.[z]

Dec. 27. *St. John the Evangelist.* Consecrated wine was sold this day by the priests, to prevent effects of poison (because John had been forced to drink it), storms, &c.

Dec. 28. *Innocents' Day.* Children were flogged by our ancestors, not only for punishment, but to fix things in their memories. Accordingly the children were whipped in their beds on this morning by parents, "in order that the memorie of Herod's murder of the Innocents might stick the closer."[a] There were also processions of children on this day.[b]

But the most extraordinary festival which took place on or about this season was the *Feast of Fools*, or feasts of the *Calends*, or *Subdeacons*, or *Libertas Decembrica*, taken from the Roman Saturnalia, when slaves were admitted to equality with their masters. Even Archbishops and Bishops played at ball with their subject clerks. Some lay Greeks introduced it into the West. About the year 990, the Patriarch Theophylast invented or adopted religious pantomimes or farces, since known by the name of *Feast of Fools*, *Feast of the Ass*, *Feast of the Innocents*, &c. in the hopes of weaning the people from the Bacchanalian and Calendary rules and other Pagan ceremonies by the substitution of Christian spectacles. These spectacles passed into Italy. On the day of the festival (which Cowel makes the *Caput Anni*, or New Year's Day), all the petty Canons elected an Abbot of Fools, who after the ceremony, and *Te Deum*, was chaired to a place where the others were assembled. At his entrance all arose, and even the Bishop, if present, was bound to pay him homage. Wine, fruit, and spices, were next served to him. Singing, hissing, howling, shouting, &c. then followed, one party against another. A short dialogue succeeded; after which a porter made a mock sermon. They then went out into the town, cracking jokes upon everybody whom they met. In these visits, which lasted every day from the Vigil of Christmas till the evening, the Abbot wore a dress, whether a mantle, tabard, or cope, with a hoop of vair: it was his place, if any thing indecorous was done in the choir, to correct and chastise it. On the Feast of Innocents a Fool-bishop was elected in the same manner as the Abbot of Fools, and chaired, with a little bell rung before, to the house of the Bishop, where the gates

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[x] In a limited and general work like this, it is impracticable to enter into details. The reader will find most curious and full information in Mr. Nichols's Progresses, Brand's Popular Antiquities, and Strutt's Sports.

[y] Popul. Antiq. i. 350—415. XV. Scriptor. 307. Virg. Ecl. viii. v. 33, 34. Du Cange, *v.* Trinchetum. M. Paris, 104, 489, 604. Dec. Scriptor. 1621, 2727. Berkeley MSS. Petron. i. 306. ed. Nodot. Andrews's Gr. Brit. i. part ii. 329. Paston Lett. ii. 330. Hawkins's Mus. iv. 383. Otway, Epil. Sold. Fortune. Wither's Miscell. (no pages.) Strutt's Horda, ii. 99. Sports, 124, 189. Burney's Mus. ii. 570. Cayl. Rec. iii. pl. 53. Wart. Poetr. iii. 143. Nichols's Progresses, &c.

[z] Popul. Antiq. i. 416—418.

[a] Boys accompanied parochial perambulations, in order, by being flogged at the boundaries, to recollect them perfectly. See before, p. 653. Popul. Antiq. i. 175.

[b] Id. i. 420.

were to be immediately thrown open, and the mock-prelate placed in a principal window, where he stood and gave the benediction towards the town. The fool-bishop, with his chaplain, presided at matins, high mass, and vespers, for three days, pontifically, in the episcopal throne, properly adorned. The chaplain sat at his feet, holding a cross. The Sub-deacon, or Deacon, about to sing the Epistle and Gospel, bent one knee to him, and made supplication, and he marked him with his right hand, &c. the chaplain proclaimed silence, and a service followed; after which he gave the blessing, indulgences, &c. In the Feast of Fools they put on masks, took the dress, &c. of women, danced and sung in the choir, ate fat cakes upon the horn of the altar, where the celebrating priest played at dice, put stinking stuff, from the leather of old shoes, in the censer, jumped about the church, with the addition of obscene jests, songs, and unseemly attitudes.[c] Another part of this indecorous buffoonery was shaving the precentor of fools upon a stage, erected before the church, in the presence of the people; and during the operation he amused them with lewd and vulgar discourses and gestures. They also had carts full of ordure, which they threw occasionally upon the populace. This exhibition was always in Christmas time or near it, but was not confined to a particular day. When it was upon St. Stephen's day, they sung as part of the Mass, a burlesque composition, called the *Prose of the Ass*, or the *Fool's Prose*, by a double choir, and at intervals, in place of a burden, they imitated the braying of an ass. The *Prose of the Ox*, upon the former day, consisted of ludicrous sentences.[d]

II. THEATRICALS. A succinct account of the Greek and Roman Theatre has been before given [p. 52 *et seq*]. The extinction of the regular Drama has been ascribed to the banishment of the players by Tiberius, in consequence of the factions created by enthusiastic partizans of particular actors; but dancers and buffoons occupied their place; and though the Fathers and Constantine interfered to check the cruel sports of the Amphitheatre, they were not entirely suppressed until the irruption of the Goths under Alarick put a stop to every species of diversion throughout Italy. [See MYSTERIES, p. 665]. What the substitute for the theatre was among the Britons may be conceived from the Guary-miracles and rude sports of the Cornish, in earthen basons, like cock-pits: and Alfric has *Synewealt wafung stede*, a round or amphitheatre. The performances were rural or athletick sports. The first attempt at regular dramatic exhibitions consisted of the Mysteries. For these, theatres ornamented with tapestry were erected in the churches; sometimes in church-yards. These church-theatres were temporary scaffolds, and the apparel, where they had none of their own, was borrowed from other parishes. In the Corpus Christi plays, there were theatres for the several scenes large and high, placed upon wheels, and drawn to all the eminent parts of the city for the better advantage of the spectators. Strutt says, that the ancient stage [by the way like that of the Greeks] consisted of three several platforms raised one above another. In the uppermost sat God, surrounded by his angels. In the second appeared the holy Saints; and in the last and lowest mere mortals. On one side of this lowest platform was the resemblance of a dark pitchy cavern, from whence issued appearances of fire and flames, and, when

[c] Du Cange, *v.* Calendæ. Cowel on Caput Anni. Ellis's Old Poets, i. p. 347.

[d] Strutt's Sports, 260. Mr. Douce (Archæol. xv. 227.) notes, that our Lord of Misrule took rise from the Feast of Fools. Mr. Douce has a girdle, reported to have been worn by the Abbot of Fools. It consists of thirty-five square pieces of wood, contrived to let into each other, upon which are carved ludicrous and grotesque figures of fools, tumblers, huntsmen, animals, and indecent representations.—See at the head of this Chapter, p. 644, a representation of a carving from Beverley Minster, which, according to Mr. Douce, has allusion to the ceremony of the Feast of Fools.

it was necessary, the audience was treated with hideous yellings and noises, as imitative of the howls and cries of the wretched souls tormented by the restless dæmons. From this yawning cave the devils themselves constantly ascended to delight and instruct the spectators. In the more improved state of the Theatre, when regular plays were introduced, all these mummeries were abolished, and the whole cavern and devils, together with the highest platform, were taken away. Two floors only then remained, and continued for a long time in use; the upper stage serving them for chambers, or any elevated situations, as when some of the actors should, from the walls of cities or the like, discourse with those who were standing under them in the lower platform. Instead of scenes there were tapestry hangings, with which also the walls of the theatre were hung. These hangings or curtains were divided by columns, and actors made their exits and entries through these spaces. There were names over the top to represent the doors or portals of the house, belonging to such characters, &c. as they might represent. [*See the Plate of Anglo-Saxon and English Furniture, p.* 296, *fig.* 9, *and also the Vignette at the end of this Chapter*]. There were no passages on the sides of the Stage till the flat front scene was introduced. These ornaments of painted canvas were revived by Peruzzi, a Siennese, who died in 1536, and introduced here by Sir William Davenant. The stage was strewed with rushes. The ground was the pit. On nights of performance, flags were exhibited by way of annunciation. The time of acting was early in the afternoon, three o'clock in the time of Charles I. The audience sat and drank wine and beer, and smoked tobacco; a custom which the author recollects, when he was a boy, to have been usual at Sadler's Wells. The prices paid in our old theatres were extremely low. It was a fashionable thing for some of these gay gallants to sit upon the stage on stools, and these auditors paid a shilling for their superior accommodation. This was at that time the highest price. The same was also the price of a best box, then called a room. A private box, there being only one, was called the lord's room, or private. There was a time, too, when the pit and gallery price was only one penny. There were also sixpenny places. When Bartholomew Fair was produced in 1612, the prices had in some degree risen. It is certain, however, that the prices varied in different houses. La Brocquiere mentions a theatre with a green silk curtain before it. These were stationary playhouses. Hawkins says, that there were others merely large rooms in noted ale-houses, or a light erection in a garden or place behind them, the pit being unfloored, in which the spectators either stood, or were badly accommodated with benches to sit upon. Itinerant players often exhibited upon temporary scaffolds, so late as the time of Elizabeth. At Shrewsbury, July 17, 1584, a stage-play was acted in the *High-street* by the Earl of Essex's men; and July 24, 1590, a scaffold was set in the Corn-market, on which an Hungarian and others of the Queen's players performed several extraordinary feats of tumbling, rope-dancing, &c. such as had never before been seen in Shrewsbury.[e]

Mysteries, Miracles. This term Mysteries is not ancient in England, the Anglo-Saxons using Plega, Play, for an histrionic representation, which the early chroniclers latinized by *Ludus*.[f] The French introduced the appellation *Mystery*. Gregory Nazianzen, Patriarch of Constantinople, master of Jerome, composed plays from the Old and New Testament, by way of substitutes for those of Sophocles and Euripides, which were still represented. He preserved the Greek model, but

[e] Du Cange, *v.* Doxale. Lye, *v.* Wafung-stede. Strutt's Horda, iii. 120—142, 130. Sports, 118, 119—123. La Brocquiere, 56. Hawkins's Musick, iv. 334—337. Phillips's Shrewsb. 209, 210. Domestic Manners, &c. of the Romans, 229—237. Nares, *v.* Flag, Ground, Price.

[f] Collier's Dramatic Poetry, ii. 123—125.

turned the choruses into Christian hymns. One only of these plays of Gregory is extant. It is a tragedy called Christ's Passion. The prologue calls it an imitation of Euripides; and mentions the first appearance of the Virgin Mary on the Stage.[g] Boileau says, that the pilgrims, who, *for the representation of the Passion*, opened the first theatre at Paris, brought *thither from Italy* the taste and first idea of the drama. The play of St. Katharine, and others similar, apparently grew out of the Dramatic Representations mentioned, and some of these can be traced to the time of Zosimus, who filled the Papal chair anno 416, when Theodosius was emperor. In the century preceding, Pagan sports and spectacles still subsisted; but at the same time fictitious writings, upon Scriptural subjects (i. e. *Legends*), were innumerable.[h] The conversion of them into Dramas was, in the ideas of the age, an improvement, made from good motives. Mr. Collier presumes[i] that they had their first origin in Constantinople. Menestrier thinks, that Mysteries were introduced among us by the pilgrims *who went to the Holy Land.* Warton adds, that the clergy finding the buffoons, who attended merchants at Fairs, attracted the notice of the people to a degree not to be suppressed by the fear of excommunication, instead of profane mummeries presented them with stories from the Bible. These, he says, not only originated among ecclesiastics, but were probably first performed by the monks. Spelman observes, that the play of St. Catherine, made anno 1100, is among the first known, perhaps is the earliest. They often consisted of single subjects and made one performance, as the Conversion of Paul, the casting out of devils from Mary Magdalen, &c.; in one an instance occurs, where priests were severally crucified as Christ, or suspended as Judas, but had nearly lost their lives. *Miracles* were of the nature of tragedy, which represented the Martyrdom of a Saint. These dramas were performed at festivals in or about the churches, always in the afternoon, and were especially attended by women. The entertainment was often concluded by dances, sometimes by wrestling or tilting. The performers were the authors, clerks; and they used masquerade disguises. The decorations of the theatre were the church ornaments. Carew describes one as the Guary Miracle of the Cornish, performed in an earthen amphitheatre, and consisting of a Scripture History, accompanied "with devils, and devices to delight the eye." The players were prompted by a person called the Ordinary, who followed them at the back with the book in his hand. The custom of performing them expired in the sixteenth century.[k]

Steevens observes, that there was always a droll or buffoon in these plays, which buffoon was the devil, and vinegar (from the gall and vinegar at the Crucifixion) was applied to his nose to make him roar.[l] His tormentor was another buffoon, called the *Vice*, accoutred in a long jerkin, a cap with ass's ears, and a dagger made of a thin lath, and worn on the back, with which dagger he was to make sport and belabour the devil. In Archbishop Harsnet's declaration of Popish Impostures, we have, "It was a pretty part in the old church playes, when the nimble Vice would skip up nimbly, like a jack-anapes, into the devil's necke, and ride the devil a course, and belabour him with his wooden dagger, till he made him roare, whereat the people would laugh to see the devil so vice haunted." His stage directions were to lay about him with a long pole, and tumble the characters one over the other with great noise and riot, "for disport sake."

[g] Oper. Greg. Nazianz. tom. ii. 255. Wart. ii. 368. Sandys's Christ's Passion, 1687, 8vo. preface, quoted by Hone, Mysteries, 151. [h] Spanheim, pp. 291, 317—319. Ed. Wright. [i] Dramat. Poetr. ii. 126.

[k] Burney's Musick, ii. 325. Wart. Poetr. i. 240; ii. 367, 374; iii. 79. Spelm. Sacrilege, 123. Strutt's Sports, 118. Archæolog. xiii. 237. Johns. and Steev. Shaksp. vii. 169. Carew's Cornw. 71 b. [l] Johns. and Steev. Shaksp. vii. 170.

The *Vice* ceased to be in fashion at the end of the sixteenth century.[m] See *Pantomime*, p. 670.

To the *Mysteries* succeeded in the sixteenth century,

Moralities, dramas, where the persons were entirely allegorical.[n] They appear to have been confounded with Interludes in the curious account of a Morality given below.[o] The celebrated Don Juan is a modernized Morality.[p]

Parish Plays. The Parish-clerks were active agents in the theatrical mysteries, and one of their plays was a large history of the Holy Scriptures, lasting for eight days, the Corpus Christi pageant.[q] So late as 1750, the old parochial custom of acting plays was observed at Tissington, county of Derby.[r]

I shall now mention various kinds of dramatick performances, in alphabetical order, for convenience of appropriation of matter and reference.

Atellanes. These were brought from Atella, in Italy, to Rome. Sometimes they were heroic pastorals, sometimes tragi-comic; in short, were made up of pleasantries and bon-mots, but never coarse or obscene, like the *Exodia* and *Mimi*.[s]

Ballets. Du Cange deduces it from the *Balisteron* of Vopiscus, a song, accompanied with dancing. Morley mentions a kind, called Fa Las; whence perhaps our ejaculation *Fal, Lal.* An old Chronicle of Milan, anno 1286, says, the players used to sing of Roland and Oliver; and after the song, the buffoons and mimes *in cytharis pulsabant*, and turned themselves about with a becoming motion of the body. The *Enteies de Balets* were invented by Baltasar de Beaujoyeux, in or about 1581; and this seems to have been the origin of the Balets Heroiques and Historiques in France. Thus Burney, who deduces it from the Greeks.[t]

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[m] Steevens. Douce, ii. 305, 320. Strutt's Sports, 119. Nares, *v.* Dagger. Warton's assertion that the Vice appeared as a puppet before he was introduced into the early comedies, and that of Steevens, that he always acted in a mask, are dubious. Douce, i. 467. [n] Wart. Poet. i. 242.

[o] In Drakard's Stamford, p. 239, is the following extract from a work entitled, "Mount Tabor, or Private Exercises of a Penitential Sinner, by R. W. published in 1689:" "In the city of Gloucester the manner is (as I think it is in other like corporations) that when players of enterludes come to towne, they just attend the Mayor, to enforme him what nobleman's servants they are, and so to get license for their publike playing: and if the Mayor like the actors, or would show respect to their lord and master, he appoints them to play their first play before himself and the Aldermen and Common Council of the City; and that is called the Mayor's play; where every one that will, comes in without money, the Mayor giving the players a reward as he thinks fit to show respect unto them. At such a play my father took me with him. The play was called the 'Cradle of Security,' wherein was personated a king or some great prince, with his courtiers of several kinds, among which, three ladies were in special grace with him; and they keeping him in delights and pleasures, drew him from his graver counsellors, hearing of sermons, and listening to good councell and admonitions, that in the end they got him to lye down in a cradle, upon the stage, where these three ladies joyning in a sweet song, rocked him asleepe, that he snorted again; and in the mean time closely conveyed under the cloaths, wherewithal he was covered, a vizard, like a swine's snout, upon his face, with three wire chains fastened thereunto, the other end wheroff being holden severally by those three ladies, who fall to singing againe, and then discovered his face, that the spectators might see how they had transformed him, going on with their singing. Whilst all this was acting, there came forth of another doore, at the farthest end of the stage, two old men, the one in *blew* [See SLAVES, CHAP. XII. p. 635], with a serjeant at armes, his mace on his shoulder; the other in red, with a drawn sword in his hand, and leaning with the other hand upon the other's shoulder; and so they went along with a soft pace, round about by the skirt of the stage, till at last they came to the cradle, when all the court was in the greatest jollity; and then the foremost old man with his mace stroke a fearful blow upon the cradle, wherewith all the courtiers, with the three ladies and the vizard, all vanished; and the desolate prince starting up barefaced, and finding himself thus sent for to judgment, made a lamentable complaint of his miserable case; and so was carried away by wicked spirits. This prince did personate in the moral, the wicked of the world; the three ladies, Pride, Covetousness, and Luxury; the two old men, the end of the world, and the las judgment."

[p] Moliere (Œuvres, i. xli. Ed Amst. et Leips. 1750) says, that the original is a Spanish piece, entitled, "El combibado de Piedra," from which he drew his "Festin de Pierre." There are other accounts; but to the same purpose as to its being originally a *Morality*.

[q] Hawkins's Musick, iii.527—535. [r] Hardinge's Poems, p. 185. [s] Enc. Burton (Anat. Melanch. 542, ed. folio.) has anglicised the term, and quotes Liv. vii. 2. [t] Du Cange, *v.* Balisteum. Hawkins's Musick, iii. 364. Observ. sur l'Ital. iii. 335. Burney's Musick, iii. 275, 276, 362.

Comedy. Of the Roman, Kennet and the School-books give ample accounts. [Of the origin, see Vol. i. p. 52]. No plays called Tragedies and Comedies were exhibited in Italy, or written even long after Dante, or known here. Strutt says, that comedies or tragedies, precisely speaking, were unknown in Chaucer's time. The latter were simply melancholy tales. Our historic plays, says the Earl of Orford, are allowed to have been founded on the heroic narratives in the Mirror for Magistrates, published in 1610. Gammar Gurton's Needle, at the end of the sixteenth century, is the first Comedy.[u]

Cornards, or *Conards,* a name given to a fraternity of Buffoons, in Normandy, who, disguised in grotesque dresses, performed farces in the streets on Shrove Tuesday and other holidays. Men of rank entered into this society, and elected an Abbot. They were masked, and personated allegorical characters, as Avarice, Lust, &c.; also the Pope, Kings, Emperors, &c.[x] See FOOLS, p. 663.

Exodium. In Greek Tragedy it was the denouement of the piece, precisely our fifth Act. Among the Latins it was our Farce, and consisted of a recitation of facetious verses by a buffoon, called *Exodiarius,* and the Youth.[y]

Epilogue. This is not of the same date as the Prologue, and has not always been in use upon the ancient Classical Theatre.[z]

Farce. See above, *Atellanes, Exodium.*

Interludes, were anciently facetious or satirical dialogues. They were common in the Inns of Court.[a]

Lusoria. Amphitheatres in minature, for games, combats of Gladiators, &c. within or near the Imperial palaces.[b]

Masques. Hincmar of Rheims mentions masks with long beards, as used by players and buffoons; and masquerades are mentioned by Gregory of Tours. The grotesque visages upon Anglo-Saxon bas-reliefs are apparently masks and disguises used in the mummeries, &c. for they knew the mask and called it *Orc.* As to dramatick masques, Warton says, that they seem to have begun *temp.* Edward III. and to have arrived at their height *temp.* Henry VIII. when they consisted of musick, dancing, gaming, and banqueting, with a display of grotesque characters and fantastick dresses. Strutt very properly calls them off-shoots of the *Saturnalia.* The gentlemen of the Inns of Court were great performers in them. The Anti-masque, *i. e. Antick-masque,* was a ridiculous interlude, dividing the parts of the more serious masque. It was usually performed by hired actors from the theatres; the masque being often played by ladies and gentlemen. They resembled the Roman *Exodia,* and the characters were fools, satyrs, baboons, wild men, spirits, witches, but nothing serious or hideous. They were attended with lively musick, and the dispersion of sweet perfumes.[c] See the next article.

Mummers, &c. These were amusements derived from the Saturnalia, and so called from the Danish *Mumme,* or Dutch *Momme,* disguise in a mask. Christmas was the grand scene of mumming, and some mummers were disguised like bears, others like unicorns, bringing presents. They who could not procure masks rubbed their faces with soot, or painted them. In the Christmas mummeries the chief aim was to surprise by the oddity of the masques, and singularity and splendour of the dresses. Every thing was out of nature and propriety. They were often attended with an exhibition of gorgeous machinery. It was an old custom also to have mummeries on

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[u] Burney's Musick, ii. 320. Royal Authors, i. 163. Strutt's Sports, 122. [x] Du Cange, i. 24. Turner's Tour in Normandy. [y] Enc. *Exodiarius* occurs in the celebrated epitaph (Grut. 637, 1) of Ursus Togatus, the first who played at Rome with a ball of glass. [z] Enc.

[a] Strutt's Sports, 121. Nichols's Progr. i. 27.

[b] Enc. Lamprid. Elagab. Juv. S. iv. 99. Lactantius, &c.

[c] Du Cange, *v.* Barbator, Barbatoria. Lye, *v.* Orc. Wart. Poetr. i. 255. iii. 155. Strutt's Sports, 188. Hawkins's Musick, iv. 50. Nares, v. Antimasque.

Twelfth Night. They were the common holiday amusements of young people of both sexes, but, 6 Edward III. the mummers, or masqueraders, were ordered to be whipped out of London. The same author enters into long details of these pageants. Sometimes they were very splendid; with grand processions, musick, &c.[d] [*See the plate of Sports*, &c. p. 675, *fig.* 5.]

Opera. This celebrated amusement is said by some authors to be a revival of the old Roman Tragedy. The first musical piece upon subjects of the Pagan Mythology, or purely allegorical, is dated in 1480, and is the Pomponiano of Cardinal Riari. The House of Medici at Florence followed this example, and from Florence it passed into Italy, and from thence through John Anthony Baif to France, where the first Opera commences in 1582, at the nuptials of the Duke de Joyeuse and the Princess de Vaudemont. Mr. Roscoe says, that the first example is the Orfeo of Politiano, and he thinks, that it was suggested by the Eclogues of the Greek and Roman authors. With him agrees Hawkins, who adds, that it was very different from the modern. The overture, a short prelude, played three times before the rising of the curtain, and ushered in the prologue, consisting of five speeches in recitative: then a speech in recitative by a shepherd was followed by a chorus of five parts in counterpoint. There were no soloes. The conclusion was a moresca in five parts: recitatives, choruses, ritornellos, terzetti, and duetti, make up the whole of the opera. The design of introducing the Italian opera into England, is said to have been first concerted at the Duchess of Mazarine's assembly, but her death retarded it. In 1707 the opera of Arsinoè, consisting of English words adapted to Italian airs, was performed at Drury-lane, and a succession of entertainments of this kind terminated in the Opera, where the language was Italian, and the musick in that style of composition. Who was the first writer in England of Italian operas, is now only known in the instance of Etearcus, written by Haym, and represented in 1711. The first attempt at an English Opera was made by Sir William Davenant in 1656. It consisted of several orations in prose, intermixed with vocal and instrumental musick. The Tempest and Macbeth were altered, but Psyche was the first Opera performed in 1673. This first attempt failed, but about five years after Betterton introduced the opera of King Arthur, which succeeded. A similar introduction took place in France about 1669, &c. and in Germany at the end of the same century.[e]

Oratorio. Hawkins says, that it originated with San Felippo Neri, born at Florence in 1515, who, in his chapel, after sermons and other devotions, in order to allure young people to pious offices, had hymns, and such devotional exercises, sung by one or more voices. Burney, however, gives a different account. He says, that Giovanni Animuccia was the first who applied musick to the purpose of attracting company to the *Chiesa Nuova*, or new church at Rome, upon Sunday evenings, to hear his pious discourses or orations, whence sacred Dramas or Mysteries and Moralities in musick were called Oratorios. The date is 1540, and the appellation derived from the performance in the church of the Brothers of the Oratory at Rome. Lent oratorios were suggested by Handel.[f] Hone (Mysteries, 192, 279,) is diffuse on the subject.

Pageant. This is mentioned by Apuleius, but the first exhibited in London was in 1236. The artificers were kept at the city expence; sometimes the figures were only of wood or pasteboard. Speakers were admitted, says Warton, about the time of Henry

[d] Strutt's Sports, 124, 189, 190. Horda, ii. 94. Dresses, 305, seq. Popul. Antiq. i. 357.

[e] Sulpit. Ep. Dedic. ad Not. in Vitruv. Papir. Mass. Elog. Baffior. Observ. sur l'Ital. iii. 341. Roscoe's Medici, i. 302. Hawkins's Musick, i. lxx. iii. 430. iv. 323, 394, 395, 397. v. 91, 298, 247, 248.

[f] Id. iv. 441. Burney's Musick, iii. 183.

VI.; earlier according to Steevens. Pageants were dumb shews, generally preceded by the distribution of an index to explain them, and the order in which the characters were to walk. One at Chester on the eve of St. John the Baptist consisted of four giants, a unicorn, a dromedary, a flower-de-luce, a camel, an ass, a dragon, a hobby-horse, and sixteen naked boys. The Nine Worthies were favourite characters. The genuine worthies were Joshua, David, Judas Maccabeus, Hector, Alexander, Julius Cæsar, Arthur, Charlemagne; Godfrey of Bulloigne is sometimes in his room. Shakspeare has included Hercules and Pompey.[g]

Pantomime. Its existence among the Greeks, and the originals of Harlequin, Columbine, &c. have been before given. [See FOOLS, CHAP. XII. p. 603.] Pantomimick dancing was also common among the Jews, Egyptians, Indians, &c. Pylades and Bathyllus in the time of Augustus conceived the idea of representing a whole action by dancing alone. This, strictly speaking, was Pantomimick, but it was nearly lost under Trajan, and was at least revived in the fifteenth century by Bergonza di Botta at the magnificent marriage feast of Galeazzo, Duke of Milan. However, long before Bergonza, Italy had already acquired the *Junglers*, a species of buffoons from whom we have derived the *Fools*, which under several names still exist on all the stages of Europe. Whatever may be their origin, their revival is certainly owing to the Troubadours. These poets, who ever since the eleventh century made so conspicuous a figure, generally had in their suite some fine singers to sing the poems which they had composed, and some curious looking people, who under the name of *Giocolieri*, *Joculatores*, *Jongleurs*, *Junglers*, excited mirth and laughter by the oddity of their dress, and by the silly gesticulation of their limbs, simply acting during the whole performance. The Roman performers played in masks, but not with a hideous mouth or faces like others. Saumaise thinks, that the Assinarii were Pantomimes. The Mimes, however, (speaking excepted) are the real archetypes of our Pantomimes. They were buffoons, wore the *paniculus centumculus*, or coat of different-coloured pieces, like Harlequins: sometimes magnificent habits, only to provoke laughter by contrast, and used all kinds of ridiculous gesture. Harlequin, formerly Mercury [See FOOLS, CHAP. XII. p. 603,] is the illegitimate successor of the old *Vice* upon our theatres. [See MYSTERIES, p. 666.] Nodot observes, that the sword was taken from the *Arundines quassæ* of the Classical Buffoons. The introduction of Pantomimes among us ruined puppet-shows.[h]

Prologue. The Classical had sometimes two speakers in dialogue. In tragedy, it made part of the play; in comedy was often detached. Sometimes it was an exposition of the subject. The speaker does not appear in the piece, except in the Amphitryon of Plautus. Among us prologues were spoken in a black dress; and the speaker was ushered in by the sound of trumpets.[i]

Puppet Show. In some publick ceremonies at Rome was presented an exhibition, inclosing a man, uttering buffooneries, which seemed to proceed from the mouth of a puppet, made apparently, according to Martial, of pottery. But Horace, as do Xenophon, &c. mentions our modern wooden puppets, "nervis alienis mobile lignum," and the author "De Mundo," translated by Apuleius, says, that they moved the eyes, neck, arms, &c. by pulling strings. In the banquet of Xenophon, we find that they were exhibited for profit. Count Caylus has published many puppets of bronze and ivory. Warton says, that puppet-shows were the most ancient amusement in this country. Puppets were anciently called Motions; but some exhibitions were flat painted images, moving upon a surface. The

[g] Apul. Met. x. Brit. Topogr. i. 674. Wart. Poetr. ii. 202. Douce, i. 243. Johns. and Steev. vii. 120. Strutt's Sports, xxvii. xxviii.

[h] Enc. Clarke, viii. 422. Douce, i. 468. Nodot in Petron. i. 362. Strutt's Sports, 129. [i] Enc. Nares, *v.* Black Cloke, Prologue.

subjects were sometimes taken from well-known popular stories, with the introduction of Knights and Giants. Nineveh, including Jonas and the whale, was a more famous subject than any other. Jerusalem, Sodom and Gomorrah, the Gunpowder-plot, &c. were other subjects.[k] Punch (not the substitute for the old *Vice*, as Strutt), is borrowed from the Italian *Polichinello*, who is descended from a character well known in the theatres of ancient Rome.[l]

Tragedy. [Of the Classical Dramas before, p. 56.] Burney says, that the modern Tragedy is taken from the Mysteries. Many plays in the Middle Age were written by masters of schools, to be performed by the pupils; and even in the deepest tragedies a fool was necessary. Lord Buckhurst was the first who wrote scenes in verse in Gorboduc, played before the Queen in 1561.[m] See *Comedy*, p. 668.

Tragi-comedy. Suidas makes it the invention of Rhinton, and Athenæus calls it *Rhintonica Fabula.*[n]

Miscellanea. [Of the Classical Actors before, p. 57.] The Mysteries[o] were

[k] The following is the bill of an ancient Show: "At Crawley's Booth, over against the Crown tavern, in Smithfield, during the time of Bartholomew Fair, will be presented a little opera, called the old Creation of the World, yet newly revived, with the addition of Noah's Flood; also several fountains playing water during the time of the play: the last scene will present Noah and his family coming out of the ark, with all the beasts, two and two, and all the fowls of the air, seen in a prospect situation upon trees; likewise over the ark is seen the sun rising in a most glorious manner; moreover a multitude of angels will be seen in a double rank, which presents a double prospect, one for the sun, the other for a place where will be seen six angels ringing of bells. Likewise machines descend from above, double and treble, with Dives rising out of hell, and Lazarus seen in Abraham's bosom, besides several figures dancing jiggs, sarabands, and country-dances, to the admiration of the spectators, with merry conceits of Sir John Punch and Sir John Spendal." Strutt's Gliggam. 128, 129. The idea of the sun-rise is worthy a better subject, and perhaps a painting of the flood in morning dimness, with the rising sun, and the ark at a proper distance, would be sublime.

[l] Enc. Mart. xiv. 182. Hor. S. vii. L. 2. v. 82. Cayl. Rec. iv. pl. 80. n. 1. vi. pl. 90. n. 3. vii. p. 164. Tertull. Du Cange, *v.* Sigillarius, &c. Strutt ub. supr. Nares, *v.* Nineveh. Strutt Gliggam. 127. Douce, ii. 251. Wart. Poetr.

[m] Strutt's Horda, ii. 96, 97. What trash were the old tragedies may be seen from Warton's poetry, and Langbaine's Dramatick Poets. [n] Enc. Athen. L. 14.

[o] In silliness nothing can exceed the following Mystery performed at Bamberg in Germany, in 1783. "The end of a house or barn being taken away, a dark hole appeared, hung with old tapestry, the wrong side outwards; a curtain running along and dividing the middle. On this stage *the Creation* was performed. A stupid looking capuchin personated the Creator. He entered in a large full-bottomed wig, with a false beard, wearing over the rusty dress of his order a brocade morning gown, the lining of light blue silk being rendered visible occasionally by the pride that the wearer took to shew it, and he eyed his slippers of the same material with equal satisfaction. He first came on, making his way through the tapestry, groping about; and purposely running his head against posts, exclaimed with a sort of peevish authority, 'Let there be light,' at the same time pushing the tapestry right and left, and disclosing a glimmer through linen cloths, from candles placed behind them. The creation of the sea was represented by the pouring of water along the stage; and the making of dry land by the throwing of mould. Angels were personated by girls and young priests habited in dresses hired from a masquerade shop, to which the wings of geese were clumsily attached near the shoulders. These angels actively assisted the character in the flowered dressing gown in producing the moon, stars, and sun. To represent winged fowl, a number of cocks and hens were fluttered about; and for other living creatures, some cattle were driven on the stage, with a well-shod horse, and two pigs having rings in their noses. Soon afterwards Adam appeared. He was a great clumsy fellow in a strangely shaped wig, and being closely clad with a sort of coarse stocking, looked quite as grotesque as in the worst of the old wood-cuts, and something like Orson, but not so decent. He stalked about wondering at every thing, and was followed from among the beasts, by a large ugly mastiff, with a brass collar on. When he reclined to sleep, preparatory to the production of Eve, the mastiff lay down by him. This occasioned some strife between the old man in brocade, Adam, and the dog, who refused to quit his post; nor would he move when the angels tried to whistle him off. The performance proceeded to the supposed extraction of a rib from the dog's master, which being brought forward, and shewn to the audience, was carried back to be succeeded by Eve, who in order to seem rising from Adam's side, was dragged up from behind his back, through an ill-concealed and equally ill-contrived trap-door, by the performer in brocade. As he lifted her over, the dog being trod upon frightened her by a sudden snap, so that she tumbled upon Adam. This obtained a hearty kick, from a clumsy angel, to the dog, who consoled himself by discovering the rib produced before, which being a beef bone, he tried his teeth upon. Eve was personated by a priest of effeminated look, but awkward in form, with long locks, composed of something like strands of rope, which hung stiffly down his back, and were brought round to fasten in front below the waist. The driving of Adam and Eve out of paradise, was entrusted to a priest dressed as an angel, whose fiery pasteboard sword being angrily broken by Adam, in consequence of a blow he received from it on the head, the angel produced

performed by the clergy, monks, singing men, and choristers; school-boys, as those of St. Paul's; itinerants, chiefly boys; parish-clerks, trading companies, Beelzebub the chief actor, attended by a merry troop of devils; *Iniquity*, dressed like *Hocus Pocus*, a term which, Brand thinks, was derived from *Hoc est corpus*, in ridicule of the Romish transubstantiation, for *Hocus Pocus* anciently signified a pickpocket, and was applied to jugglers in derision. The character in the old plays was dressed in a juggler's jerkin with false skirts, like the knave of clubs. As to the Clowns or Fools, they are the *Stupidi in ludis scænicis* of Plautus and Inscriptions. Boys used to play female parts, till Sir William Davenant introduced women at the end of the seventeenth century. Archdeacon Nares thinks, that we had them from the French. However this be, Sir William's introduced actresses became so expert and popular, that before the end of the reign of Charles II. some plays, and particularly the Parson's Wedding, were represented entirely by women. It was the custom for the actors in every theatre at the conclusion of the play, or epilogue, to kneel down on the stage and pray for their patrons; the royal companies for King and Queen.[p] In our old plays obscene songs were sung, commonly by minstrels. Songs were introduced into the Moralities. The second act of Gammar Gurton's Needle began with a song. A dumb show of the matter to follow used to preface each act. In Gorboduc, written about 1556, and otherwise called Ferrex and Porrex, the order of the dumb show before each act requires severally the musick of violins, cornets, flutes, hautboys, and of drums and flutes together. In the Statero-mastix of Decker, it is intimated in the advertisement to the reader, that it had been customary for the trumpet to sound thrice before the beginning of a play. In the Return from Parnassus, Act V. commences with a concert. In the pleasant comedy, called *Willy beguiled*, Nymphs and Satyrs enter singing. The music was seldom better than that of a few wretched fiddles, hautboys, or cornets; and to soothe those affections, which tragedy was fitted to excite, that of flutes was used. The musick was upon the whole mean and despicable. Afterwards the whole four operas of Corelli furnished for many years the second musick before the play at both the London Theatres. As to mimick thunder, "Philip Duke of Burgundy (says Caxton), in remembrance of Medea, and of her cunning and science, had do make in the said chamber by subtil engine,[q] that when he would, it should seem that it lightened, and after thunder, snow and rain; and all within the said chamber, as oft-times and when it should please him." *Encore* is the Roman *Coactio*, by which the people required chariots in the Circus to take additional turns, &c. The first author who had two nights was Southern, and the first who had three nights was Rowe.[r]

from beneath his habit his knotted capuchin rope, which he so applied to Adam's back as to effect his expulsion. At Bamberg was also performed a public procession representing the *Passion*, wherein Jews and Romans were dressed like Salvator Rosa's banditti, and wore French small swords. Every thing went off very quietly, till it was discovered that some protestant students from Erlang had insinuated lamp-black into the holy-water pots. This produced a desperate fight, in which the cross was thrown down, and the young girls, who walked in the procession, scourging their naked backs, under a vow to continue this discipline to the end, made their way to the Amtmann's (Headborough's) door, asking him, in terror, what they were to do, but lashing themselves all the time. At last the mischievous students were severely beaten; but the priest who bore the cross and personated Christ, had prudently escaped from the fray, and not being found to conclude the performance, the rest of his brethren persuaded a raw countryman to undertake his part. He did very well, until he was to enact the Crucifixion. This he found great fault with, and stoutly resisted, insisting, in no very civil language, that he must and would go home." Hone's Mysteries, 185—187.

[p] Northumberl. Housh. Book. Wart. Poetr. iii. 324. Hawkins's Musick, iii. 527. Strutt's Sports, 118, seq. Murator. Inscript. 876. 3. 877. 1. Biogr. Brit. i. 152. Nares, *v.* Kneeling, Prayer, Women on the Stage. [q] There is a machine which produces the effect of rain in any form, now in existence. [r] Hawkins's Mus. iv. 316, 334, 337. Wart. Poetr. iii. 360. Biogr. Brit. v. 388. Dibdin's Typograph. Antiq. i. 55.

III. JUGGLERS, TUMBLERS, ROPE-DANCERS, &c. The jugglers with balls, or their substitutes (*calculi*) under cups (*acetabula* or *paropsides*), are the Greek ψηφοπαικται, and the Roman *Acetabularii*.[s] *Acrobates, Funambuli, Schœnobates*, were ROPE DANCERS, of which there were four kinds; 1. who turned round a cord, as a wheel round the axle, suspended by the neck, foot, &c.; 2. who flew down a cord, supported upon the breast, with their legs and arms extended; 3. who ran up an oblique rope; 4. who danced, tumbled, &c. upon the straight rope. Some of them had a balancing pole, at least weights. They formed pyramids upon each others' shoulders, a boy being at top with his feet upwards. Females wrote and read on a wheel turning rapidly. Rope-dancers are the Anglo-Saxon *Rapgenga*, mentioned by M. Paris. Monkies as well as men danced upon ropes and wires in the Middle Age, according to Strutt in one place, who says in another, that wire-dancing consisted in mere balancing upon wire. Women upon the tight rope, with balancing poles, charged with lead, are mentioned by Commenius; as also descending from steeples. Elephants have been said to walk or dance upon ropes in the Classical Æra. The Romans spread feather-beds, afterwards nets, to prevent accidents.[t]—*Dancing-dogs.* Plutarch mentions the dog of a Mime, who was taught to imitate a person who had taken a sleepy potion, and represent all his subsequent gestures; and dogs leaping through hoops as they turned round. Strutt also notices the antiquity of dancing-dogs.[u] —Of the *Desultores* or Equestrian Performers, see HORSE, CHAP. XXII.—*Fire-eaters.* Strutt is mistaken in making this trick modern; for female jugglers of this kind ate the Classical *Cleropectæ.* Beckman mentions a Syrian named *Eunus*, an old performer, and Galen extinguishing a candle and then lighting it.[x]—*Greenmen.* These were men fantastically habited, who flourished away with poles or clubs charged with squibs and crackers; and fought with each other, or attacked a wooden castle, or combated with a pasteboard dragon, running upon lines and vomiting fire. Both these and the monstrous wild men were whimsically dressed, and disguised with droll masks, having large staves, or clubs, headed with cases of crackers.[y]—*Leaping through the hoop*, was a sport of the ancient *Petauristæ*, and common in the fourteenth century.[z] —*(See the Plate of Sports, p. 675, fig. 6).* —The *Psylli*, or serpent-eaters of Herodotus, are still found at Cairo and Rosetta.[a] — *Stone-eaters*, Strutt pronounces modern.[b]—*Tymbesterres* were Balance-mistresses who played upon timbrels, tossed them in the air, and caught them even upon one finger.[c]—*Tinkers* licked out burning firebrands, drank twopence from the bottom of a full pottle of ale, fought with a mastiff dog, &c.[d]—*Tumblers.* In Count Caylus, is a man naked and helmeted, with a girdle, whose extremities are fluttering. He is represented, as prepared to leap over two javelins planted in the ground, points upwards, and holds a spear in a menacing attitude. This was a military exercise for passing ditches, &c. At Nismes was found a small bronze figure, carrying a *tonnelet*, similar to that of the modern French tumblers. Somersets, and all the tricks of the Moderns, were practised even in greater perfection.[e]—*(See the Plate of Sports, &c. p. 675, fig. 8.)*

Miscellanea. Besides the tricks mentioned, taking up red hot iron, or walking through fire; balancing poles upon the forehead, with two children wrestling at the end of them, the *Con-*

[s] See Casaub. in Athenæum. Bullenger, and, best of all, the Lett. of Alciphron, L. iii. Ep. 20. [t] Enc. Montfaucon, iii. p. 2. b. 2. c. 6. Beckm. iii. 303—309. M. Paris, 1091. Strutt's Sports, xxxiii. 169—175. [u] Plut. de terrestr. Anim. de ration. Anim. Strutt, 186.

[x] Buleng. Theatr. i. 34. Strutt, 111. Beckm. iii. 291, where is the process. [y] Strutt's Sports, 281, 282, and pl. 32. [z] Rom. Hist. Antholog. 110. Strutt, 176. [a] Clarke, iii. 7, v. 43. [b] Strutt's Sports, 181. [c] Id. 177. [d] Id. 181. [e] Cayl. Rec. iii. 133. Manil. L. 5, &c.

topœctes; imitations of nightingales; learned pigs; flying in the air by means of machines; legerdemain tricks; muleteers in the Circus, teaching various monkey practices to their mules, are also of Classical antiquity. Casaubon says, that the jugglers used to collect the money by perambulating the room after the spectators had taken their seats, not as now by placing a receiver at the door. Tickets were also usual.[f] —The Anglo-Saxon *Gleemen* practised dancing, tumbling, sleight of hand, threw balls and knives alternately into the air, and caught them one by one as they fell, then returned them in rotation. They taught animals to dance, tumble, and put themselves into various strange attitudes. Some of them were excellent tumblers.[g]—The *Tregetour,* a sleight of hand player, frequently received that appellation from the *Trebuchet* or trap-door, for the performance of feats upon a scaffold. The office of King's juggler was discontinued *temp.* Henry VIII. Edward II. was much delighted at seeing a fellow dance upon a table; and another fall several times from his horse. In short all the usual and many novel tricks are amply detailed by Strutt.[h]

IV. GAMES OF SKILL AND CHANCE.

ASCOLIASMUS. See p. 186.

BACKGAMMON. *Back,* little, *cammon,* battle. It is said to have been invented in Wales in the reign of Canute. The board of the thirteenth century is not divided in the middle, and the points are not pyramidal, but parallelograms. One more modern has the division, but the points are not distinguished by different colours. False dice were much used in this game.[i]

BILLIARDS. The Complete Gamester says, that the game originated in Italy; Strutt in France; the Italian game, he says, being known by the name of *Trucks.* In 1578 Lombards kept tables in Holland by licence. Strutt thinks, that the ground bowls, driven by a battoon, or mace, through an arch, suggested billiards, which were formerly played with a similar kind of arch and mark, called the king, but upon the table to prevent the player stooping or kneeling. Strutt says, that at the commencement of the last century, the table was square, having only three pockets [table oblong.—*Complete Gamester*]; about the middle [one end. *C. G.*] stood a small arch of iron [ivory. *C. G.*] called a port; and in a right line, not far off, an upright cone, called the king; and in parts of the game the balls were to be driven through the one and round the other, without beating either of them down. Maces only were used. The ridiculous word *Fornicator* was applied, when the ball being hardly through the *port* was put back again.[k] *Misissippi* was a game played upon a table similar to billiards.[l]

BOWLS. This game was unknown to the Classical Ancients.[m] Bowling-greens are said to have originated in England, and are very ancient. The greens were narrow slips, turfed; if covered with gravel only, were then called *Bares.* Strutt thinks, that bowling-alleys were so called, because roofed for play when the weather was bad. In an old inventory we have, "To Sparke of Bury, Roper, for vi li. etc. of herryng line for the bowling alley,

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[f] Beckm. iii. chap. of Jugglers. Salmas. in Solim. 1032. Plut. Apothegm. Nodot. in Petron. i. 238, 350. Casaub. in Theophrast. 182, 184. Montf. iii. p. ii. b. 2, c. 6.

[g] Strutt's Sports, 132—134. The friezes of Adderbury (see Grose, i. 112), Kilpeck, and other Anglo-Saxon churches, and carvings on stalls, contain figures of them. Why such incongruities appear has never been explained. (*See the Headpiece to this Chapter, p.* 644.) In the Dome church at Lubeck, in a painting of the Crucifixion by Alb. Durer, is a monkey squatting on the back of a horse, and cracking a nut (Downes's Mecklenburgh Letters, 56). In another old church, ruined, are several grotesque faces, placed there according to tradition by the monks in derision of the townsmen. (Id. 73.)

[h] Strutt, 152—159. Antiq. Repert. ii. 57—59.

[i] Strutt, pl. 30, &c. Complete Gamester, 113.

[k] Compl. Gamester, 17. Strutt's Sports, 202, 224, 225, &c. In Harrod's Stamford (ii. 458), it is stated, that if a table be an ellipse, and the ball be placed in each of the *foci*, it is impossible not to strike the other either directly or indirectly. Evelyn (Mem. i. 484.) mentions tables of a particular construction among the Portuguese.

[l] Strutt, 225.

[m] Enc.

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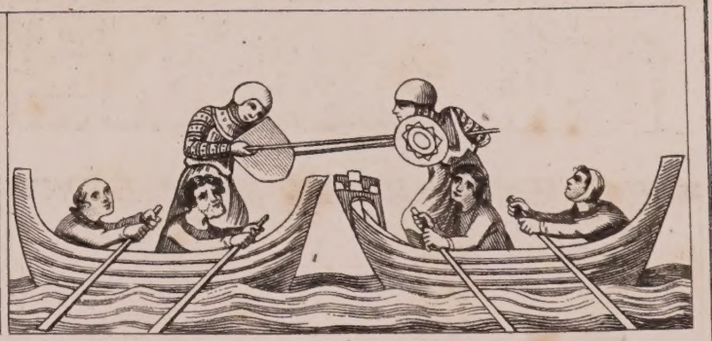

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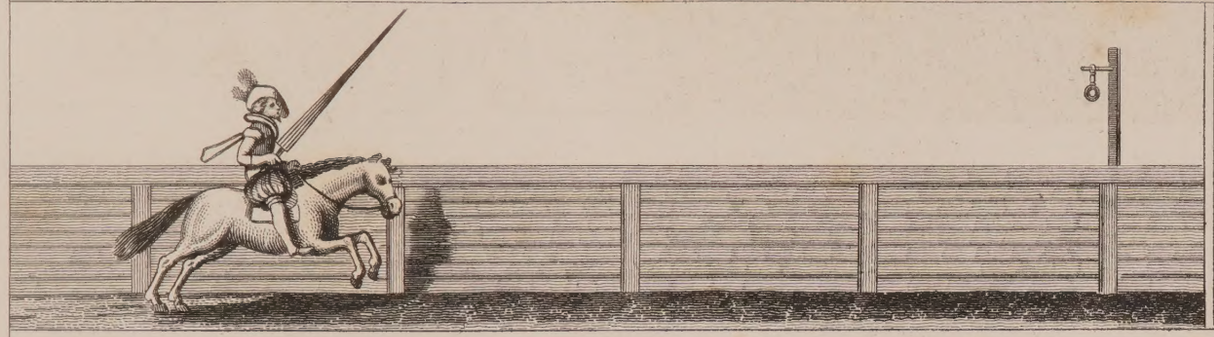

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SPORTS, AMUSEMENTS, &c.

Published by J. Nichols & Son, March 1 1840.

iiis. ixd. At the same place (Hengrave Hall) a bowling alley occupied the space between the north side of the moat, having the convenience of an open corridor, communicating with the hall." Flat bowls were best for a close alley; round biassed bowls for open ground, of advantage; and bowls, round as a ball, for green swarths, which were plain and level. In a plate of Strutt's Sports [No. 27] two small cones are placed upright, at a distance from each other; and the players bowl at each alternately; he won who could lay his bowl nearest to the mark. A small bowl or jack was also used as a mark; and only one bowl for each person, not two or three as now. There were also ground-bowls, driven by a baton or mace, through an arch. Half-bowl, so called because it was played with one half of a sphere, was prohibited by Edward IV. and is the *Rolly Polly* still practised in Herts.[n]

CARDS. *(See the Plate.*)* Kippingius most absurdly makes the Roman *Alea* and *Cards* the same. Warton assigns the invention to the Arabians; Dr. Henry to Jaques Gringonneur, a painter in Paris of the fourteenth century; and by a statute made in 1337, people are forbidden to play *ad paginas*, which Du Cange supposes cards, and quotes a life of St. Bernard, where they are described, as having been burnt in the market-place. They are supposed to have been first introduced for the amusement of Charles VI. who was deranged. Dr. Lister saw at Paris in 1691 a collection of playing cards for the last *three hundred years*, dating from 1691, the *most ancient* being thrice as large as those now in use, and thick and gilded.[o] An ancient game is the *Tour à la Triomphe, i.e.* in France; but *Primero*, as a Spanish word, is, perhaps, much more ancient. Now, as *Triumph* was a very common game in the 16th century, among the lower classes, and thought to have a resemblance to *Whist;* and *Trump* is evidently derived from *Triomphe;* Whist is more ancient than is supposed. It is said, by Strutt, to be first mentioned in the *Beaux Stratagem*, but it occurs under its old name of *whisk* in Taylor the Water-poet, who wrote in 1632.[p] It was anciently connected with a game, called "*English Ruff and Honours*, or *Slamm;*" only in Whist the four deuces were left out, and the game nine. In the former, four cards at the end of the deal were turned up, and he that had the ace of trumps *ruffed, i. e.* exchanged bad cards in his hand for those four. *Reneging; can ye; honours are split,* &c. are terms used in ruff and honours; and modern Whist is the evident issue of these two games. The cards put out were called *Swabbers.*[q] Whist at the commencement of the last century was a favourite game of clergymen; and Mr. Singer shows, that not only knights and clerks played at games in the time of Richard the First, but that a knowledge of cards was deemed an accomplishment in the character of a Bishop; but about sixty years ago, it was first played upon principle, and much studied by a party of gentlemen, who met at the Crown coffee-house in Bedford-row.[r]——*Cribbage*, Strutt pronounces a modern game. His *Nob* and *lurcht* are corruptions of *Knave-noddy*, and *lurkt* for winning a double game. *Pair-royals* and double pair-royals are three and four aces, &c.[s]—*All Fours* was invented in Kent, where the gentlemen

[n] Complete Gamester, c. iii. Gage's Hengrave, 17, 200. Nares, *v.* Bowling Alley. Strutt, 199, 201, seq.

* EXPLANATION OF THE PLATE OF SPORTS, &c.—*Fig.* 1, 1, 1, 1. *Ancient Spanish Cards; 2. Lying-In Chamber (see p. 616); 3. Showing the Cock; 4. Wrestling for the Cock; 5. Mummers; 6. Leaping through the Hoop; 7. Tumblers; 8. Water Justs, or Quintain; 9. Tilting at the Ring; 10. Sandbag Quintain; 11. Girl dancing on a Man's Shoulders; all these subjects are from Strutt; 12. Musical Instruments, from a Bas Relief at St. George's Normandy, from Turner's "Normandy;" 13. Corpus Christi Shrine, from "Golden Legend;" 14. Dog in trappings of coat-armour, from Maillot's "Costumes."*

[o] Lister's Journ. to Paris, 4th edit. by Henning.
[p] Kipping. Antiq. Roman. 732. Wart. Poetr. ii. 317. Henry's Great Brit. v. 422. Du Cange, *v.* Paginæ. Carticella Triumphalis. Taylor's Works, pt. ii. p. 54. Nares.
[q] Complete Gamester, 85.
[r] Strutt, 249. Singer, 18, 20.
[s] Complete Gamester, 79.

played at it for large sums. *All Fours* is from *High, Low, Jack,* and *Game.* The old game did not differ from the modern; but there was another kind called *Running All Fours.*[t]

The above accounts were received before the elaborate disquisition of Mr. Singer, entitled, "Researches into the History of Playing Cards," &c.

History, he says, points distinctly to the knowledge of cards by the European nations, which knowledge was communicated by the Saracens in Spain; and that the first simple form of both chess and cards, shows that the origin of the latter may be justly deduced from the previous scientifick game. "In the early cards[u] (says Mr. Singer,)[v] we have the king, knights, and knave, and the numerical cards, or common soldiers. The oriental game of chess has also its king, vizier, and horseman, and its pawns or common soldiers. But the parties at cards are doubled; there are *four* instead of *two* of each. This indeed is the only variation; for it will be shewn in the sequel, that the apparent deviation from the number of the pieces at chess is easily accounted for." Mr. Singer next shows, that cards, as substitutes, or imitations of chess, were imported from India *originally.* The most ancient game consisted of thirty-six cards only.[x] The oriental cards were painted tablets of wood or ivory; but the appellation of them by the word *carte,* in Italy, in the 13th century, seems to imply that parchment was used in Europe. It is also probable, that they were introduced into England, soon after the second Crusade (*i. e.* the latter end of the thirteenth century), and it is certain, that they were known here before 1464.[y] Here we shall extract another paragraph from Mr. Singer.[z]

"The first game known to the Italians, and which was probably played with the very cards obtained from the Arabians, if it be not the Eastern game itself, was undoubtedly the game called *Trappola.* Menage derives it from *Trappa,* a word not of clear appropriation, and perhaps of Celtic origin. In Silesia, according to Brietkopf, the old Trappola cards are still in common use among the country people. They consist of thirty-six cards, and their mutilated names betray their Italian origin, as the *Reh, Cavall, Fantell,* &c. The suits have retained the Italian names of the primary Eastern game; nothing is now known, but it was probably quite simple, and preserved, partially at least, in the Trappola. It consisted of four suits, possibly like those of the first Eastern cards; these were *Spade* (swords), *Coppe* (cups or chalices), *Denare* (pieces of money), and *Bastoni* (clubs or sticks); each of these suits had three figured cards, *Re, Cavallo, Fante,* King, Knight or Horseman, and Servant or Knave; which, with the six numeral cards of each suit, 1, 2, 7, 8, 9, 10, made together thirty-six cards, and formed a pack. The coincidence in point of number with the pieces at chess, is there very striking; and if the Indian game of chess was a *fourfold* game, which we have every reason to suppose it was, the analogy between them is complete. It should be remarked, that some packs of the Chinese cards consist also of this number; and it is probable, that those in which the number is increased are of the same nature with the more complex Indian game, and would be found to resemble the European *Tarocco.* Italian writers agree in making *Trappola* the earliest game used in Italy. *Gargoni* calls it the common game, and *Tarocco* the new invention, and quotes the authority of Volaterrano. The Trappola cards, which are still in use in Italy, Spain, and Germany, at the same time they corroborate their antiquity, prove that this game, being the most ancient in Europe, passed the boundaries of Italy, and was generally

[t] Compl. Gamest. 83. The ancient games of Primero, Gleek, &c. are detailed in Singer, Archdeacon Nares's Glossary, Strutt, the Complete Gamester, &c. [u] Singer, p. 8. [v] Ib. 16. [x] Ib. 17. [y] Ib. 18—20. [z] Ib. 22.

played before the other national games were invented.[a]

That card-making and a variety of games existed in Italy before the 15th century, is authenticated; and Mr. Singer's curious work will elucidate in detail the progressive history of cards in general. A digest without his prints would be unsatisfactory, and even with this adjunct, national dissimilarities would appear, and the subject be to be studied in lengthy classifications. The following fact appears to have escaped Mr. Singer, and it is to be regretted, because, if Dr. Lester's cards are now in existence, at the Parisian Museum, and the suits on our cards are (as he says)[b] altogether those of the latter nation, then the history of the cards in use among ourselves would be more simple. The manufacture of cards as now was consequent upon the Xylographick art or wood-engraving, and emanated from the German makers of the images of Saints. Importation not only of their, but of Spanish and French cards was usual; and towards the close of Elizabeth's reign, a patent was granted to Edw. Darcy for cards, and there accompanies it a prohibition against their future importation into England, after July 20, 1615, as the art of making them was then brought to perfection in this country.[c] The figures on the court cards of these Old English specimens (engraved Singer, 222,) are in the costume, and nearly all other ostensible forms, the same as the modern, and thus betray the ancestry and family likeness of these descendants. In 1545 a payre [synonimous with *pack*, from a foreign identity of meaning in the words] of these cards cost only 2*d.*;[d] but, as Mr. Singer justly observes, a prohibition stimulates instead of checks importation, and long afterwards the card-makers had to encounter powerful competition. At last, about the year 1685, began the more successful policy of overcoming the foreigners, by cheapness and superior manufacture.[e]

As chess was the precise image of the art of war, and grew out of *latrunculi*, and cards primarily out of chess; so does it appear that the modern figures, selected for symbolization by cards, were of astronomical character. Whatever may have been the provisions necessary for adaptation to particular games of arbitrary invention, the following ingenious illustration by Dr. Buchan[f] is evidently felicitous.

"The twelve pictured cards appear to be emblematick of the twelve signs of the zodiac, termed by astronomers mansions of the sun, and of course equivalent to the twelve months of the solar year.

"Each of these signs is divided into three decans, or thirty degrees; and, in all numerical games at cards, each honour, or pictured card, is considered as equivalent in value to ten, and $30 \times 12 = 360$, the number of days of the ancient Egyptian year, and is equal to the number of degrees into which the Equator or great circle is still divided.

"Cards are distinguished by two colours, red and black, answerable to the great divisions of the year, into two equal parts, from solstice to solstice, and equinox to equinox.

"The four suits indicate the four seasons, which appear formerly to have been distinguished by devices, much more appropriate than those now in use. Clubs were originally trefoils, representing Spring; diamonds were formerly roses, typical of Summer; spades represented acorns, which are mature in Autumn; and hearts were cups, indicating probably that wine was ready and fit to be drunk in the Winter season.

"The whole number of cards in a pack, fifty-two, is equal to the number of weeks into which the year is divided; and the number of cards in each suit, viz. thirteen, is equivalent to the number of weeks contained in each quarter

[a] Singer, 22. [b] Id. 55. [c] Id. 223. [d] Id. 225.

[e] Singer, 229. [f] Id. 361.

of the civil year. The number of spots or pips upon one suit is . . 55
which multiplied by . . . 4

give 220
pips upon pictured cards . 12
honours, taken at ten each 120
number of cards in each suit 13

added together give . . . 365
the precise number of days contained in the solar year.

"Cards are played and dealt circularly from left to right, according to the apparent course of the sun, and when arranged into tricks they amount to thirteen, consisting of four suits each; and if each card be considered as representing a week, then these tricks may be considered as symbolical of the thirteen lunar months, of which the year consists.

"These coincidences could not result from accident, and when it is considered how indispensable astronomy was to that popular mania judicial astrology, and how indicative of their oriental origin is the application of cards to various modes of divination, and their use by conjurors and fortune-tellers, (arts of *Grammarye*, generally considered to have taken their rise in the East,)[a] then the hypothetical elucidation has a very presumptive aspect."

The figured cards seem plainly to have been borrowed from chess; and, so far at least as concerns *our* old English cards, to have been made and coloured by stinsel plates, not xylography, i. e. wood engraving. Instead of queens there were *knights*, and no aces.[b] The card-maker's mark appears on the *deuces*. The rude wood-cuts of the fourteenth and fifteenth centuries seem to have suggested the school-boy drawing of the figured cards.[c]

Education cards. These were purchased, not only as playing-cards, but as comprising a series of instructive and amusing prints. Thomas Murner, at the beginning of the sixteenth century, applied them to the purpose of teaching the elements of logic, and the Institutes of Justinian.[d]

Moral cards exhibited figures of good and bad persons, like Hogarth's ethical prints, and were accompanied with copy-book sentences.[e]

Lottery cards, were used in the fifteenth century by itinerant vendors of sweetmeats,[f] and there also occur *heraldick cards*, *satirical cards*, &c.

Chess. The Persians call this game *xatreng*, or *xatrang*, and from this word was formed the modern Greek *zatricium* for chess, which is the same as the *zmyrna latruncula* of the Romans. Freret assumes that the Greeks derived it about the sixth century from the Persians, and Sir Frederick Madden[g] adduces satisfactory proof that it was brought into France from the Eastern empire, during the Carlovingian dynasty. Circumstantial (the least fallacious kind of) evidence supports Montfaucon[h] in his *latruncular* origin of it, whatever may have been its modifications or changes, of which the æras are unknown. The learned father says, that the ancient *latrunculi* pretty much resembled our chess, and so it did. Both games were an image of war, at which there were attacks and combats. The latruncular pieces were of different colours, to distinguish the two contending parties. Each party had a king, or emperor, which they never moved but upon urgent occasions, and had a certain number of men besides, which they called indifferently soldiers or thieves. The table upon which they played was, according to Salmasius, all marked with lines, so that every man had his proper station, which by the Greeks was called *polis* (a city), or *chora*, which signifies a region or place. The board is described before [see Abacus, Chap. IX. p. 255]. And there were thirty men all alike round, fifteen white and as many black or red, made of pottery, or

[a] Singer, 64. [b] Id. 173, 175, 176. [c] Id. 215.

[d] Singer, 211. [e] Id. 180. [f] Id. 64. [g] Archæolog. xxiv. 207. [h] V. iii. p. 2, b. 4, c. 10.

of coloured glass and crystal, instead of which gold and silver money was sometimes substituted. All we can learn of the game is, that two pieces of the same colour took one of another. Pollux says, that after having separated the *calculi*, according to their colour, the art of the game consisted in surrounding with two pieces of the same colour one of a different, to be able to take it. To take a man was called *capere;* to embarrass or stop its move, *ligare*, which needed only one man on the side of the aggressor, and this man could act upon two of the defendants; so that *captio* was the opposite of *ligatio*, and *vice versa*. To move in order to begin the game, was called *dare, subire*, and to move backwards *revocare*. Upon the authority of Pausanias, Palamedes is called the inventor of the game, of which the best account is in Lucan ad Pisonem.[i] The conversion of the Asiatick elephant into a bishop, of the queen into virgo, of a horse or centaur into a knight, the castles and the rooks (from the Persian rokh, a hero or military adventurer) indicate mediæval adaptations to chivalry and romance, inconsistent with the early game. Among us, Chess was known a century before the Conquest,[k] and our Anglo-Saxon kings passed the winter nights in playing it. There were no less than fifty-five games.[l] The board was distinguished by alternate squares of black and white, and made to hang up. The materials were jasper, jasper and chalcedony, ivory, wood, and sometimes of very curious workmanship.[m] We find one circular, the squares diminishing towards the centre. The players supported the board upon the knees, often very massive, and made of the precious metals or stones, and very large. The men were generally called *Familia*, and sometimes made in part of jasper, crystal, &c.[n]

Dibbs. The knuckle-bones of sheep, and with these I have played when eight years old at school in Hampshire. This game, the ancient *astragalismus*, is as old as the days of Homer. Many of these *astragali* have been found at Herculaneum. Some are engraved in Montfaucon. On the Hamilton Vases a female kneels on one knee, with her right arm extended, the palm downwards; and such small bones ranged along the back of her hand and arm. She seems in the act of throwing them up in order to catch them. In this manner the Russians play the game, but they have another method corresponding with our game of marbles, and which probably suggested the origin both of marbles and of nine pins. It consists in placing several larger bones in a row upon the ground; a contest ensuing, who shall beat them all down with another bone from a given distance in the smallest number of throws.[o]

Dice. At Herculaneum various dice have been found in ivory, terra cotta, &c.; in Switzerland of wood, supposed to have been used by the legionary soldiers. These dice are similar to ours. In the Middle Age we find them spotted, *i. e.* the spots made with gold, of bones from those of enemies killed in battle; and 5 Edward VI. even of silver. The *Talus* had only four sides on which it could rest, because it was flat; of the four sides two were flat and two broad; one value six Greek κωος, Latin *Senio*, the other *canis* or *vulturius*, Greek κιος or κυων· value only one. Of the two narrow sides one was convex, called *suppum* or *suppinum*, value three; the other concave, called *pronum*, value *four*. There were neither two nor five in the *Tali*. When it fell upright, it was called *Talus rectus*. C. Caylus has given tali of brass,

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Enc. Ov. Trist. ii. 476. Art. Am. iii. 358. Mart. xiv. 17. Pollux Onomast. ix. 7. Auson. Lucan ad Pison. n. 182, 190. Du Cange, *v.* Scaccarium. Strutt, 231. [k] Strutt. [l] XV. Scriptor. 442. [m] Du Cange, *v.* Scaccarium, Tabolerium, Tabularium. Coll. Rel. Hybern, No. iv. 501.

[n] Du Cange, *v.* Scacci, and Strutt. Archæolog. xxiv. 207, in which paper there is an interesting account of ancient chessmen, with figures.

[o] Enc. Winckelm. Herculan. Montfauc. iii. pt. ii. b. iv. c. 8. Clarke, i. 234.

ivory, oriental agate, &c. In Lowthorp we have a square flat iron talus. Lubinus has engraved one flat and triangular. The games of Dice *(tesseræ)* and of the Talus varied. Of these in order, *i. e.* the principal. 1. The first method always in use was the modern raffle, a word derived from ραιον αφελιον. The best throw was the *six*, or *Venus;* so called because the Greeks denominated all the different throws by the names of gods, heroes, famous men, or courtezans; the worst three aces; besides the stake, the losers paid for every bad throw.—2. The second method was this. He who held the dice, named before playing the throw which he desired. When he threw it he won the game; or sometimes he left to his adversary the choice of naming the throw; and if it happened then, he underwent the law to which he was subject. Ovid alludes to this second method in his *Ars Amandi.* The dice were played with three dies; the *tali* with four. Herodotus says, that the names of the dibbs and dice, and every other game, except the *talus* and calculi (πεσσοι) were invented by the Lydians. Cogging dice was known to the Romans. In the Middle Age there was a particular kind called *Glissis*, mentioned, together with cards, by Minot. In the same ages three were played with; and when all the three brought an equal number, it was the *Ruschium* or winning throw. Strutt exhibits a table or machine which throws the dice, not numbered upon compartments, below which letters are numbered. Our kings used to pass the night at dice; and at the Conquest the play was very common, and intemperately accompanied. Our ancestors used to play first and bathe afterwards. We find raffling for horses; false dice of various kinds (of which there is a most curious account in the Complete Gamester) and *Novum* or *Novem*, a game in which five or six persons played; and others. Hazard is of the most remote antiquity; the *alea* of Suetonius. Money staked was laid upon the table. Dice-makers were a particular trade.[q]

The Dice-box was most commonly made of box wood; sometimes also of horn or ivory, bones of animals being first used instead of boxes. It was striped in small divisions to agitate the dice; and, to avoid the deception of cogged dies, fluted in ringlets. In Montfaucon it is a square tower. Isidore says that it was made like a funnel; others, like ours outwardly.[r]

Dominos. A newly-invented game.[s]

Draughts. This game was unknown to the Ancients. Strutt makes it modern; but it is mentioned, with cards, anno 1551; and by Taylor the Water-poet.[t] Sir Frederick Madden, speaking of a part of Iceland, mentions a particular game, played with them, called *Oraf's tavl*, which is played blindfold, whilst they recite an old ballad, that must be learnt by heart.

Fox and Geese, a game somewhat resembling that of Merelles (see *postea*). Strutt gives a full description, with the figure.[u]

Ludus Anglicorum, or English Game, was played with dice on a board, marked with figures, and partitioned.[x]

Lumbardy, game of, a variation of the English game.[y]

Merelles, or *Nine-men's Morris.* A particular table, with black spots at the angles and intersections of the lines. Each party had nine men. Strutt gives a figure, with a full description of the Game. Rusticks imi-

[q] Enc. Mem. Acad. Inscr. D'Arnay, c. iii. p. 167. Eng. Transl. Herodot. Clio, L. i. § xciv. Du Cange, *v.* Azardum, Taxilli, Glissis. Strutt's Sports, p. 231, pl. 30. Cayl. Rec. Lowthorp's Abridgm. Philos. Transact. v. iii. pt. 2, pl. iii. Lubin. in Persium, 728. Mart. iv. 14. XV. Scriptor, 442, 678. Dec. Scriptor. 339, 1499. M. Paris, 226, 723, 999. Joinv. i. 187. Nares, *v.* Low-men, Novem. Gage's Hengrave, 200. Complete Gamester, &c.

[r] Enc. Schol. Juven. Auson. Pref. i. 14. D'Arnay, p. 167. Engl. Transl. Theophrast. 168, ed. Casaub. Montfauc. Suppl. i. b. i. c. 6. Du Cange, *v.* Fritillum. [s] Strutt, 240.

[t] Id. 236. Lysons's Envir. ii. 244. Taylor's Works, part ii. p. 54. Archæol. xxiv. 288.

[u] Strutt's Sports, 237, pl. 30. [x] Strutt, 239.

[y] Ibid.

tated it with holes in the ground [I saw one in the garden of an inn at Abbey Tintern, anno 1817] instead of dots, and this is the Nine-men's Morris of Shakspeare.[z]

Paume carie *(pomme carie*, rotten apple). A table-game with two dice.[a]

Philosopher's Game. The board was an oblong square, divided into eight squares the narrow way, and sixteen the other, the chequers black and white. To each party were assigned twenty-four soldiers; one third circular, in two rows, in front; another triangular, in the middle; the other third was square, and brought up the rear. One, situated in the fifth row, was called the *Pyramis*. The men on each side were either black or white, and every one was marked with an appropriate number. Sometimes there were added certain signs, or algebraic figures, called Cossical Signings, which increased the intricacy of the game.[b]

Pope Joan, a very old game, and called Pope Julio *temp*. Elizabeth.[c]

Shovel-board. The tables were very expensive. At one end was a line drawn across parallel with the edge, and but three or four inches from it. At four feet distance from this was another line, over which it was necessary for the weight to pass, otherwise the go was not reckoned. Each player had four flat weights of metal, and the game consisted in giving such an impetus to the weight that it should pass the line nearest to the edge of the board without falling into a trough beyond.[d]

Solitary Game. Said to have been invented in the Bastile.[e]

V. Gymnasticks.

Ball. This exercise was much in vogue with the Greeks, and was divided into four chief kinds: 1. The small ball, in the exercise of which the arms were lower than the shoulders. 2. The large ball, played over head, standing tiptoe, and often jumping. 3. The balloon. 4. The *Corycus*. That of the small ball was most approved by physicians, and of the following kinds:

1. Players stood erect, without moving, and threw the ball from hand to hand.

2. Balls somewhat larger; more use of the arm; players moved about to seize the balls as they bounded, stood at greater distance, &c.

3. Still larger balls; players in two parties; one, stationary, threw the balls to the others, who directly returned them.

Aporrhaxis, where the ball was thrown on the ground from party to party, and caught at the rebound, until one missed. The rebounds were counted.[f]

Episcira, called also επικοινος *(promiscuous)*, and εφηβικη *(juvenile)*. Bullenger says that this game was much in vogue in his time in Florence.[g] It was the same as the *Harpaston*. Two parties divided, and having drawn a line in the middle, *scyrus*, placed the ball upon it, and then each party drew a line behind for a limit of the game. Each party endeavoured to seize the ball, and the game consisted in a violent combat to send the ball beyond the limitary line. The Roman *Harpastum* was similar, and it was played with a small ball on a sandy ground. Though Clemens Alexandrinus calls the *Harpastum* a small leather ball, Du Cange, apparently in error, makes it synonimous with the ball of the *follis*, i. e. one stuffed with bran or flocks, to be thrown among the rusticks by the lord, or chief inhabitant.[h]

Ourania. Here the ball was thrown up, and the adversary caught it jumping before he or the ball could reach the ground. This game is mentioned by Homer, and is described by Burette.[i]

Pheninde. Same as the *Harpastum*.

Σφαιρα, a large ball, not known.

Corycus. Corycobolia. Corycomachia. This consisted in pushing, throwing,

[z] Strutt, pl. 30. p. 237. [a] Id. 239. [b] Id. 235, pl. 30. [c] Harrington's Nug. Antiq. ii. 195. [d] Strutt, 233. [e] Ibid.

[f] Enc. [g] Poll. ix. 7. Buleng. de lud. veter. c. 14. [h] Enc. Clem. Alexandr. de Pædag. iii. 10. Du Cange, *v.* Mellat. [i] Hom. Od. viii. Burette in Mem. Acad. Inscr. tom. i.

&c. a kind of bag, suspended from the ceiling by a rope.

The Romans had but four kinds, *viz.* the *Balowne*, or *Balloon*, *Follis*; the *Trigonalis*; the Rustick-ball, *Pila Paganica*; and the *Harpastum*, of which before.

1. *Follis*, or *Balloon*. This was of two kinds: 1. The large ball played with a gauntlet made of leather thongs, rackets and battledores being unknown; but though Pasquier makes them modern, Du Cange says that they are older than he supposes. The ball was filled with wind both among the Romans and ourselves. The arm among us was protected by a wooden bracer. 2. The *Follis Pugillaris*, or *Pugillatorius*, was a very small ball; the *Folliculus*, one very small, played with the hand.[k]

2. *Trigonalis*. Commonly three players in triangle, who returned the ball, sometimes with the right, sometimes with the left hand. He who let it fall by missing lost the game. *Raptim ludere* was when they attempted to take the ball at the first bound; *datatim ludere*, when they tossed the ball to another, and made feints to deceive the players; *expulsum ludere*, when they pushed one another aside to seize the ball.

3. *Pila Paganica*. A leather ball stuffed hard with feathers, used in the *Gymnasia* and Baths. Some writers call it the modern football.

Besides these they had a peculiar game, not known, with *glass-balls*. They are supposed to have been small, thrown from hand to hand, and the game to have depended upon their never being permitted to strike or fall against anything so as to break.

The balls were made of many pieces of leather, supple and curried, sewed together, and filled with feathers, wool, flour, grains of figs, or sand.[l]

These exercises were mostly taken between the hours of twelve and three. There was a regular instruction how to serve and take a ball. A slave sometimes attended with a sack of balls, to save the trouble of taking up, and another with a silver chamber-pot for the players. Montfaucon says, that children had their ball-play; but of their games we are ignorant.[m]

Nennius mentions the Roman-British boy, and Malmesbury the Anglo-Saxons, as playing at ball. Strutt says that the Lydians invented the ball, and that every boy had his own ball, and went into the fields on Shrove-Tuesday after dinner to play; but more of this under the several games.[n]

Du Cange mentions the *Tzycanisterium*, and the Ball-play in churches. The former was a game derived by the later Greeks from the French, and the same as the Chicane in Languedoc. The young princes having divided themselves into two equal parties, remained on horseback at the two extremities of a large plain. A leathern ball of the size of an apple being thrown between them, the two parties set off full gallop after it, each with a racket in his hand. The contest was who should strike the ball beyond the bounds marked. At Chicane they played with a small mallet fixed at the end of a stick, and the ball was of box-wood.[o] This game appears to be only a modification of the *Harpastum*, and by no means of French origin.

The Ball-play in churches was celebrated annually by the Neapolitans and others. By some statutes, anno 1396, it is ordered that the ball be less than usual, though of a size not to be grasped by one hand only. The ceremony was at Easter, and as follows: the ball being received, the dean or his representative began an antiphone suited to Easter Day; then, taking the ball in his left hand, commenced a

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[k] Enc. Pasquier Recherch. iv. 15. Du Cange sur Joinv. Diss. viii. Strutt, Hord. iii. 143. Sports, 76, pl. 7. [l] Enc.

[m] D'Arnay, c. ii. Suet. Aug. 83. Petron. i. 136. Mart. iv. 19. Plut. de Audit. Montf. iii. p. ii. b. iv. c. 2, &c. &c.

[n] XV. Scriptor. 103. Malmesb. G. Pont. L. iii. Strutt's Sports, 72, 73. [o] Du Cange, sur. Joinv. Diss. viii.

dance to the tune of the antiphone, the others dancing round hand in hand. At intervals the ball was handed or tossed by the dean to each of the choristers. The organ played according to the dance and sport. The dancing and antiphone being concluded, the choir went to take a refreshment. It was the privilege of the lord, or his *locum tenens*, to throw the ball; even the archbishop did it.[p]

Bandy. See Goff, *postea*.

Bar, throwing the. Throwing the bar, of wood or iron, was a common exercise, though prohibited 39 Edward III. to encourage archery. It was, however, an amusement of Henry VIII. and common soon after 1700. *Playing at Bar*, or *Snatchhood*, was another sport.[q]

Club-ball. The ancestor of cricket, which it resembled. It was usual *temp.* Edward III.[r]

Cricket. A modern game. See Club-ball.[s]

Fives. In the fourteenth century there was a game at ball where a line, called the *cord*, was traced upon the wall, below which the stroke was faulty. Some of the players were on foot; others had the two hands tied together, or played in a hollow cask.[t] So far for an old unknown game. Fives was our ancient *Hand-tennis*. See Hand-ball,[u] *postea*.

Foot-ball. D'Arnay makes it the Roman *Pila Paganica*. Strutt is mistaken in saying that it did not appear before the reign of Edward III. for it is mentioned by Fitz-Stephen, who lived *temp.* Henry II. At the former period bitter complaints were made of its infringement upon archery. It was a very favourite diversion even of noblemen *temp.* James I.[x]

Foot-races. These first appeared in the fourteenth Olympiad. They ran two stadia, one going, the other returning, without stopping. The prize was a branch of wild olive; in the Middle Ages a silver ring.[y] But the most curious foot-race was the *Lampadedromia*, a race by young persons at Athens, with flambeaux in their hands. The first who arrived without extinguishing the torch was winner. Of such a victor, or *Lampadista*, Caylus has a vignette.[z]

Goff. This was a very fashionable game at the commencement of the seventeenth century. The ball was stuffed with feathers, like the Roman Paganica. It was played with a bat, not much unlike the Bandy [engraved Strutt, Pl. VII.] and there were generally two players, who had each a bat and ball. The game consisted in driving the ball into certain holes made in the ground, which he who atchieved the soonest, or by the fewest number of strokes, won the game. Pall-mall and Stow-ball were both kinds of goff, as is the Bandy of boys.[a]

Hand-ball. A favourite diversion of our ancestors.[b] See Easter, p. 649.

Hopping. Hopping-matches for prizes were common in the sixteenth century.[c]

Hurling. Every body has heard of the huge stones thrown by the heroes of Homer and Virgil. M. Latrobe, speaking of Switzerland, says, "that in the Eastern cantons, principally in Appenzel, a very athletic and ancient amusement is still kept up, allied to the game known in some parts of England by the name of *hurling*. I believe it simply consists in balancing a massive fragment of rock upon the palm of the right hand, bent backwards to the shoulder; and after swinging the body to and fro for some time, with one foot raised from the ground, sending the fragment with a sudden exertion of muscular strength against a mark, or over a certain limit. I am assured that the strength and

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[p] Du Cange, *v.* Pelota, Perculs.
[q] Froiss. x. 151. Strutt's Horda, iii. 147. Sports, xx. xlv. 48, 300. [r] Id. Sports, 83, pl. 8.
[s] Ibid. [t] Notices des MSS. du Roi, v. 157.
[u] Strutt's Sports, 76.
[x] D'Arnay, c. ii. Rym. Fœd. vi. 417. Du Cange, *v.* Pediva, Pela. Popul. Antiq. i. 62. Strutt's Sports, 79, 80. Howell's Lett. 211.

[y] Enc. Du Cange, vol. iii. col. 117. Ed. Bened.
[z] Rec. i. 117. [a] Strutt, 81, 82.
[b] Henry, viii. 320. [c] Strutt's Sports, 173. Sketches of Swiss Scenery, 241.

skill in this exercise shown by many of that fine race of mountaineers, the Appenzellers, is almost incredible."

Justs. Justs and Tournaments differed: the latter consisted of parties of knights engaged at the same time; the former of two persons only. The Joust was at first called the Cane Game, because hollow canes were used instead of lances. Upon some occasions the combatants with swords and axes were on foot, with a barrier of wood breast high between them. Toys were made to imitate the Just: they consisted of knights on horseback, who could be thrown off. Some had wheels, others not.—There were also *Boat-justs (see the Plate of Sports, p. 675, fig. 8)*; the conqueror was he who could turn aside the blow of his antagonist with his shield, and at the same time strike him with a lance in such a manner as to overthrow him into the river, himself remaining unremoved from his station.[d] Sir S. R. Meyrick gives various kinds of Justs.

Knappan, or *Hurling the Ball.* A curious game, formerly much practised in Pembrokeshire.[e]

Mali. An ancient game, mentioned in 1264. See Paile-Maile.[f]

Northern Spell. An ancient game, resembling trap-ball, except that the winner was he who could send the ball farthest in a given number of strokes.[g]

Paile Maile, like Goff.[h]

Running at the Ring. The ring was supported in a case or sheath by means of two springs, but might readily be drawn out by the force of the blow, and remain upon the top of the lance. The ring was to be placed somewhat higher than the left eyebrow of the horseman, when on his horse's back. It was necessary for him to stoop a little in running towards it. Three courses were allowed to each.[i] *(See the Plate of Sports, p. 675, fig. 9).*

Skaiting, and Sliding. See Chap. X. p. 513.

Stop-ball. A kind of Goff.[k]

Tennis. The Encyclopedists, from various authorities, trace this game to the Romans. Among our ancestors it was fashionable. Henry VII. his son Henry, and Charles II. were tennis-players. In the sixteenth century tennis-courts were quite common in England. They were divided by a line stretched in the middle, and the players, standing on either side with their rackets, had to receive and return the ball which the rules of the game required to be struck over the line.[l]

Tilting. See Tournament.

Tournament. Some suppose the tournament to be derived from the *Ludus Trojanus*, mentioned by Virgil, Suetonius, and Xiphiline: others, more probably, from the Gauls. Geffrey de Preuli was the inventor or reviver of them in 1066. The English borrowed them from the French in the reign of Stephen. They were suppressed by Henry II: and renewed by Richard I. Before the lists or barriers were invented, the knights were stationed at the four angles of an open place, whence they ran in parties; but as these pastimes were accompanied with much danger, they invented in France the double lists, where the knights might run from one side to the other without coming in contact except with their lances. Cords were stretched before the different companies, and when they were embattled the cords were cut, and the trumpets blew the charge. The lists were to be sixty paces long, and forty broad, set up in good order, and the ground within hard, stable, and level, without any great stones or other impediments. They were to be made with two doors, one east another west, and strongly fenced with good bars, seven feet high or more, so that a horse might not be

[d] Du Cange, *v.* Justa. Strutt, 97, 112, pl. 15, 115. Meyrick's Armour, i. 93, &c. 156, 157, where are further details.

[e] Hoare's Giraldus, i. 40.

[f] Du Cange, *v.* Mallum. [g] Strutt, 86.

[h] Id. 81. Nares, *v.* Pall Mall, describes the game.

[i] Strutt's Sports, 97. [k] Id. 82.

[l] Strutt's Horda, iii. 99, 148. Sports, 74.

able to leap over them. Within the lists were pitched the tents of the combatants, and the shields at the door. These attracted attention, and, to add to the pomp, squires and pages were placed to support them. They were fancy-dressed, in enigmatical garbs; some like savages or green men, apparently naked, but with green leaves in their hands, and about their loins. When our countrymen came home from fighting with the Saracens, they depicted them with huge terrible visages, and hence some appeared like Saracens; others as palmers, pilgrims, or angels; and, by a farther stretch of fancy, they assumed the figures of lions, griffins, &c. Hence came, according to Menestrier, the supporters to coats of arms. The *Behordicum*, or Troy-games, or mock-battle with lances, were common in the twelfth century; and Du Cange applies the term *Bajordare* to fighting from horses with sham spears. The intended combatants placed the coats of their arms at the windows of their houses, that the people might know their intention. To tilt at Advent and Easter was among the first laws of honour. In Hungary they tilted for golden wands; elsewhere for helmets and cross-bows. We find matches of three courses with the lance, three blows with the battle-axe, and three strokes with the dagger. Deliver was a term used for releasing a knight from his vows, the liberator being the person who engaged to combat with him. It was deemed disgraceful to strike any part but the body. They heard mass first, and then confessed. The swords, lances, and daggers were exceedingly sharp and highly tempered.[m] [Sir S. R. Meyrick is ample on the Tournament, i. 146, &c.]

Tilting-armour consisted in general of the same pieces as those used in war, except that they were lighter, and more ornamented. There were, however, the following peculiarities. The helmet was perforated only on the right side. The left side of the face, the left shoulder and breast, were covered by a plate called a grand guard, which fastened on the stomach. On each shoulder was also fixed a plate, declining from the face like wings. These were intended to protect the eyes from the point of the lance, and were called *Pass-guards;* also from the right side of the cuirass projected a contrivance like a moveable bracket, called a *rest*, for supporting the lance.[n] Tilting-lances differed from those used in war both in their heads and staves; the heads of tilting-lances being blunt, or capped with an expanding ferule, called a *coronel*, or *cronel*, from its resemblance to a crown. The staves were thick at the butt-end, tapering off gradually to the point, and generally fluted; near the bottom they had a cavity for the reception of the hand. The front of it was defended by an iron plate, the *vam-plat*, or *avant-plat*, and behind it was a broad iron ring, called a *burr*. These handles seem not to have been confined to the tilting-lance. Fouchet says that these lances were not in use before the year 1300.[o]

Trap-ball, as early as the fourteenth century.[p]

Trochus. See § VIII. Children's Sports, p. 694.

Wrestling. The object of ancient wrestling was, like ours, to throw the adversary, and the attention paid to it was, says Plutarch, on account of its utility in close fighting. Strutt supposes wrestling to be a British sport. A girdle was sometimes worn, to have by it three pulls for mastery, and no hold was to be made below it. The Greek *Hippyas*, or one person riding on the shoulder of another as upon a horse, where two persons struggled with each other, and he who pulled his

[m] Du Cange, *v.* Bajordare, Fenestragium, Torneamentum. Froiss. iv. 170; v. 211, 263, 270, 280; viii. 203. La Brocquiere, 315. Hist Troubad. 149. Strutt's Sports, 102—108. Hawk. Mus. ii. 116.

[n] Grose's Milit. Antiq. ii. 254. Anc. Armour, &c. pl. x. f. 3, 4. pl. xxiii.

[o] Id. ii. 277. In Blome's Heraldry, p. 338, is an engraving of one. Sir S. Meyrick gives ample details.

[p] Strutt, 85, pl. viii.

opponent from the shoulders of the bearers, being victors, occurs in the fourteenth century. M. Paris mentions a wrestling match, a ram the prize.[q]

VI. Field-Sports. Archery was a mixed military and sportive exercise; but as the weapons varied only in application, one article may serve for both.

Archers. The Greeks and Romans used them to draw the enemy into action. They shot with one knee on the ground. The German, like the Parthian and Dacian archer, wears a peculiar kind of bonnet. The Gaulish archer is bare-headed, has a quiver on his shoulder, in his hand a bow, a tunick turned up. Chaucer's archer is a kind of forester, coat and hose green, a shefe of pecocke arrows under his belt, a bracer upon his arm, a sword and buckler on one side, and a dagger on the other, a silver Christopher [that saint being the pattern of field-sports], and a horn with a green bauldrick. A mallet of lead, a pike and dagger, formed parts of their arms; and Sir S. R. Meyrick, under the various reigns, details all the changes of their arms and armour. With the mallet they smashed helmets. The pike was to fix in the ground against the horse. The dagger killed those who were knocked down by the mallet. They were commonly formed in the van, in the shape of a harrow or portcullis. In sieges they were ranged round the walls, or shot from the ditch or wooden towers. They were opposed to the Genoese cross-bow men.[r]

Besides the Parthian, and other horse-archers, we find in Ammianus Marcellinus (xxix.) the *equites* of cohorts of archers. Gemeticensis mentions the Norman equestrian archers: and Elizabeth's yeomen of the guard were mounted archers. They also rode, upon pleasurable occasions, in processions, &c. Some of our kings, for their skill, conferred titles upon them, as *Duke of Shoreditch*, &c.[s] See *Meyrick*.

Archery. The origin of archery is involved in fable: the Eastern Nations were most eminent, as the Parthians, who shot behind them, and it seems in a curve: for the Roman soldiers, in defence, held their shields over their heads. The Roman auxiliaries were taught by a *Doctor Sagittariorum*. In the barbarous ages it was chiefly used for fowling; but it is a mistake to say that the Normans introduced it: Asser mentions Alfred as occupied in preparing a bow and arrows, *and other instruments of war*. It was not, however, general.[t]

The range of a bow was from six to eighteen and twenty score yards, and, at a moderate distance, they could pierce a well-seasoned inch board, as well as shoot six arrows in the time of loading and firing one musket. For the most part they shot point blank. In the use of the bow a graceful attitude was consulted; the archer stood upright; and as Mr. Strutt has quoted but not copied the "Complete Gamester," I shall do the latter: "His left foot *a convenient stride* (not a *foot distance*, as Strutt) before his right, both his hams stiff, his left arm holding his bow in the midst, stretched straight out, and his right arm, with his first three fingers and his thumb drawing the string to his right ear, the notch of his arrow resting between his forefinger and middle finger of his right hand, and the steel of his arrow, below the feathers, upon the middle knuckle of his fore-finger on his left hand; he shall draw his arrow close up to the head, and deliver on the instant, without hanging on the string." The

[q] Strutt, Introd. ii. p. 66. M. Paris, 265.

[r] Enc. Montfauc. iv. b. i. p. 1. c. 12, 13. Grose's Milit. Antiq. i. 139, 140, 385. Froiss. ii. 162, 310; iv. 241; vi. 226; vii. 77.

[s] Amm. Marcellin. l. xxix. Gemeticens. int. Camd. Scriptor. 678. Taylor's (Waterpoet) Works, p. 108. Warton's Sir T. Pope, 88.

[t] Hist. Aug. ii. 227, 434; ii. 111, 484, 520, ed. Sylb. Du Cange, *v.* Phlebotomia. Strutt's Dresses, pl. xxiii. Sports, p. 39, pl. iv. XV. Scriptor. 166.

KING CHARLES I.
IN THE CHARACTER OF AN ARCHER.

FINSBURY ARCHER.
FOR THE SHOOTING OF 1676. [*From Gent. Mag.* 1832, i. 113. 299.

"Complete Gamester" also adds the necessity of a good eye to behold the mark; judgment to understand the distance; to take the true advantage of a side wind; to know in what compass the arrow must fly; and great dexterity in giving the shaft a strong, sharp, and sudden loose. Mr. Grose says, that to give them an accurate eye, and strength of arm, none under twenty-four years of age might shoot at any standing mark, except it was for a rover, and then he was to change his mark at every shot: and no person above that age might shoot at any mark whose distance was less than eleven score yards. Butts, and the exercise of shooting at them on holidays, were ordered in all cities and towns; but, though fire-arms superseded the practice, and various court-rolls present neglects of it, yet Charles I. somewhat encouraged it: and the "Complete Gamester," published at the end of the seventeenth century, says, that it was still used for pastime, either at butts or rovers; and that the Lord Mayor went to see a prize annually shot for with the pound arrow. Similar regulations obtained in Scotland.[u]

Bow. There were two kinds among the Classical Ancients, the *arcus patulus*, of the form of the ancient Greek Σ: the other the bow of Apollo, the *arcus sinuosus*. The Sarmatian bow was much in request in the lower empire, and imported. Ammianus Marcellinus, l. 22, thus describes the famous Scythian, or Sigma, bow: "Quum arcus omnium gentium flexis curventur hastilibus Scythici soli vel Parthici circumductis utrinque, introrsus, pandis et patulis cornibus: effigiem lunæ decrescentis: ostendunt medietatem recta, et rotunda regula dividente." The barbarous nations had very long bows; and we find bows made of goats' horns, cane, cornel, palm, &c. The Egyptian bows of D'Athanasi's collection much resembled in length and make what is termed an English *Self-bow*, or bow formed of one piece of wood. It had that commendable quality of a bow pointed out by that learned advocate of archery, old Roger Ascham; it was nearly round through its whole length.[x] The English bow was made of Brazil, elm, ash, and several other woods, but preferred of yew. Drayton says of *Spanish* yew; Complete Gamester, p. 151, *Spanish* or *English*. *Wichhasel* was ordered for persons under seventeen years of age, to prevent too great a consumption of yew. The wood was to be well seasoned. The length was six feet and a half or more; though the best length was five feet eight inches. It was usually tipped with horn at each end, to make such a notch for the string as would not wear, and prevent the extremities from breaking. We find bows painted and white; kept in cases to prevent warping; hung up over the chimney, with the arrows, or used as walking-sticks.[y]

The *Bow-string*, in the Oriental Nations, was made of camel's pizzle, and among the Classics at first of leathern thongs, afterwards of horsehair. Among us it was of hemp mostly, or of flax, or silk, or whipcord. Where the nock of the arrow touched it, it was rubbed with wax; bound round with waxed string, I presume.[z]

Arrow. These were mostly made of reeds [it has been said, by all the nations of antiquity and tribes of the East] of cornel wood, headed with bone, ivory, sharp stones, or barbed iron. Ammianus Marcellinus says, that the iron and wood of the arrow were connected by thongs, which were sometimes cut before shooting, that the enemy might not return them. Bronze Arrow Heads,

[u] Hakewill's Apologue, 52. Grose, ii. 267, 270. Complete Gamester, 150, 151. Strutt's Sports, 48. Campb. Journ. Edinb. ii. 10.

[x] Gent's. Mag. May 1837, p. 527.

[y] Trebell. Poll. in Regilianus. Ammian. Marcellinus, L. 22. Montfauc. Grose, ii. 267, 268. Strutt's Sports, 47. Drayt. Polyolb. S. 26. Compl. Gamest. 151. Douce on Shaksp. i. 177. Carew's Cornwall, 73 a.

[z] Meyrick, Introd. xxxvii. Montfauc. iv. p. 1. b. 2, c. 9. Grose, ii. 269, 270. Strutt, 47. Bibl. Topogr. Brit. viii. 125.

such as the Turks now use, have been found in the North.[a] Denon mentions arrow-heads of bronze, triangular, in the form of an elongated cone, with a beard behind each angle, which rendered them very difficult to extract. Our arrows (military) were of ash (the best) or asp; but for sport, of oak, hornbean, or birch, sugar-chest, or Brazil. Drayton describes it with birch and Brazil pieced to fly in any weather. The length was anciently a full yard; but, though the Cornish shot with them so long in the reign of Henry VII., in that and the next reign they were shortened. The heads were of iron, by Stat. 7 Henry IV. well boiled, brazed, hardened at the points with steel, and marked with the maker's name. The Annals of Dunstable make the head of steel and maple. Strutt says, there were narrow, forked, round, and pointed heads, resembling a bodkin, which last were deemed best; and Grose, that of the arrows for sport there were the ragged, creased, shouldered, or silver-spoon heads. The feathering, Strutt says, was of *goose*, the second feather from the wing best in some cases, and the pinion in others: the Complete Gamester says, the best feathers grey or white. Sometimes they were of the peacock. [See the § *Marks, postea*]. The notch was sometimes broad and narrow, or broad and not deep, chiefly as occasion required, or the archer liked.[b]

Silver arrows with peacock's feathers were presents of honour. Arrows, which made a whistling sound by holes in the heads, were used as signals; *flight-shafts* or *flectæ*, were fleet arrows of narrow feathers, fitted for distance, and so called in distinction from *sheaf-arrows*. *Bolts* were arrows with flat heads. Arrows were reckoned by the sheaf, i. e. twenty-four. Arrows were shot from walls and loaded with combustibles to fire towns, both in the Classical and Middle Ages, and both bows and arrows were let out to hire to those who practised archery.[c] The Salic Law shows, that the old Franks used *poisoned arrows*, since they thus destroyed the army of Quintius in the woods.[d]

Quiver. Corytus was originally a bow-case, but the term was afterwards applied to a quiver. The classical quivers are some round, ending in an ornamented point; others obeliscal, straightened at the point; particular kinds, which included both bows and arrows, resemble brackets for busts, cornices, &c. Quivers are engraved in Montfaucon, and are common on many coins. Among us, the quiver was the magazine, arrows for immediate use being worn in the girdle.[e]

The *Bracer.* This, says Strutt, was a close sleeve, to lace upon the left arm, made of materials which would not fold, and impede the bowstring when loosed from the hand. These materials were, according to Grose, smooth leather; in Paulus Jovius, a bone tablet.[f]

Shooting-Glove, to keep the finger from injury by the string, and to enable the archer to draw the string further.[g]

Marks. These were *butts*, *pricks*, &c. The *butts* were hillocks or banks of earth, just out of the towns, according to the Roman custom of "Ante Urbem pueri, &c." in Virgil. They were also annexed to castles and seats for the practice of servants. Being a level mark, they required a strong arrow with a broad feather. Carew says, that they made the archer perfect in near shooting. *Pricks*, commonly a hazel wand, were, says the Complete Gamester, a

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[a] Archæologia Æliana.

[b] Ammian. Marcell. L. 31. Strutt, 47, 48. Bibl. Topogr. Brit. ub. supr. Compl. Gamest. 151. Drayt. Polyolb. S. 26. Hakewill, ub. supr. Hawkins's Stat. at Large, i. 35. Grose, ii. 269. Carew, ub. sup. Warton's Poetr. i. 451.

[c] Wart. Sir T. Pope, 88. Strutt, 50. Johns. and Stev. ii. 255. Daniel's Civ. Wars, b. viii. s. 15. Grose, ii. 269. Plut. in Coriolano. Manning's Surrey, i. 529. [d] Malliot, Costumes des Francais, p. 10, et. al. [e] Serv. Æn. x. v. 169. Grose, ii. 269. [f] Strutt, 47. Grose, ii. 271. Paul. Jov. Descr. Angl. ap Bale, Ed. Oporin, ii. p. 21. [g] Strutt and Grose.

mark of some compass, yet most certain in their distance, in Carew 24 score yards; whereupon they required nimble strong arrows, with a middling feather, all of one weight and flight. Carew says, they were of recent invention, and the first corruption of archery, through too much precision. The *rover* was merely to show strength, i. e. how far the shooter could send an arrow; and therefore required arrows lighter or heavier accordingly. Carew says, it made them perfect in well-shooting. Other marks were the target, rose-garlands, popinjay, an artificial parrot, and live cocks. There was a person called the *aim-cryer*. To cry *aim* was to encourage the archers, when they were going to shoot. To *give aim*, was to stand within a convenient distance from the butts, to inform the archers how near their arrows fell to the mark, whether on one side or the other; beyond, or short of it. The terms were wide on the bow hand, or the shaft hand, short or gone, distances being estimated by bow's lengths.[h]

Bows and Arrows. To treat this subject with more minuteness the following particulars are here added from Sir S. R. Meyrick, &c. The Greco-Egyptians appear in a car, using the bow.[i] The Ethiopians had bows, four cubits long, with arrows proportionate, and pointed with sharp stones instead of iron;[k] the Jews had bows of brass;[l] the Arabs large bows made with a handle and two curved horns;[m] the Persians, long arrows made of cane and sharp bows;[n] the Parthians, bows made of two pieces, fastened into a handle;[o] the Indians, cane bows and arrows, the latter headed with iron;[p] the Scythians made coverings to their quivers with the skins of the right hands of their enemies; the Scythian bows resembled a crescent or the letter C. The Mæotian bow was like the Scythian,[q] the Sarmatian bows and arrows were of cornel wood, the piles of the latter being of wicker.[r] The Caspians had bows of cane.[s]

Greek Bows. The short bow was made of two long goats' horns, fastened into a handle. The original bowstrings were thongs of leather, but afterwards horse-hair was substituted, whence they were called ιππεια, and, from being formed of three plaits, τρικωσις. The knocks were termed κορωνη, and were generally of gold, which metal and silver also ornamented the bows on other parts. The arrow heads were sometimes pyramidal, whence the epithet τετραγονια, and the shafts were furnished with feathers. The points of the arrows, found by Stuart and Reveley in the channel of the Ilyssus, were of different forms, some having two, others three different faces. They were carried in a quiver, which, with the bow, was slung behind the shoulders. Some of these were square, others round. Many had a cover to protect the arrows from dust and rain, and several appear on fictile vases to have been lined with skins. As the Greek bows were small, they were drawn not to the ear but to the right breast.[t]

Roman Bows. The Sagittarii, or Archers attached to the legion, were of various nations, but chiefly from Crete and Arabia. The arrows which they used had not only their piles barbed, but were furnished with little hooks just above, which easily entered the flesh, but tore it when attempted to be withdrawn. The bowstring was made of horse intestines. The mode of drawing it was with the fore finger and the thumb, as the Amazons do on the Vases.[u]

Combustible Arrows. These have been before-mentioned under Archery,

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[h] Du Cange, *v.* Molare, &c. Serv. Æn. vii. v. 162. Johns. and Steev. i. 293. Nares, *v.* Aim. Compl. Gamest. 152. Carew, 73 a. Addison's Medals, Dial. i. Percy's Ballads, i. 360. Strutt, p. 49, pl. 5. [i] Meyrick, pl. i. f. 2. 15, 16. [k] Id. iii. [l] Id. iv. [m] Id. vii. [n] Id. viii. ix. [o] Id. xi. [p] Id. xii.

[q] Id. xiii. xxxvii. engraved in Hamilton's Etruscan Antiq. vol. iv. pl. cxvi. and copied pl. xi. f. 14. See too Mus. Florent. Gem. i. Tab. 38. n. 1. [r] Meyrick, xiv. [s] Id. xvii. [t] Id. xxxvii. xxxviii. Pl. iv. f. 17. is a Greek bow. Stuart's Athens, iii. 95, new ed. [u] Meyrick, xlvii.

p. 688. The term *Falarica* signified variously:—1. A halberd.[x]—2. A pike with a very long head, and a bowl of lead at the other end.[y]—3. A kind of arrow shot against wooden towers. Sulpitius makes the head iron, and the wood hardened with sulphur, bitumen, resin, and surrounded with tow steeped in oil, in order to be lit and discharged from a balista.

Cross-bow. See hereafter, CHAP. XIX.

BAT-FOWLING. BIRD-BATTING. See LOW-BELLING, p. 692.

CARNIVAL OF CORNWALL. See next article.

COTSWOLD GAMES. These resembled the Carnival of Cornwall, about the middle of July. The custom is said to have been derived from the Anglo-Saxons. These games were frequented by the nobility and gentry all round, under the superintendance of one Rob. Dover, an attorney, who was dressed up in some of the king's old clothes, with a hat and feather, till the rebellion put an end to them.[z]

COURSING. See HARE, CHAP, XVII. *ult.*

DUCK-HUNTING. Summer was the season, and it was a sport of the Bristol Magistrates about 1240. The pond was to be so large as to enable the duck to escape from the dogs; sometimes the duck, without dogs, had an owl tied to her back; and diving to get rid of the burthen, occasioned, upon a return for air, the poor owl to shake himself, and, by hooting, to frighten the duck so, that she dived again. The owl was soon deprived of sensation, and the barbarous sport generally ended in the death of one, if not of both.[a]

FOWLING. The ancient fowlers clothed themselves in feathered jerkins, and danced in particular motions and gestures before certain birds, in order to amuse their attention. Plutarch mentions bird-lime. Peter de Crescentiis, Willoughby in his Ornithology, and the Gentleman's Recreation, describe all the various methods of fowling. These consisted in nets, traps, springes, straws or twigs smeared with birdlime, aided by stalking horses, setting dogs, bird calls, &c. Du Cange mentions a fine net for small birds; the *argumentum*, a machine for taking birds in the water; the *curbaculum*, a trap for the time of snow, made of a few twigs hollow within, and in the furtherest end sharp; having a little door, which lay in the ground, covered with chaff. It was elevated by a twig, fastened in the ground, without moving which the bird could not get at the bait; the *panthera*, a kind of net for taking ducks, and a term which the lower Normans applied to nets for marine and all other birds. Archery was most successfully used in fowling. It is somewhere stated, that the perfection was to strike a bird with the arrow only on the bill, so as not to wound the body, and Carew relates extraordinary feats of the kind.[b] Robert Dudley, Duke of Northumberland, was the first, according to Anthony Wood, who taught a dog to sit in order to catch partridges. After the invention of fire-arms, the first fowling-piece was the *demi-hag*, or *hag-but*, which Fauchet makes synonimous with the harquebuse, specifically named as used for fowling in 1585. The barrel was about three quarters of a yard, and it was shot not only with bullets but hail-shot. In 1548 a bill was passed respecting shooting with hand-guns and

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[x] Enc. Greg. Turon. ix. c. 35. Liv. 34, 14. Veget. L. iv. c. 18. Serv. Æn. ix. v. 705. Luc. vi. v. 198. Isidor. Non. &c. [y] Dresses, i. 120. [z] Strutt's Sports, xxi. Athen. Oxon. ii. 112. Fosbroke's Gloucestershire, i. 46.

[a] Strutt, xx. 213. Barrett's Bristol, 7.

[b] Plut. de fortun. Alex. de aquat. et terrestr. Anim. et Coriolano. Du Cange, *v.* Arcolus et voc. cit. The Pseudo-Ovid. L. 1. thus describes an ancient method:

"Nunc volucrum turmis, mihi mos erat, insidiatis,
Ventilabro moto, passim sabulone ligato,
Fila supetracturus eis, si forsitan illic
Oblectarentur, per equum deducere quemdam;
Donec in *Alatas caligas* et *Pyramidales*
Intrâssent, minimè redituræ."

Du Cange does not define *Caligæ alatæ*. Carew's Cornwall, 73 a.

hail-shot, and great complaints made that the water-fowl fit for hawking was thus destroyed. Whitaker says, that hawking and netting for grouse was usual till 1725, when shooting flying was introduced.[c]

The ancients drove a brass nail into the game intended for presents, to prevent putrefaction, as they thought it would; and beat and searched for it like ourselves. Among us it was presented; pursuit allowed to every man in his own ground; great attention paid to it; sporting without leave reprobated; dogs and even men seized. In 1209 John issued a proclamation to forbid the taking of all sorts of feathered game, which is said to be the first edict of the kind ever made.[d]

Hawking. See Hawk, Chap. XVII. *ult.*

Horse-races. This sport formed part of those of the Circus, and the trumpet accompanied it. In the Middle Ages the course was called *Equinum*. Strutt says, horse-racing is supposed to have been practised by the Anglo-Saxons, but with limitation to the higher ranks. Fitz-Stephen is the first who mentions them, and the horses exposed to sale in Smithfield were matched against each other. Easter and Whitsuntide were the great seasons for this sport; but the Easter diversions were put down in the seventeenth century. In various parts it was preferred, on holidays, to other sports. Running horses were highly valued by John, Edward III. &c. and prized on account of their breed *temp.* Eliz. The mere pleasure of gambling in horses goes two centuries back.[e] A silver bell was the prize *temp.* James I.[f] Camden mentions a golden bell as the prize (whence the proverb "bear the bell"), and Mr. Surtees, in his Durham (iii. 332), subscription purses in 1613. Charles II. altered the bell to a bowl, or cup, upon which the exploits and pedigree of the horse were engraved. Public races began to have their present arrangements established in the reign of James I. all the rules for carrying weights, physicking, &c. &c. being the same very nearly as now.[g]

Hunting. This sport is contemporary with eating the flesh of animals. Boars' tusks and stags' horns were fastened to the doors of the Temple of Diana. Hunters have the chlamys twisted round the left arm for a buckler, helmet, and buskins. Thus the statues of Meleager. Without the chlamys they are quite naked. The hounds were brought out in couples, as now; and they and the horses were directed by a whistle or hollow. Martial says that hunters had the *venabulum*, with which they killed the beast close, and *lancea*, which they darted at him; also a knife. La Chausse and Montfaucon have engraved a hunter (personifying Winter) on his return from sport, by which it appears that the dead hares were carried upon a pole or the hunting spear across the shoulders, hanging by the hind legs, exactly like the rabbit-sellers in London. Montfaucon notes *Hare-hunting; Stag-hunting*, within an inclosure; *Boar-hunting*, where, besides the spear, they hold in advancing a napkin or cloth to receive the bite; *Tiger-hunting*, where they either form a wall of shields, standing behind, or present a looking glass to divert the beast's attention, or carrying away cubs on horseback to the sea-side, the furious mother pursuing; then the hunters dropping one which she carries home, they in the meanwhile embarking with the others on board a boat. He also mentions *Lion-hunting*, but does not explain it. Plutarch notes that the hunters of beasts cloathed themselves with their hairy skins.

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[c] Walpole's Roy. and Nob. Authors, ii. 171. Du Cange, *v.* Archabusium. Grose, ii. 290. Strutt's Sports, 45. Hawk. Mus. ii. 499. Gage's Hengrave, 138. Whitaker's Richmondshire, i. 309. [d] Plut. Sympos. iii. Q. 9. and Pelopidas. Dec. Scriptor. 866, 931. M. Paris, 275, 357, 480, 651, 737. [e] Enc. Burn. Mus. i. 375. Du Cange, *v.* Equinum. Strutt's Sports, 31—36. [f] Ibid. At Pisa in 1264, the prize was a mantle of silk, cloth, or rich stuff (Du Cange, *v.* Palum); of foot-races, a ring. Id. *v.* Equinum.

[g] Berenger on Horsemanship, i. 189, 199.

There were also *Bull-hunting, Panther-hunting*, &c. but the hunting of the Classical Ancients is rather fighting than chasing, so far as concerns wild-beasts. The hunters of Ossian chased deer with bows, arrows, and grey-hounds; and took food with them to eat at noon. Mention will be made CHAP. XVII. *ult.* of the skeletons of hunting-dogs found in barrows, the excellent British breed mentioned by Strabo, and the great quantity of woods, stags, and animals, *ferœ naturæ*, in Britain. Alfred was skilled in hunting. Bows, arrows, hounds, and nets were used. Hunters severally brought their own dogs. Strutt notes that hunting was reduced to a science *temp.* Edward II. and persons regularly instructed in it. He adds, that when ladies accompanied the gentlemen it was usual to draw the game into an inclosure, that the ladies might see it from temporary stands, though they often joined in the sport, and shot at the animals with arrows or cross-bows. The killing the stag was reserved for the lady the highest in rank. In fact, hunting consisted, in the main, of shooting with arrows or crossbows the deer in forests or parks. This is told of Queen Elizabeth. In one plate of Strutt we have ladies hunting by themselves, winding the horn, and riding straddle like the men. Some even wore breeches. The hunters carried horns suspended from their necks.[h] The post of huntsmen was sometimes filled by men of rank; but the maintenance of inferior sorts, as well as that of the dogs, was sometimes imposed upon the tenants.[i] See FOX, HARE, CHAP. XVII. *ult.*

LOW-BELLING. A kind of ancient bird-batting. They took cressets or rags of linen, dipped in tallow, which gave a good light, and placed these in a plate or pan, made like a lanthorn, with a great socket for the light, and held it before on the breast, with a bell in the other hand. Two companions with nets, one on each side, attended, and the light and the noise of the bell, occasioned the birds to turn up their bellies, and the nets were quietly laid on them. It is called an excellent method to catch larks, woodlarks, partridges, &c. Bat-fowling was similar, only they had bushy poles, if they had not nets.[k]

QUINTAIN. This sport was originally but the trunk of a tree, or post set up for the practice of the Tyros in arms.[l] Afterwards a staff or spear was fixed in the earth, and a shield being hung up, it was the mark to strike at; the skill of the performer consisting in inflicting the blow in such a manner as to break the ligatures and bear it to the ground. In process of time the figures of a Turk or Saracen, armed with a shield and brandishing a club or sabre, was erected. The figure was placed upon a pivot in order to turn round, and if it was not struck dexterously upon the forehead, between the eyes, it turned round, and struck the player with the club or sabre, which was deemed a disgrace.[m] The Saracens still use this quintain, and call it "Il Saraceno."[n] The *pell* or *post quintain* (engr. Meyrick, i. pl. xxv.) was the attack of a post as if it had been a living enemy, and is the Roman sport. Justinian first ordered pointless spears to be used. The *boat-quintain* was the same as the boat justs. See JUSTS, p. 684, and *the Plate of Sports, p.* 675, *fig.* 8. The *sand-bag quintain* consisted of a board at one end and a bag at the other, turning upon a pivot, where the skill was to go so fast as to avoid the blow of the bag. (*See the Plate of Sports, p.* 675, *fig.* 10.) The sand-bag was marked with a horse-shoe, meaning uncertain, unless it were

[h] Enc. Plut. de Curiosit. Dœm. Socrat. De Alex. Mart. Spectac. xi. iv. 35. Montfauc. iii. p. 2. b. 4. c. 5. XV. Scriptor. 256. M. Paris, 150, 1071. Strutt's Sports, 5—14. Hoare's Giraldus, i. 106. Nichols's Progresses of Elizabeth, 2d edit. i. 201; ii. 598.

[i] Lib. Nig. Scacc. 357. Berkeley MSS. Du ange, *v.* Brenarii.

[k] Strutt, 29. Gentlem. Recreat. p. iii. 17, 18.

[l] Veget. L. 1. c. 11, 14.

[m] Strutt, 89—92.

[n] Miss Knight's Latium, 84.

to prevent witchcraft.[o] There was an English sport, which consisted in raising rams upon wheels, thought by Bishop Kennet to have been a kind of sand-bag quintain;[p] but the word *aries* more probably refers to a battering-ram, from the following assimilation. In Strutt's plates [No. 9], we have a lad mounted upon a wooden horse with four wheels, and drawn by one of his comrades, tilting at an immoveable quintain; and also tilting against a bucketfull of water, which, if the blow was not skilfully struck, upset and drenched the party. There were also the quintain against a man armed, who parried the blow with his shield, and acted only upon the defensive; and the living quintain, seated upon a stool with three legs, without any support behind. The object was to overthrow him, while his part was so to turn off the pole or lance with his shield as to occasion the fall of his adversary.[q] All these sports were manifestly exercises to teach dexterity in avoiding or inflicting blows during battle. The term is said to have been derived from one Quintus, the inventor.[r] Bishop Kennet's remark, that he never knew the quintain practised but where there had been Roman stations,[s] if just, is important in an archæological view. "I'll not *just* with him, but make a *quintain* of him," is a contemptuous remark in the Roman de Gyron.[t] Indeed yeomen, &c. not being permitted to just, the quintain was the substitute;[u] notwithstanding which it was used by youth of rank for practice,[x] and to this the contumelious expression in the Romance alludes. See MARRIAGE, CHAP. XV.

QUOITS. The invention of the discus is ascribed to Perseus, son of Danäe. The Discoboli had two methods of throwing the discus; one perpendicularly in the air, to try their strength; the other before, to reach their mark, of which the latter form only remains.[y] The Roman discus was a round plate of metal very large and heavy.[z]

TRAINSCENT. A method of hunting similar to the drag, by which they anciently tried the goodness of horses.[a]

WILD-GOOSE CHACE. Some fowling for wild geese was certainly usual, and probably gave name to the term *Wild-goose Chace;*[b] which, however, implied a method of trying horses, so called from its resemblance to a flight of wild geese, who fly for the most part one after another. In this chace, when the horses were started, and had run twelve-score yards, then those which could not get the lead were bound to follow the first wherever he went, and that within a certain distance, as twice or thrice his length, or else to be whipped up by the triers, who rode by to see fair play; and if either horse got before the other twelve-score yards, or according as the match was made, then the hinder horses lost the match; and if the horses who at the beginning were behind could not get before those who first led, then they likewise were bound to follow till they could get before, or the match was finished.[c]

VII. RUSTICK SPORTS.

CLOISH, or CLOSH. A game played with pins thrown at with a bowl, instead of a truncheon.[d]

CLUB-BALL. See Art. V. GYMNASTICKS, p. 683.

CLUB-KAYLES, a sort of nine-pins, or skittles, thrown at with a club or cudgel.[e]

FAT-HEN, THRESHING THE. See before, Art. I. § FEBRUARY, p. 647.

FOOL-DANCE. A Christmas dance, which formed part of the feast of fools.[f] See p. 663.

FOOL-PLOUGH. In the North of England there was formerly a pageant, which consisted of several sword-dan-

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[o] Strutt, 92. [p] Du Cange, *v.* Arietem levare. [q] Id. 95, 96. [r] Bereng. Horsemansh. i. 102. [s] Archæolog. i. 302, 303. [t] Du Cange, *v*, Quintana. [u] Strutt. [x] Angl. Sacr. ii. 479.

[y] Winckelm. Art. iv. 4. [z] Strutt, 58. [a] Bereng. Horsemansh. i. 187. [b] Du Cange, *v.* Aucellatio. [c] Markham ap Berenger, i. 118. [d] Strutt, p. 202. [e] Id. pl. 28. [f] Strutt, 171.

cers dragging a plough, with musick, and one, sometimes two, in very strange attire. The Bessy was in the grotesque habit of an old woman, and the fool was almost covered with skins, a hairy cap on his head, and the tail of some animal hanging from his back. One of these characters rattled a box to collect money. The plough and the sword dance occur abroad; and all these customs are of very ancient origin. The *fool* and *bessy* were derived from the feast of fools.[g] See p. 663.

Goose-dancing. A custom in the Scilly Isles, where the maidens, dressed in male attire, and the young men in that of females, go from house to house in company, dancing.[h]

Harvest-home. The old Gauls used to parade a figure of *Berecynthia* over the fields in a car drawn by oxen, the people following in crowds, dancing, singing, &c. for the success of the crops. This figure is also called by Dr. Clarke *Ceres;* by Brand *Vacuna*, to whom the Romans offered sacrifices at the end of harvest. This is the *Kern*, or *Cornbaby*. At the harvest, or *mell*-supper, the servant and master sat at the same table, conversed freely together, and spent the night in singing, dancing, &c. This custom was derived from the Jews at the feast of tabernacles; and also from the heathens, Macrobius mentioning it. There were other local accompaniments, as making a *knack*, a curious kind of figure, hung up and kept till the next year. *Crying the Mare*, a term sometimes signifying the tops of the last ears held together, at which the reapers threw their sickles, and he who cut the knot won the prize, and a goose at the feast.[i] A different explanation occurs in Blakeway's Shrewsbury.

Keel-pins. The French *Guilles*, called also *Cayles*, *Keilles*, afterwards *Kettle*, or *Kittle*-pins, whence *Skittles*, and sometimes made with bones, were the ancestors of nine-pins and skittles. The cayle-pins were placed in one row only, not in three; in nine-pins there was no common number, and the form was different, one being taller than the rest.[k] See Club-kayles, p. 693.

Maw. A game at cards, accompanied with some grotesque bodily action, called *heaving the maw*.[l]

Merelles. See before, p. 681.

Morris-dance. See before, p. 654.

Nine-pins. See Keel-pins, before.

Quoits. See before, p. 693.

Sacks, dancing in, and other sports, are admirably performed among the Africans.[m]

Skittles. See Keel-pins, before. Walpole says (anno 1760), "While the *Lords* and *Ladies* are at Skittles," &c. (*Lett. to Sir Hor. Mann*, iii. 402.) Thus one sort at least a genteel game.

Smock-races. Domitian not only exhibited battles of women, but foot-races of virgins.[n]

VIII. Children's Sports.

Battledore and Shuttlecock. In Dobell's Kamchatka, it is said that the Chinese play at Shuttlecock with the *feet*. Our game was known in the fourteenth century, and played by adults *temp.* James I.[o] *Buck, Buck*, &c. [See Chap. XII. p. 603.]—*Building cabins*, and *yoking mice* in a small waggon, was a favourite play of Roman children.[p]—*Chytrinda.* According to Pollux, this game is our *Frog in the middle*, and French "*Collin Maillard.*" See *Hot-cockles*, p. 695.—*Musca ænea.*[q]—*Crambo.* A game where one gave a word to which another found a rhyme, and was a pastime much in vogue in the fourteenth and fifteenth centuries, called the A B C of Aristotle.[r]—*Chafers, spinning of*, is mentioned by Aristophanes (*in Nubibus*), but the Greek boys hung the threads about the beetles' legs.[s] Our boys

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[g] Popul. Antiq. i. 398—403. See plura, Strutt, 259, 260. [h] Strutt, 261. [i] Enc. Hentzner, 35, 56. Strutt's Sports, 272. Popul. Antiq. i. 439—452. Clarke's Trav. iii. 286.

[k] Strutt, 202, 203, pl. 28. [l] Gage's Hengrave, 192. Nares, *v.* Maw. [m] Hist. Aug. ii. 120. Lips. ad Tacit. Ann. 16. n. 65. [n] Clapperton's African Discovery, &c. 232. [o] Strutt, 227. See pl. xxiii. fig. 1. p. 290. [p] Enc. [q] Enc. Strutt. [r] Strutt, 295, 296. [s] Id. pl. xxxiii. fig. 3, 291.

also spun butterflies. — *Cross and pile*, or *tossing up;* the Greek *Ostrachinda*, or shell smeared over with pitch on one side, and the other left white. It was tossed up, and the call was νυξ or ημερα, *night* or *day*. The Encyclopedists, from Macrobius, limit the call of *head* or *ship* (from the prow of a ship being the reverse of the most ancient *As*) to the Roman boys *tossing up*, but Aurelius Victor proves that they used it also with regard to putting money under the hand. *Cross and pile* (a term derived from the money of the second race of French kings, on the reverse of which was a peristyle, or columns, then called *Pilæ*), and now converted into head and tail, was common in the Court of Edw. II.[t] —*Duck and drake* is the Greek *Epostrachismos*. Minucius Felix admirably describes it.[u] — *Elkustinda*, the Greek game still played, consisting of a rope passed through a hole made in a beam, and both ends held, by which boys pull each other.[x]—*Frog in the middle*. (See *Chytrinda.*)—*Halper-pots*, a game of the seventeenth century, undefined.[y]—*Hide and seek*. The Greek *Apodidraskinda*, where a person blindfolded was seated in the middle of the room, and not permitted to rise till the others had concealed themselves. The first whom he found took his place.[z]—*Hoodman-blind*, or *Blindman's-buff*, Strutt, from Pollux, makes a Greek sport; Taylor, the water-poet, an invention of one Gregory Dawson.[a] — *Hoop-trundling*. This sport has been confounded with the *Trochus*.[b] In Montfaucon is a Love trundling a hoop.[c] — *Hot-cockles*, called by some authors the Classical *Chytrinda*. — *Kites*, in the opinion of Strutt, were brought from China, where they are common.[d]—*Leap-frog* occurs in Shakspeare's æra, but is probably much older.[e]—*Marbles* were introduced as substitutes for bowls.[f]—*Merifot*, see *Swinging*. — *Micatio* was a game in

[t] Enc. Macrob. Saturn. i. 7. Aurel. Vict. Orig. Gent. Rom. Du Cange, *v.* Crux. Strutt's Sports, 251. [u] Minuc. Fel. p. 49. ed Cantab. 1707. See too Poll. Onomast. L. ix. c. 7. Eustath. ad Il. vi. Suidas and Phavorinus in voce. [x] Strutt, 227. [y] Id. 148. [z] Id. 297. [a] Id. 29. Taylor's Works, pt. ii. 142.

[b] Count Caylus (Rec. i. 202. pl. 28. n. 3.) thinks, that the exercise of the Trochus was divided into two kinds among the Greeks and Romans, of which the first was called Cricelasia. According to Oribasus (Coll. in Julian, L. 6.) the player took a large circle, around which rolled many bells, as high as his heart. He moved it by means of a stick of iron in a handle of wood. He did not roll it upon the ground, for the rings inserted in the circumference would not permit that, but raised it in the air, and turned it over his head, in directing it with his stick. The second kind, more properly the *Trochus*, consisted in a similar hoop, but smaller. Mercurialis has engraved one. The circumference has eight rings, to each of which is attached a bell, and besides that there are nine hooks or pins, which, being very loose in their holes, augment the noise of the rings, and produce the same sound as the bars which cross the *sistra*. Upon a tomb, engraved in the Bartoli Collection, is another hoop similar to that described. It has rings, pins, and further, a bird, which appears attached to them, a singularity, which can only give room to vague conjectures.—The bronze circles, says the Count elsewhere (iii. pl. 64. n. 4.) similar to that in this number, served for one of the exercises, which the Romans practised in order to augment their bodily strength. Two hands placed in the most distant intervals, and distinguished by buttons, strive one against the other, and the strongest carried it off. Father Paciaudi, in his history "*De Ripa Transone*," has detailed this exercise. In the Townley Collection, says D'Hancarville, is a bas-relief of two *Sileni* of the faun kind, because much younger than the others; they are represented holding a circle, upon which they lean their hands, while treading grapes under their feet; and turning upon the floor, which holds them. It was one of the methods of pressing wine among the Ancients, and by this monument we may see one of those small bronze circles, which were used for this purpose. It is divided by mouldings, which leave room enough to place the wrist upon it. The Romans borrowed this exercise from the Greeks; and the form of the hook occasioned it to be called *Rota* and *Canthus*. This last term implies the band of metal which covered the circumference of the wheels (Mart. xiv. 168.) Winckelman, in his Monum. Antichi, No. 195, 196, has published two fine gems, upon which the sport of the Trochus distinctly appears. The first is thus described in Stosch, Cl. v. n. 2. A young man naked is running and rolling the Trochus. He touches it with a crooked instrument called *clavis*, resembling a racquet but solid, and mentioned by Propertius, L. iii. El. 12. Turnebus, &c. have mistaken the Trochus, in making it a wheel with radii, and it was much larger than the pretended one in C. Caylus, Rec. i. pl. 81. n. 3. The Trochus may also be seen in Mercurialis, Art. Gymnast. L. 3. c. 8. p. 2, 18, though the explication is erroneous, in Bellori, Sepolchr. Antich. pl. 48. The Paintings of Herculaneum, i. pl. 15. Winckelman's Monumenti Antichi, &c. &c.

[c] v. i. p. i. b. 3. c. 23. [d] P. 292. [e] Strutt, 288. [f] Id. 288.

which one party held up a certain number of fingers, as did the adversary. Both named a number, and he who guessed right won the game. It was a favourite sport with the Lacedæmonians, and invented by Helen, who played at it with Paris, and won. It was also a game by which things were bought and sold. It is the modern Italian *Mora*, and still used in Holland.[g]—*Musca ænea*, a child's sport introduced from the Greeks among the Romans. It descended to the French under the name of *Collin Maillart*. Pollux thus describes it. A boy with his eyes bound was turned round crying, "I shall hunt the *ænea* musca." The others answered, "You shall, but not catch him," and beat him with small cords, till he laid hold of one of them.[h]—*Nut*. The modes of playing the game of *Nuces*, as described by Ovid, or the author of the Poem *de Nuce*, were various. 1. Throwing down some nuts, with others, like skittles; 2. running nuts down an inclined plane to touch the player's nuts; 3. darting nuts into a triangle divided by transverse lines (*virgæ*); 4. playing nuts at odd or even; 5. pitching them into a vase, or hole made in the ground.[k] —*Odd or even*, the Greek αρτιαζειν.[l] *Paper-kites*. See *Kites*. p. 695.—*Pitch in the Hole*, from the Roman Nuces, as above.[m]—*Plank, riding on*, the ancient Tetter-totter.[n]—*Pop-guns*. See Toys, Chap. IX. p. 389. — *Squirts*, mentioned as children's playthings in the sixteenth century.[o]—*Prison-base*, or *Prisoner's-bars*, mentioned early *temp.* Edward III.[p] — *Questions and Commands*, or *one Penny*, a modification of the Roman *Basilinda*.[q]—*Rattles*. Aristotle has thought it worth recording, that Archytas of Tarentum invented the child's-rattle. It is the Anglo-Saxon *Cild-clathas*.[r]—*Riding on the Stick*. See Toys, Chap. IX. p. 389.—*Scratch-cradle*, anciently meant the *cratch*-cradle, the manger which held the holy infant, as a cradle.[s]—*Skipping*, probably very ancient.[t] —*Sling*, derived from the weapon. —*Snow-balls*. The young people among the Goths made forts of snow, and attacked them with snow-balls, &c. and Gervase of Canterbury mentions snow-balls as a sport of our boys.[u]—*Swinging*. Servius derives this sport from the Athenians, who, being harassed by a pestilence, were ordered by the oracle to find the bodies of Erigonus and Icarus; but not succeeding upon earth, they thought to find them in the air, and therefore invented swinging between two trees. Through accidents thus ensuing, they substituted puppets. This oscillation of puppets became a famous ceremony to give peace to the manes of suicides, as a substitute for interment, to exhibit a moral picture of life, and to expurgate persons. *Phalli* were also suspended between trees to prevent enchantments. The sport, called also the *Meritot Shuggy-shew*, or *Merry-totter*, was not only usual among children, but adopted at the watering-places by people of fashion. As the Latin *Oscillum*, this exercise is engraved by Mercurialis.[x] — *Tetter-totter*, see *Riding across a plank*.—*Tetotum*, see *Top*.—*Tip-cat*. This was a double cone of wood, about six inches and a half long, and one inch diameter. One method was to drive it over a ring made on the ground, the other in playing it with a number of holes, at each of which stood a player, and driving it from one hole to another.[y]— *Top*. Strutt makes it the Greek *Trochos*, and says, that it was in the fourteenth century of the present form. The Roman children used to play with the wooden top, without iron at the bottom, by means of a leathern whip. Playing with the top was

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[g] Enc. Phot. 247. [h] Enc. Pollux, ix. 7. [k] Enc. [l] Strutt, 289. [m] Ovid. de Nuce. [n] Strutt, 227. [o] Nichols's Progresses, i. 460, 2d edit. [p] Strutt, 65. [q] Id. 295. [r] Burn. Musick, i. 263. Lye, *v.* Cild-clathas. [s] Nares, *v.* Cratch. [t] Strutt, 288. [u] Olaus Magn. 6. Dec. Scriptor. 1588. [x] Serv. in Georg. L. 2. v. 386. Æn. vi. 741. Enc. Strutt, xxx. 227. Mercurial. de Art. Gymnast. 216. Popul. Antiq. ii. 296. [y] Strutt, 86.

among our ancestors a man's game, and the top and scourge were especially used to create warmth. Of the Parish Top elsewhere. The peg top Strutt supposes to have originated in the tetotum and whirligig, but it appears to have been the *Turbo-cuspidatus*, with the peg of which a son of Pepin, in a passion, struck a playfellow in the temples.[z]—*Windmills of paper*. See Toys, Chap. IX. p. 389. Strutt mentions *Creag*, an unknown game *temp.* Ed. I.; *Hand in* and *Hand out*, 17 Edw. IV.; *White and black*, and *making* and *marring*, prohibited 2 and 3 Philip and Mary. *Figgans* and *Juggler's Game; Mosel the Piggè; Playing for the hole about the Church-yard, temp.* Elizabeth; *Penny Pricke*, fifteenth century, and several others, known only by name.

Bob-cherry (more probably an *apple*).[a]

IX. Dancing. Ancient dancing certainly did not imply mere pedal action. It united brachial and corporeal gesture. It was motion set to musick; and Delille very happily says "*ses gestes un langage et ses pas des tableaux.*" That it was indelicate was consequent upon barbarous manners. Dancing was also a term applicable to any kind of motion exceeding a walk; to procession as well as theatrical jumping and extravagant attitude; for to no other cause can be applied the dancing figures upon vases, the indelicate movements of the Asiatick practitionists, the *Bacchanalial Cordax*, and familiar exhibitions of the art.

The original dance among the Romans, says Mr. Blasis, was the *Salian*, taught first by Salius, an Arcadian; whence came the word *Saltatio*. Our author is of opinion, that the Saltatio was very similar to the Italian grotesque, which was nearly the same as our modern tumbling, or the buffoonery of our English clowns. The corruptions which had crept into the theatrical exhibitions of ancient Rome, induced Trajan to forbid dances entirely. Some time after that emperor's death, they again appeared, but were accompanied with those obscenities to which they owed their decline. The Christian pontiffs, therefore, again prohibited them.[b]

Pollux enters into details. The dancing-master [ορχησοδιδασκαλος] taught not only the figures, but motions of the head in all directions (like that of birds), and action with the hands. Some dances were indelicate from the attitudes,—others consisted in mock blows,—extension of the arms,—intense leaping,—clapping the hands,—jumping upon the shoulders (if we may so translate υπερ τον ωμον εκλακτισαι), *excalcitrate*—imitations of the figures or gestures of birds or animals,—of old men leaning on sticks (*postea*),—of others on crutches,—of people dragging logs of wood, or carrying gridirons, as an appendage to the dance. The Geranum [γερανον] was perhaps the archetype of our contra-dance. It consisted of a multitude dancing as they went, but following each other singly, the two leaders following at each extremity, and imitating the first departing step [εξοδον] from the labyrinth round the altar of Apollo.[c]

The following elucidations of the figures used in dances are instructive:

The *Pæan*, a song of thanksgiving, was commonly sung in a sitting posture; at Sparta danced in choruses.

The *Hyporchema* (of which one kind, the Cnossian dance, was represented on the shield of Achilles) belonged to the worship of Apollo, and consisted, besides the chorus of singers, of persons who added an appropriate pantomimick display.

Some dances represented the gestures of every nation; others, as the γερανος, had a leader, and blows were given, and there were various turnings and windings.

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[z] Enc. Tibull. L. i. El. 5. Du Cange, *v.* Trochus. Strutt's Horda, iii. 146, 148. Sports, 288. Brand has others of local prevalence.

[a] Strutt, pl. xxxiii. fig. 4.

[b] Blasis. Code of Terpsichore, p. 10.

[c] Poll. Onom. L. iv. c. 13, 14.

The gymnastic exercises were in some instances united with the dance; as in the *Anapale*, or wrestling dance, where the boys danced in regular time, with graceful motions of the hands, in which the methods of the wrestling-school and the pancration were shown; and at the same time there was a mixture of the Bacchanalian kind.—The Spartan youths, when skilled in their exercises, danced in rows behind each other, first military, then all the choral dances. — In the *Bibasis*, a dance of men and women, all the dancers struck their feet behind.—The *Dipodia*, a Laconian dance, is presumed to be represented by the female figures on ancient reliefs, with girt-up Doric Chitons, the hands raised over the head, and the head crowned with the reed (thought to be) of the Eurotas.

Some dances had a peculiar meaning, as the *Bryallicha*, in honour of Diana and Apollo, by women, some say by men, in hideous masks, who at the same time sang also hymns. It is supposed to have referred to some fable in their history.

Comic dances consisted *inter alia* of the *Deimelia*, danced by Sileni and Satyrs, *waltzing in a circle*,—the *Hypogypones*, imitations of old men with sticks,—the *Gypones*, dancing on wooden stilts, and wearing transparent Tarentine dresses, — the *Deicetestri*, or *Mimetic*, mimicking those who were caught in the act of stealing the remains of meals, as boys of fruit, &c.—and the *Gymnopædia*, danced with jests and merriment.[d]

These specimens show that the ancient Dances were in character pantomimical, and often represented parts of Mythology and History in dumb show, as well as aided Gymnastics, in connection with Military exercises.

But additions are to be made to these accounts.

There seem to have been *ab origine* distinct kinds, viz. the Sacred, the Military, the Astronomical, Funereal, and Salian, borrowed from the procession and march, not the licentious source hereafter mentioned. This kind of Dancing, 1. as a sacred rite, is coeval with altars, was introduced among the Greeks from Egypt by Orpheus, and from Greece into Rome by Numa. It also obtained among the Germans, Spaniards, Gauls, and Britons. Andron, a Sicilian, recommended adaptation of it to the flute; and Cleophantus of Thebes, and Eschylus, who introduced it on the theatre, cultivated it with success. The Greeks valued the noble and serious style, but rejected the Indian lascivious dance. The Romans held dancing in great contempt.[e] Mahè presumes, that the round dance mentioned by Homer was of Celtic origin; and that some of the Breton popular tunes might have been composed by the Bards, and have descended to us by tradition, as well as the dance which these tunes regulated. For thinking so, he gives the following curious reason: "It is perhaps a sweet illustration, but why should it not be permitted to me to feast upon it, *since it is commonly believed, that the chant of the hymn of Vespers of S. John Baptist has been composed by Sappho.*"[f] The Military kinds were, 1. The *Pyrrhick Memphitick Dance*, called an invention of Minerva, and revival of Pyrrhus, performed by two persons, who were armed with the spear, sword, and buckler, and went through all the military evolutions. Plato says, that, in general, it imitated all the attitudes of defence, by avoiding a thrust or a cast, retreating, springing up, and crouching; as also the opposite movements of attack, with arrows and lances, as well as of every kind of thrust.[g] Vegetius considers dancing as important to the soldiery, on account of leaping ditches, &c. We find among the Anglo-Saxons, two men equipped in martial habits, each armed with a sword and shield,

[d] Muller's Dorians, i. 370, 371 ; ii. 350—353.

[e] Enc. Athenæus, i. 22. Cicer. p. Muren.

[f] Antiq. du Morbihan, 374. Qu. If the round dance of Homer was not the *Romeka* mentioned *postea ?*

[g] Muller's Dorians, ii. 350.

and engaged in combat; the musick, the horn; the musician, with a female assistant, dancing round them to the cadence of the musick, which also probably directed the action of the combatants. Scaliger, when a boy, danced the Pyrrhick dance before the Emperor Maximilian.[h]—2. The *Sword-dance.* One kind is the Roman *Saltatio armata*, and the Germans had another kind which has been united with the former. It was accompanied among us with antick dresses, the chief having a fox's skin on his head, the tail hanging behind; a derivative apparently from the lion's skin of the ancient heroes, the standard-bearers on the Trajan column, &c. The Goths and Swedes have a dance in which they move the swords and themselves into circles, hexagons, and other figures. Strutt mentions a kind of sword-dance performed with several naked swords, by a girl of eight years old; but the most curious sword-dance was that exhibited before Charles I. at Perth, where "were (says the author) thretteine of our bretherine of our calling of Glovers, with green cappis, silver strings, red ribbons, quhyte shoes, and bells about their leggis, shewing raperies in their handis, and all other abulzements, dauncit a sword-dance, with mony difficile knottes, fyve being under and fyve above upon their shoulderis, three of them dancing through their feet and about them, drinking wine and breking glasses." In the modern sword-dance, the performers when they have placed their swords in a figure, lay them upon the ground, instead of dancing before them.[i]—3. The *Astronomic Dance*, which passed from the Egyptians to the Greeks, and was adapted to the theatre by the latter, was intended to represent the planetary motions.[k] — 4. The *Funeral Dance* was the ancestor of our procession on these solemn occasions, and was a march. In the funerals of the Kings of Athens, a chosen troop, clothed in long white dresses, began the march. Two ranks of young men preceded the bier, which was surrounded by two rows of young virgins. They were all crowned with cypress, and formed slow and majestick dances, musicians being placed between the two troops. The priests of the different gods, in their respective costumes, walked slowly, and in time, singing verses in praise of the deceased. After these came several old women clothed in long black cloaks, who wept, distorted themselves, and uttered sobs and cries. The funerals of individuals were as similar as their circumstances would permit. To these the Romans added the *Archimimus*, a person who preceded the bier, and who, by the aid of a mask, and gestures, mimicked the deceased, and during the slow tunes played and imitated the characteristicks of his archetype.[l]—5. The *Salian Dance*, a solemn dance with hymns. The priests carried a spear in one hand and a buckler in the other.[m]

The second kind of Dancing was of distinct character. The origin of this kind was the same in all countries, an indirect expression of the sexual intercourse. The ancient dance, three thousand years old, is still practised by the Amlehs in Egypt.[n] The dances of the Circassians do not resemble those of any other nation. Fifteen or twenty persons all standing in a line, and holding each others' arms, begin lolling from right to left, lifting up their feet as high as possible, to the musick of the tune, and only interrupting the uniformity of their motions by sudden squeaks and exclamations. After some time there is a pause, and a single dancer starting from the rest, prances about in the most ludicrous manner, exhibiting only two steps which can be assimilated to the movements of a dance. Each of these may be noticed

[h] Euc. Veget. i. 9. Kennet, 265. Strutt's Sports, 166. [i] Tacit. de mor. Germ. c. 24. Strutt's Sports, 165, 166. Campb. Journ. Edinb. i. 315. Popular Antiq. where long details. [k] Enc. Meyrick's Brit. Costumes, 53. Armour, Intr. lxvi.

[l] Enc. sick, i. 477. [m] Of this dance, see Burney's Musick, v. 167, 168. [n] Clarke, v. 167, 168.

not only in our English hornpipe, but in all the dances of the Northern nations. The first consisted in hopping upon one foot, and touching the ground with the heel and toe of the other alternately; the second in hopping on one foot, and thrusting the other before it, so as to imitate the bounding of a stag. From this animal the motion was originally borrowed, as it actually bears its name among the wild Irish at this day. A due attention to national dances frequently enables us to ascertain the progress made by any people towards refinement, because the gross origin will under the last state of things be more disguised.[o]

Of the Classical Dances, the chief were, 1. The *Bacchic Dances*, performed by Satyrs and Bacchants. These dances were of three kinds. The *serious*, which answered to the French *terre a terre;* the *gay*, which agreed with their *gavots, passepieds*, and *tambourins*; and the grave and gay mixed, coincident with their *chacones*, &c. These dances they called *Emmelia, Cordax*, and *Cinusis*.[p] Upon numerous ancient monuments are the *Thyases*, or famous dances of the Bacchants. In some they appear with one foot in the air, tossing the head up to the sky; their hair dishevelled and floating upon their shoulders, holding in one hand a thyrsus, in the other a small figure of Bacchus. In others, the body, half naked, is in the most violent contortion, and in one hand they hold a sword, in the other a human head [that of Orpheus] just cut off.[q] Mention has been before made of the dances of the Hindoo girls assimilating those of the Bacchanals.[r] From the latter were also derived the nocturnal lascivious dances during intoxication.[s] —2. The *Rustick Dances*, which Pan, the presumed inventor, ordered to be made in the midst of a wood. They were very lively. Young men and women danced them with oaken crowns, and garlands of flowers hanging from the left shoulder, and fastened to the right side.—The *Dance of the Lapithæ*, imitative of their combats with the Centaurs, exceedingly laborious, and therefore consigned to rusticks.—The *May Dances* on the *Floralia*.—3. *Convivial Dances*, a ball after feasting, of various dances to different instruments. —4. *Dance of Hymen*, a modest and serious dance of boys and girls, crowned with flowers.—5. The *Nuptial Dance*, an indelicate representation of connubial privacies. — 6. The *Theatrical Dance*, pantomimical, serious, or gay.[t] The old chorus and principal characters were continually dancing the whole time upon the stage.[u]—7. *Mactrismus*, a dance of women.—8. *Scope, Scopuma*; a dance in which they put the hand to the eye, like persons looking at a distance.[x]—9. *Ionick and Angelick*, performed amidst pots and bottles.[y]

They danced to musick, as the flute, lyre, &c. wore a short dress, and sometimes had their hair curled. Plutarch notes, that the musick was very bad, and that it was not easy to assemble many persons who could dance and sing together in exact time. He adds, that dancing consisted of graceful motions of the hands and arms, gestures by which they represented the figures of Apollo, Pan, the Bacchanals, &c. and in mimicking the things of which they sung, with the body, &c.[z] [See DANCERS, p. 172.]

DANCING OF THE MIDDLE AGES. The Greek *Orcheris*, and the Latin *Saltatio*, though it sometimes means dancing, more frequently denotes gestures or theatrical action;[a] nor can the practice of regular dancing be accounted for, perhaps was not possible, before the invention of the Time Table, or Cantus mensurabilis, by Franco, in the twelfth century, or earlier.[b] Blasis

[o] Clarke, ii. 42. [p] Enc. Montfaucon (iii. ii. b. iv. c. 1,) makes the *Emmelia* a grave dance for Tragedy; the *Cordax*, loose for Comedy; and the *Sicinnys*, accompanied with taunts and sarcasms, for Satire. [q] Enc. [r] P. 142. [s] Enc.

[t] Enc. [u] Burney, i. 159. [x] Id. i. 59. [y] Montfaucon. [z] Symposiacks, &c. [a] Burney's Musick, i. 159. [b] Hawk. ii. 140. Burney, ii. 337.

says, that "after a lapse of some ages, modern Italy brought forth Borgougo di Botta, the reviver of dancing, music, and histrionic diversions." We may therefore say, that the Italians were the first to subject the arms, legs, and body, to certain rules, which regulation took place in the sixteenth century. Before that time they danced, in my opinion, much in the same manner as the Greeks and Romans had done before them, which was by giving high leaps, making extravagant contortions, and resting in the most unbecoming attitudes. A common-place practice was the only instruction such dancers received.

Spain, says Mr. Blasis, was the first country that followed Italy; though he admits that the *chica*, afterwards the *fandango* (an indelicate dance), was borrowed from the Moors. The truth is, that it was a very ancient dance; the castagnets or cymbals being used by the Bacchantes.

The minuet (says Mr. Blasis), originated in Poitou. Contredances, quadrilles, and waltzes (the last of which took their rise in Switzerland), are, he adds, modern.[c] Notwithstanding, many of the steps and figures are extremely ancient; for the Hornpipe is the Greek *Monocheros;* the Rigadoon, the *Dichoros;* the orbicular brawl, or thread my needle, the *Romeka;* all which are the same, as were used in the choruses of the Greeks.[d]—As to *dancing*, such as it was, it was usual at weddings. The women were very fond of it on holidays, and accompanied it with indelicate songs and gestures. Balls are the *baldea* of this age, and *choreæ* of the Chroniclers. Dancing even in the church and church-yard was very common. Gipsies were among the itinerant dancers, a custom now lost.[e]—Girls used to play upon the cittern and dance to the musick. Dancing upon one foot was common among the Anglo-Saxon gleemen; the women especially practised it, and perhaps thus acquired the name of *Hopsterres*. They danced in difficult attitudes singly, to musick of two flutes and a lyre; the action partaking rather of ease and elegance of motion, than of leaping or contortion. A female dances and recedes from a bear, purposely irritated by the scourge of the showman, and unmuzzled. There were burlesque dances; dancing by young women in difficult attitudes; dancing upon a table by one person, in quaint postures and gesticulations, which much delighted Edward II. Girls dance upon the shoulders of jesters, who are playing upon the bagpipe and walking. (*See the Plate, p.* 675, *fig.* 11.) The London servants in the twelfth century used to dance before their masters' doors.[f] Mrs. Bray, in her Romance of Talba, speaking of the mystery of John the Baptist, says, that the young man who personated the daughter of Herodias, was an admirable dancer and tumbler. The way he represented melting the heart of the Hebrew King was by dancing on his head before him. An example of this favourite mode of so representing, in the Middle Ages, this circumstance, in Jewish history, is carved in alto relievo above the Western entrance of Rouen Cathedral.

Plutarch mentions a trial for dancing, *a cake the prize*.[g]—In Ireland, on the patron day, in most parishes, and also at Easter, a cake, with a garland of meadow-flowers, is elevated by a circular board upon a pike, apples being stuck upon pegs around the garland. Men and women then dance round, and they who hold out longest win the prize.[h]

Our ancestors used to keep the sport up till midnight, and it was an indispensable accompaniment of weddings. The monks used to dance in their dormitories. Swords, called dancing rapiers, were worn in the

[c] Blasis, 10, 11, 16, 43. [d] Clarke, vi. 175.
[e] Du Cange, *v.* Balare, Bansatrices, Berlatio, Choreæ, &c.

[f] Strutt's Sports, 173, 174, 223, &c.
[g] Sympos. [h] Coll. Reb. Hybern. No. ii. 123.

dancing schools; which schools existed in the Universities in Evelyn's time. In the Grand Rebellion, a clergyman was charged with having taught in the pulpit, "that we ought to learn to dance, and that if we could not dance we were damned."[i]

Hawkins notices dancing to a bagpipe, played by a domestick; and that no dance tunes are known so early as 1400, Sellenger's round to be traced nearly to Henry VIII. being the oldest. In the most ancient dances, a man and a woman danced together, holding each other by the hand or arm; and a kiss was the established fee of the lady's partner. In the time of Queen Elizabeth, at a solemn dancing were first the grave measures (as now minuets), then the corrantoes and galliards; at length to Frenchmore (or Trenchmore), and the Cushion dance,[k] after which all the company danced, lord and groom, lady and kitchen-maid, without distinction. At Venezuela is used a dance, which may have been the ancestor of the Cushion dance; and the music of it is accompanied by rattles, made of hollow calabashes, containing some grains of maize, with short handles, by which they were shaken,[l] an accompaniment which reminds us of the *sistrum* and *crotala*. Before the reign of Francis I. they danced abroad to the fife and drum. Coryatt notices, that the brother to the Duke of Guise and his gentlemen danced corantoes and lavoltoes in the Court of an Inn.[m]

The most popular dances were, 1. The BRAWL, the dance with which Balls were usually opened. Several persons joined hands in a circle, and gave each other continual shakes; the steps changing with the tune.[n]—2. The CHACONE, supposed to be of Moorish origin.[o]—3. The CORANTO, COURANTO, a dance, according to Sir John Hawkins, resembling running, and its tune the most solemn of all the dance tunes.[p] Sir John Davies thus describes it:

"What shall I name those current traverses;
That on a triple claetty foot do run
Close by the ground, with sliding passages,
Wherein that dancer greatest praise hath won,
Which with best order can all orders shun;
For every where he wantonly must range,
And turn and wind with unexpected change."[q]

4. The COUNTRY-DANCE, a corruption of *Contra-dance*, from the parties standing opposite. It is said to have origi-

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[i] XV. Scriptor. 678. Popul. Antiq. ii. 83. Brit. Monachism. Douce on Shaksp. i. 313. Evelyn's Mem. i. 7. Diurnal Occurrences, January 29, 1640.

[k] This was called *Joan Sanderson*, or the *Cushion Dance*, an old round dance. It was begun by a single person (either man or woman), who taking a cushion in his hand, danced about the room, and at the end of the tune stopped and sung, *This dance it will no further go.* The Musicians answered, *I pray you, good Sir, why say you so?* Man. *Because Joan Sanderson will not come to.* Musick. *She must come to, and she shall come to, and she must come, whether she will or no.* Then he lays down the cushion before a woman, on which she kneeled, and he kissed her, singing, *Welcome, Joan Sanderson, welcome, welcome.* Then she rose, took up the cushion, and both danced, singing, *Prinkum prankum is a fine dance, and shall we go dance it once again, and once again, and shall we go dance it once again.* Then making a stop, the woman sung as before, *This dance it will no further go.* Musick. *I pray you, Madam, why say you so?* Woman. *Because John Sanderson will not come to.* Musick. *He must come to, &c.* (as before). And so she laid down the cushion before a man, who kneeling upon it, saluted her, she singing, *Welcome, John Sanderson, &c.* Then he taking up the cushion, they took hands and danced round, singing as before, and thus they did till the whole company were taken into the ring. Then the cushion was laid before the first man, the woman singing, *This dance, &c.* (as before), only instead of, *come to*, they said *go fro*, and instead of *Welcome, John Sanderson, &c.* they sung *Farewell, farewell, John Sanderson, farewell, farewell;* and so they went out one by one, as they came in. *Note.* The woman was kissed by all the men in the ring, at her coming in and going out, and likewise the man by the women.—Popul. Antiq. ii. 84. note *e.* This dance, with omissions, is still retained in humble life. [It was danced so late as 1835, at a wedding in my parish, (Walford) with some variations.]—The Musick of Joan Sanderson, or the Cushion Dance, has been lately republished in the second edition of "Christmas Carols," collected by Davies Gilbert, esq. Pres. R. S.

[l] Campaigns in Venezuela, i. p. 25. [m] Hawkins's Musick, i. lvi. ii. 92, 133. iv. 392. Burney, iii. 257. Popul. Antiq. ii. 57, 85. Coryatt's Crudities, i. 72. [n] Douce on Shaksp. i. 217. Hawk. Mus. ii. 233. [o] Hawkins, iv. 388. [p] Id. ii. 133. iv. 388. [q] Orchestra, St. lxix.

nated with us; and about 1400 the common country-dance was not so intricate as now. The *Roundelay* or *Roundel* was a kind of air appropriated to dancing, and the term seems to indicate little more than dancing in a circle with the hands joined.[r]—5. The CUSHION-DANCE, of which before.—6. The FRENCH-MORE,[s] or TRENCH-MORE. I suppose it to be a sort of long country-dance, from the following description by Taylor, the Water-poet, who says, "All hell danced Frenchmore in a string;" and again, "A Morisco, or Trenchmore, forty miles long."[t]—7. GALLIARDS. Hawkins says, "Every Pavan had its Galliard, a light kind of air, made out of the tune of the Pavan."[u] Sir John Davies calls the dance swift and wandering, where "*Five* was the number of the musick's feet—which still the dance did with five paces meet."[x]—8. GAVOT. This dance, as far as regards the general practice, is, says Hawkins, scarcely to be traced beyond the time of Lully, *i. e.* 1678.[y]—9. The HORNPIPE, the Greek *Monocheros*, of which before, p. 701, but called by Hawkins, an English invention. It derived its name from an ancient musical instrument mentioned by Chaucer, made of wood and horn; the Welsh *Pib-corn*.[z]—10. JIG. It is supposed to have been an English invention, but the term is derived from the Teutonick, *Gieg*, or as Junius has it, *Ghiege*, a fiddle. It is a favourite air, and was adopted in most European nations. Jigs were danced by the buffoons in Bartholomew Fair, during exhibitions of Dives and Lazarus, and Scriptural stories.[a]—11. The KISSING-DANCE, mentioned in the Spectator.—12. LAVOLTOES. Sir John Davies thus describes it:

"A lofty jumping or a leaping round,
Where arm in arm two dancers are entwined,
And whirl themselves with strict embracements bound,
And still their feet an anapest do sound.[b]

—13. MINUET. Adam Smith says, that this dance, in which the woman, after passing and repassing the man several times, first gives him one hand, then the other, and lastly both, is presumed to have been of Moorish origin, and emblematick of the passion of Love. Hawkins says, that it has been generally ascribed to the French, and more especially the Poitevins.[c]—14. PASPY. A quick minuet, said to have been invented in Bretagne.[d]—15. PASSAMEZZO. This was a favourite air in the time of Elizabeth. The dance was slow, little different from walking. Various dances were called *Passameasures*.[e]—16. PAVAN. The dance has been ascribed to the Spaniards, but Douce derives it from Padua, where Hawkins allows that the air was invented. It was a grave and majestick dance, performed by gentlemen in a cap and sword; by those of the long robe in their gowns; by princes in their mantles; and ladies in gowns with long trains, the motion thus resembling a peacock's tail, whence the name.[f] See *Galliard* before.—17. ROUNDS. Dances in a ring, country-dances.[g]—18. SARABAND, brought into Spain by the Moors. Ladies used to dance it with castagnets in each hand.[h]—19. WALTZ. Very ancient, formerly called the *Sauteuse*.[i] An author of the reign of Henry VIII. speaking of the old dances, says, that "the names of them were derived either from those of the inventors, or of the measure and number that they contained, or of the first words of the

[r] Grose, Vulg. Dict. Hawkins, ii. 135. iv. 392.
[s] I have no means of referring to Thoinet Arbeau, and the early writers on Orchesography.
[t] Works, pt. ii. 4. p. 86. [u] ii. 134. [x] Orchestra, St. lxvii. [y] v. 389. [z] Hawkins, v. 390. engr. Archæolog. iii. 33. [a] Hawkins, v. 389. Strutt's Sports, 178.

[b] Orchestra, St. lxx. [c] Adam Smith's Essays, 175. Hawkins, iv. 390. [d] Hawkins, iv. 390. [e] Johns. Steev. iv. 275. Hawkins, iii. 383. iv. 386. Douce i. 456. [f] Douce, i. 116. Hawkins, iv. 387. Johns. and Steev. iv. 274. [g] Id. iii. 49, Note on Sir J. Davies's Orchestra, St. lxii. [h] Hawkins, ii. 135. iii. 74. [i] Gage's Hengrave, 28.

dittye, which the song comprehended, whereof the daunce was made. In every of the said daunces there was a continuitie of the moving the foote and body, expressing some pleasaunt or profitable affects or motions of the mind."[k] The term *Dance* also signified, as in the classical æra, a procession only, because *Dansement* meant a motion directed by time and harmony.[l] The inhabitants of Wishford and Barford, co. Wilts, were, to retain their customs, obliged to go to Salisbury Cathedral "in a daunce;" and the Dance Machatrè (*sic*), or Dance of Death, was a procession in dancing steps.

X. MUSICALS. The classical and pre-eminent History of Burney, the curious work of Sir John Hawkins, and the useful Dictionary of Busby, furnish the most ample information of every kind concerning this delightful art. The subject is here treated, of course, in a concise Archæological view.

The grand distinctions between ancient and modern musick are these. The Greeks and Romans had no instruments with finger boards or necks,[m] which are presumed to have been of Oriental origin, but an exception does occur upon a Montfaucon marble, and I believe, an Egyptian monument, both of them resembling a guitar. No bows; percussion, not friction, being usual; no transverse flutes (but an exception in Shaw's Africa), and no bass accompaniment. Nothing like musick in parts was known to Dr. Burney before the Laureat coronation of Petrarch, nor was there a time table *(Musica Mensurabilis)*, before Franco in the eleventh century.[n] Minor differences are numerous. Bars, according to Hawkins,[o] take date with the year 1574. *Bass* accompaniments are first mentioned by Jusquin.[p] *Counterpoint* was utterly unknown, began in Italy, and is found here in the fifteenth century.[q] *Polyphonous Musick*, under the name of *Descant*, was invented in the eighth century.[r] *Harmony*, in the modern sense, was known to the ancients, according to the Encyclopedists, who quote Plotinus[s] in their support, but Burney[t] and others deny it. *Fugue*, of uncertain origin, precedes written harmony. *Moving Basses* were invented by Carissimi.[u] *Musical Notation* ascribed to Terpander, consisted of letters of the alphabet. Stratonicus of Rhodes invented the art of writing and noting down musick. Gregory reduced these letters to the first seven. Guido next perfected the gamut. In the Hyde Abbey Book belonging to the Duke of Buckingham and Chandos, fol. 89, is a fragment of the *exultat*, with the musical notes, which were in use before the present gamut was invented in 1020.[v] Multifold variations of the musical characters obtained between the eleventh century, when they were invented by Guido, and the fifteenth, when, with a few exceptions in the practice of German printers, they were finally settled.[x] The years 1495, 1500, &c. are first named as those of musick-printing from blocks; copper plates succeeded; and those of pewter about 1710.[y] Machines for noting down musick were invented about 1740.[z] *Recitative* was not invented in 1581.[a] The *Symphony*, formerly the *Mesaulius*, is ancient.[b]

The Musical Instruments shall be given according to their kinds.

HARP KIND. *Citole* or *Cistole*, from *Cistella*, (fourteenth century) supposed a box with strings, which by the addition of the *tastatura* or key-board, borrowed from the organ, and of jacks, became a spinnet. It was the recrea-

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[k] Hawkins, ii. 134. [l] Cotgrave, *v. Dansement*. Sir R. C. Hoare's Mod. Wilts, Hundr. of Dunworth, p. 189. [m] Dr. Burney found one on an Egyptian obelisk, and elsewhere two of the guitar kind, with necks, i. 205, 515. [n] Id. ii. 337. [o] iii. 518. See Burney, ii. 440. [p] Burney, i. 163, 458, 502.

[q] Id. i. 131, 463. ii. 451, 469. Hawkins, ii. 95, 162. [r] Hawkins, ii. 162. [s] Ennead. L. 6. iv. c. 4. [t] i. 499. ii. 466. [u] Hawkins, iv. 92. [v] Archæologia, vol. xxiv. [x] Hawkins, i. 293, 424. iii. 42. Specimens in p. 44, &c. [y] Id. iii. 57, 174, iv. 312, 474, 527. v.10. [z] Beckm. i. 22. [a] Burney, iii. 281. [b] Id. i. 488.

tion of young women, and skill in playing on it was an important accomplishment.[c] — *Claischoes, Clairschoes.* The harp of the Highlanders, sometimes richly adorned with silver, gems, or chrystal. It had brass strings, and was struck either with the nails grown long, or an instrument on purpose.[d] — *Dulcimer.* The *Trigon* or triangular Dulcimer is, according to Burney, a Phrygian instrument, but the Encyclopedists say that it occurs upon the monuments of Persepolis, is what we have called the HARP OF DAVID, and was of Syrian origin. Hawkins says, that it was an instrument adjusted by Pythagoras, and played upon by women, being struck either with a quill, or beaten with little rods of different lengths and weights, to occasion a diversity of sound.[e]— *Harp.* The harp from the tomb at Thebes, as given (supposed from memory) by Bruce, copied by Burney, and that of Denon, are quite different in the number of strings and fabric. Yanni found at Thebes the fragments of a harp, from which it will be very easy to restore that instrument. It is not very handsome in form, but had twenty-one strings.[f] Bede says, that the harp was generally played in Britain; that at entertainments, it was usual to hand it from one to another: but the harp on coins of Cunobelin is triangular, rather a dulcimer; and the instrument in the hand of David, in an Anglo-Saxon drawing of the eighth century, is a kind of lyre. In Meyrick's British Costumes [Pl. vii. p. 24.] we have the *Telyn*, or British harp, a parallelogram. In the harp of Luscinius (anno 1536) the wood at one side is not hollow as now. The *Arpa doppia* was a double-stringed harp invented by the Welsh or Irish. The harp of Mersennus has triple strings and the chords of brass wire. The *Wreast*, a turning-hammer or turn-screw, was hung by a lace to the harp.[g]—*Nublum.* Some Hebrews have pretended that it was a kind of bagpipe, but Josephus mentions it as having twelve strings; and Kircher in his Musurgia, from a painting in an ancient Vatican MS. represents it as nearly similar to the modern Psaltery; for to play upon it, it was to be laid flat, the cords uppermost, which were to be struck with a *Plectrum*, or touched with the fingers, the method still usual in Italy. Calmet is mistaken in his definition. Dimock says, that the *Cinyra, (Psalterium*, as the Latins called the *Nablum), Lyra* and *Cythara*, are supposed to have varied only in the number and disposition of the strings; but there is much obscurity in the Hebrew musick, and the Encyclopedia says, that in the *Scilte Haggiborim*, the *Nablum* had twenty-two strings, making three octaves.[h]—*Psaltery*, a stringed instrument touched with a *plectrum*, mentioned by Arnobius. Burney gives us the upright psaltery, in form partly a lyre, partly a harp. The modern psaltery was a kind of square dulcimer, sometimes touched with the naked finger, sometimes with quills.[i]—*Trigon, Trigonum.* See *Dulcimer, antea.*

ÆOLIAN HARP. An instrument upon the principle of this is said to have been invented by Nareda, son of Brahma.

LYRE AND GUITAR KIND. *Ascarus-m*, or *Psithyra.* An instrument of percussion, a cubit square every way, which on being struck rendered a sound similar to the *Crotala.* Anacreon names it the *Ascarus Nyagale;* and it

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[c] Hawkins, pr. lvi. i. 465. Hist. Troubad. 207.

[d] Campb. Journ. Edinb. i. 175. [e] Burney, i. 519. engr. pl. 5. n. 5. Hawkins, 147. See *our* dulcimers engr. Archæolog. vol. ix. Strutt's Horda, ii. pl. 1. exactly resembling Montfauc. iii. p. 2. b. 5. l. 1, and Suppl. iii. b. 8. c. 5. [f] Life of Salt, ii. 186.

[g] Burney, i. pl. 8. Denon, lxiv. Engl. edit. Bede, iv. 24. Strutt's Dresses, pl. xv. Gough's Camd. iii. pl. xli. Hawkins, i. 206. ii. 271, 445. iii. 431. iv. 123. Ledwich (Irel. 229) absurdly makes the harp of Teutonick origin. It was first placed in the Royal Arms *temp.* Hen. VIII. Id. 232. Nichols's Progresses, i. 463, 2d edit.

[h] Enc. Dimock on the Psalms, pref. xi.

[i] Arnob. L. vi. 209. Burney, i. pl. v. f. 4. p. 519. ii. 275. In Hawkins, iv. 124, it is engraved from Mersennus.

is severally called an invention of the Troglodytes, Libyans, or Thracians.[k] —*Bandore*, see *Orpharian, postea.*—*Barbiton*, see *Cithara.*—*Chelys.* A small lyre of actual tortoise-shell; afterwards a generic term for two kinds of lyres.[l] —*Cithara.* The *Barbiton*, or *large* lyre, held by the Barbarini Muse, and the Herculanean painting of Apollo, was played by a *Plectrum*, as the *Chelys*, *Cithara*, or lyre, was a *small* one, played by the fingers, and had no hollow at the bottom to augment the sound. Burney says, that the *Cithara* was played under the arm like a guitar; that there were many kinds of *Citharas*, and that guitar is deducible from Cithara. The real *Cithara* appears in the Terpsichore ΛΥΡΑΝ found at Herculaneum, and the Villa Negroni Mercury.[m] —*Cittern.* Our modern guitar is only the old cittern, which was the common recreation of women, and their visitors in brothels. It was also the common amusement of customers waiting in barbers' shops. Girls used to play with it, and danced to the musick. The *Colochon*, *Bichordon*, and *Trichordon*, were the several names of an instrument resembling the cittern in the body, but having a neck so long as to make the distance between the nut and the bridge six feet.[n] —*Heptachord*, a lyre or cithara with seven strings.[o] —*Hurdy Gurdy*, the *Rote* of Chaucer, the *Lyra Mendicorum* of Kircher, ignorantly called *Vielle.*[p] ——*Iambice.* A triangular lyre, invented by Ibicus.[q] —*Lute.* Vincentio Galilei ascribes the invention to the English, among whom the first author who mentions it is, according to Burney, Chaucer. The French lute of 1574 was exactly like the modern guitar. The lute went out of fashion about the reign of Charles II. from being thought to occasion deformity in ladies. The *Theorbo*, or *Arch-lute*, was a French or Neapolitan invention, and also called *Cithara bijuga* from having two necks. The *Orpharion* was like a guitar, but had a scolloped body, and was strung with wire, the lute with gut. The Bandore, nearly similar, had a straight bridge; the Orpharion slanting. The *Pandura* was of the lute kind, the *Mandura* a lesser lute.[r] —*Lyre.* λυρα, χελος, βαρβιτος, κιθαρα, *Lyra, chelys, testudo, cithara, barbitos.* The two grand distinctions have been before mentioned under the word Cithara. The lyre, properly so called, was that which had a *Magas*, or quadrangular concavity to augment the sound. The cords were fixed upon the convex part. It is seen in many lyres in the figures of Herculaneum, &c. This rendered it so heavy above the Cithara, that it was hung from the shoulder by a belt, which is seen in the Barberini Muse, and the Apollo in the paintings of Herculaneum.[s] The cords were touched in two ways, by the finger, or the *plectrum*, a stick of ivory or polished wood, or, according to Hawkins, of the lower joint of a goat's foot. Ammianus Marcellinus says, that in his time they had lyres as large as travelling carriages, owing to the number of strings.[t] In Burney we have from undoubted specimens,[u] the *Cithara;* the *Testudo* or *Lyre* of Amphion; the *Hexachord* or lyre of six strings, which has three apertures at the bottom, seemingly for sound holes; the Etruscan lyre, with tail-piece, bridge, belly, and sound holes, so much like an old bass-viol, as to discover the original of all the violin family. The strings lie round, as if to be played on with a bow, and even the cross lines in the tail-piece occur in old viols. The *Tripodian Lyre* of Pythagoras or the Zacynthian, resembling the Delphic Tripod, and played upon by a performer in a chair; the lyre on which Chiron instructed Achilles; and

[k] Mrs. Elwood's Journey to the East, ii. 122. Enc. [l] Id. [m] Enc. Pitt. d'Ercolan. ii. pl. 1, 5. Burney, Music, i. 514, 518, engr. pl. iv. fig. 7. [n] Hawkins, Music, iv. 113. Strutt's Sports, intr. xix. [o] Enc. [p] Burney, ii. 373. [q] Pollux Muson. Enc.

[r] Burn. ii. 375. iii. 143, 274. Hawk. ii. 444. iii. 103, 162, 163. iv. 25, 110. v. 393. Scaliger deduces the term from the Arabic, *Allaud.* Du Cange, *v.* Leutum. [s] Tom. ii. pl. 1.

[t] Enc. The various forms of the *plectrum* may be seen in Pignorius, Montfaucon, Buonarotti, Osserv. sopr. i. Medagl. C. Caylus, vii. pl. 82. n. 3. &c. &c. [u] i. pl. iv. v.

the *Ornamented Lyre.* Burney adds, that the lyre was only an accompaniment to the voice. Leather thongs, or twisted threads were first used; but Lynus added cat-gut. The lyre is the only instrument mentioned in the Iliad, but not by that term, which first occurs in Aristophanes. Pausanias speaks of an excellent breed of tortoises upon Mount Parthenius fit for the bellies of lyres. At Portici is a lyre with a pipe or flute for the cross-bar or bridge at the top, whether to be used as a wind instrument to accompany the lyre or not is unknown. Clarke says, that in Count Golonkin's cabinet is an ancient lyre of bronze, complete in all its parts, and perhaps the only one ever found; but as Guthrie, in his Dissertations upon Russian Antiquities, shows the remarkable conformity of the musick of this nation to the Classical modes, the antiquity of this lyre may be doubted. Dr. Pegge says, that the Britons had the lyre; and in an Anglo-Saxon drawing of the eighth century, we have David holding a lyre, somewhat like the heptachord in Maillot, and the improved lyre in Hawkins. The lyre is also mentioned by Aymeric in the life of Charlemagne. Leonardo da Vinci invented a lyre in the form of a horse's scull. [x]—*Mandolin,* a small lute, of the form of half a pear, cut lengthways. [y]—*Monochord,* an instrument for measuring the proportions of sounds, shaped like a bow, one end thicker than the other, with a single cord, and a bell or weight to keep the string in the same degree of tension. [z]—*Orpharion,* see *Lute,* p. 706.—*Pentachord,* strung with ox leather, and touched by a goat's foot. [a]—*Psithyra,* see *Ascarum,* p. 705.—*Theorbo,* see *Lute,* p. 706.—*Trichord.* Musonius makes it Assyrian, the same as the *Pandura;* Burney, Egytian. [b]

Flute kind. *Bagpipe,* the Greek ασκαυλος, and Latin *Tibia Utricularis.* Jerome mentions it as composed of a skin, and two brazen flutes. One kind, the *Pythaulicon,* had a small wooden barrel instead of a skin. Mr. Pennant says, that it was introduced here by the Danes, and that those played with the fingers only are of Irish origin. The Italian bagpipe was more complex than the *Cornemuse,* which resembled the Scotch. It was a favourite instrument of the lower orders, and in the fourteenth century played by a domestick, and danced to. [c]—*Citharisterianus,* a flute, so called because it harmonized with the *Cithara.* [d]—*Cornemuse,* i. q. *Bagpipe.*—*Drope,* a flute, presumed to have only two finger-holes. [e]—*Elyme;* Pollux calls it a flute made of box; Athenæus, a Phrygian invention, called also *Jactaliana,* from its thickness. [f]—*Fife,* or *fieft,* said to have been introduced from Switzerland, and taught to most drummers; but after long disuse it was restored in 1745. [g]—*Flutes in general.* Those of the Classical Ancients were made of bone, ivory, wood, cane, and even metal. They were also made in joints, but connected by an interior nozzle, which was usually of wood. A metal flute of this kind is at Portici. La Chausse has engraved pieces of an ivory flute, covered with a silver plate, the *tibia orichalco vincta* of Horace. [h]—Flutes were of such universality and antiquity, that it is in vain to name the pretended inventor. *Pronomus* invented a flute upon which he

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[x] Enc.. Burney, i. pl. iv. v. pp. 181, 202, 276. 319, 339, 368, 405, 406, 503, 515, 519, 520. Hawk. i. xlvi. 7, 8, 209, 246, 293. Archæolog. ii. 102. Strutt's Dress. pl. xv. Maill. Costum. xcvii. f. 17. Hawk. pl. ii. f. 7. Du Cange, *v.* Arcuare Rebellam. Burney, iii. 150. Clarke, i. 175.

[y] Engr. Hawk. ii. 443. [z] Burney, i. 443. La Chausse and Malliot have engraved it, Costum. i. pl. 96. f. 14. Hawkins pretends to give the monochord of Ptolemy, and makes of it a modern guitar *with a neck,* which he calls the *Pandura* of the Arabians, i. 244. The monochord or trumpet marine is quite different.

[a] Enc. Muson. c. 7. [b] Ibid. Burney, i. 211. [c] Enc. Burn. pl. vi. f. 5. Hawk. i. 245. iii. 354. Pennant's Scotland, 167. Strutt's Horda, ii. xviii. Hawk. i. lvi. iv. 140. Du Cange, (*v.* Musa) describes the Irish instrument at large.

[d] Athenæus. Dalechamp. Enc. [e] Id. Athenæus. [f] Enc. Hesychius makes it a part of a flute. [g] Hawk. ii. 283. Grose's Milit. Antiq. ii. 42. [h] Enc. La Chausse, Mus. Roman.

could play in three different modes or keys, whereas before they had a particular flute for each.[i]—Burney supposes a flute with holes irregularly disposed, a mouth-piece and fipple, to be one of Pronomus's kind.[k] Antigenides increased the number of holes;[l] and there were female as well as male performers. They used the muzzle of leather, called φορβειον, στομιον, and *capistrum*, to prevent the wind escaping on the side.[m]—I shall now give some kinds. *Tibiæ pares, Double-flutes, &c.* Some have stopples or plugs, but no keys to open or close holes beyond the reach of the hands.[n]—These were used by the Anglo-Saxons, and are the Russian *Gilaika* or *Siponka*. Burney gives us a double-flute with stopples of uncommon length, one end curved, the characteristic of the Phrygian flute; and also *tibiæ pares*, disjunct, with only two holes or stopples instead.[o] Hawkins gives us four flutes of the Middle Age, all shaped and played like clarionets, the largest a bass-flute. The Traverse or *German* Flute, he says, is not a German or Helvetian flute, but of Classical ancientry; a mistake, into which he was probably led by spurious representations, very common in musical books.[p] C. Caylus, it is true, has engraved a transverse flute, but he believes it to be Gaulish.[q] In an illuminated Bible of the fifteenth century is an angel playing upon a transverse flute, but he applies his mouth at a considerable distance from the end; and there are holes which were evidently intended not for the fingers to touch.[r] Sir John Hawkins farther observes, that the flute for concerts was larger than others; and that the flute was a long time the favourite instrument of gentlemen, being carried in the pocket; and that from 1710 the flute, *a bec*, descended to apprentices.[s]—*Flageolet*, invented by Juvigny in the sixteenth century.[t]—*Ginglarus*, a small Egyptian flute, with very few holes.[u]—*Gingria, Gingros.* A long Phœnician flute used at funerals.[x]—*Hyppophorbe*, a Lybian flute, made of laurel stripped of its bark and pitch.[y]—*Meletetic Flute.* See *Pitch-pipe*, below.—*Mesocope*, undescribed.[z]—*Milvina*, of very sharp tones.[a]—*Monaules*, or *Photinx*, a single flute, with one stem, shaped like a bull's-horn, the supposed invention of Osiris.[b]—*Ossea Tibia*, made of the leg-bone of a crane.[c]—*Palæomagades*, double flute, the one sharp, the other flat.[d]—*Pitch-pipe.* The *Meletetica* was, according to Solinus, the same flute as the Latin *Vasca*, that upon which musicians made their first efforts, as being of easy execution. Others identify it with the *Phonascu*, or *Phonascua*, which musicians used to guide the voice (i. e. a *Pitch-pipe*), and called by Quinctilian *Tonarion.*[e] Burney says, that not only the *Tonarium* of Quinctilian, but the *Fistula* of Cicero, and *Syrinx* of Plutarch, were used for Pitch-pipes; and, as I understood Burney, they mean one and the same instrument.[f] *Plagiaulos*, same as the *Monaules* and *Photinx.*[g]—*Pyenos.* A thick flute.[h]—*Pythaulicon.* See *Bagpipe*, p. 707.—*Pythic Flute*, and *Cithara.* Both accompaniments of the Pythic dance.[i]—*Recorder*, a kind of flageolet, but with a less bore, and six holes, in which respect it answers to the Tibia Minor of Mersennus.[k]—*Sarranus*, a flute, according to Turnebus, of a sharp sound, like a saw; but others make *Sarranus* a mere adjective, signifying Tyrian.[l]—*Syrinx.* This famous flute of Pan, on

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[i] Burney, i. 416. [k] Id. 521. engr. pl. vi. f. 4. [l] Id. 421. [m] It is seen upon a triangular altar at the Capitol; Pitt d'Ercolano, tom. iv.; and Burney, pl. vi. f. 1. who adds that it was used by the Tibicens. [n] Burney, i. pl. iv. p. 522. [o] Id. pl. ix. f. 8. pl. vi. f. 8, 9. p. 522. Strutt's Horda, i. pl. xii. f. 4. Guthrie, Dissert. Russ. Antiq. [p] iv. 451, 452. [q] Rec. iii. pl. 88. n. 5. [r] Notices des MSS. du Roi, vi. pl. i. p. 124.

[s] Hawk. iv. 482, 483. [t] Burn. iii. 278. [u] Pollux. Enc. [x] Id. Athenæus. [y] Enc. [z] Poll. iv. 10. Enc. [a] Enc. Festus, &c. [b] Burn. i. 211. [c] Hawk. i. pl. 1. [d] Athen. Deipn. L. v. Enc. [e] Enc. [f] Burn. i. 170. [g] Poll. iv. c. 10. Serv. En. xi. 737. Enc. [h] Poll. iv. 10. Enc. [i] Poll. iv. c. 9, 10. [k] Hawk. iv. 479. [l] Turneb. Advers. 28, 34. Enc.

which account it serves for a type of the coins of Arcadia, had sometimes eleven tubes, but square, not round, and three hoops to hold them. This instrument is found in the South Sea Islands, and was in use among the Gauls and Islanders.[m]—*Tonarionum.* A flute with which they gave the tone to orators, whence *Syntonator* in ancient inscriptions.[n]—*Vasca.* See *Pitch-pipe*, p. 708.

TRUMPET-KIND. *Buccina*, the κηρυξ of Athenæus, the shell of the murex, according to Casaubon, was crooked like a C reversed, ↄ. Among the Romans it was of brass, was sounded at relieving guard, and announced the hour of meals; whence our trumpet instead of a dinner bell, as at Queen's College, Oxford, and formerly elsewhere. Under the Roman kings it assembled the people.[o] The term *Buccina* is also applied to the *conch*, or marine shell (Casaubon says of the *murex)*, with which Tritons blow.[p]—*Bugle* [*Horn* &c.] see p. 313.—*Clangor Tubarum.* A long conical tube of bronze, surrounded by seven small pipes of bone or ivory, inserted in as many of metal, all seemingly terminating in one point and mouthpiece, was found at Pompeii. The small pipes were all of the same length and diameter, and were probably unisons to each other, and octaves to the larger one. It was slung over the shoulders by a ring with a chain. This instrument Burney thinks was the true military *Clangor Tubarum.*[q]—*Clarion*, a modern trumpet in form, but smaller and shorter.[r]—*Classicum*, a trumpet placed near the tent of the Roman General, gave by his order the signal. A certain number of trumpets, placed around the eagles, answered the signal, and immediately afterwards all the trumpets of the cohorts. This was called the *Classicum.*[s]—*Cornet*, slightly crooked and conical. The Greek heroes, or criers, used it in the games for ordering silence, announcing different sports, and proclaiming conquerors. Solo performances were also made upon it for prizes. Winckelman says, that its appearance upon a buckler denotes a herald. Some authors, in deriving it from the North, have confounded it with the bugle. In the Middle Age it retained its form, but had finger-holes at the end. About 160 years ago it was superseded by the oboe.[t]—*Crumhorn.* Of two forms, 1. like a cow's-horn, with finger-holes; 2. like a shepherd's crook, not curling outwards, with finger holes. The principal stop on the organ is supposed to answer to it.[u]—*French-horn*, only a wreathed or contorted trumpet.[x]—The *Gall-Trompa*, or trumpet of the strangers, the brazen horn, introduced into Ireland by the Danes, Normans, and English. It was of different forms.[y]—*Monochord*, or *Trumpet Marine*, resembles the Assyrian Dichord, and is of a long narrow pyramidal make, ending in a nut. It has been called a wind-instrument, but most probably was stringed.[z] See *Trumpet*, below.—*Siticines.* See *Trumpets.* — *Thurneshorne*, a kind of trumpet, or clarion.[a]—*Trumpet.* Athenæus, Clemens Alexandrinus, Euripides, Sophocles, and others, ascribe the invention of the trumpet to the Etruscans, who communicated it to the Greeks in the time of the Heraclidæ. It is mentioned by Homer in a simile, but was not used as

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[m] Bartholin. de tib. Veter. L. iii. c. 6. Burney, i. pl. 4. f. . p6. 267. [n] Quinctil. i. 10 .Bartholin. de tib. 11, 12. Enc. [o] Burney, i. 522. pl. vi. f. 6. Enc. [p] Athenæus, iii. 86. Burn. i. 522. pl. vi. f. 6. [q] Mus. i. 522.

[r] Engraved Hawk. Mus. ii. 454, 455. [s] The *Classicum* also signified: 1. The tune played by the trumpets during the capital punishment of a soldier. Veget. i. 22. 2. The proclamation by sound of trumpet in the high roads, of a citizen accused of a capital crime. Enc. In the Middle Age it signified: 1. A ring of all the bells. 2. The ringing for the dead. 3. The sound made by the president of the choir. 4. The beating of the wooden instrument, which they used instead of bells in the Holy Week. Du Cange.

[t] The figure of it, on a tomb, of the combat of the Amazons, in the Museum Capitolinum, corresponds with an engraving in Burney, i. pl. iv. f. 6. See too v. i. 376; iii. 174. The modern is engraved from Marsennus, Hawk. iv. 141.

[u] Hawk. ii. 452, 453. [x] Ib. iv. 144.

[y] Ledwich's Irel. 247. [z] Engr. from La Chausse, by Malliot, Costum. i. pl. xcvii. n. 15.

[a] Hawk. ii. 454.

military musick in the Trojan war.[b] The Greek authors say nothing of their trumpets, but the Romans divided them into three kinds: 1. the *Tuba directa*, *æs rectum*, or Greek Σαλπιγξ, used in the army (infantry), triumphs, festivals, &c. It was straight, narrow at the mouth, and insensibly enlarging ended in a circular aperture. 2. The *Buccina*, or *Buccinum*, of which before. From the time of Vegetius, who lived under the younger Valentinian, there appears to have been a fourth trumpet, made of the horn of the Urus. It had silver at the mouth. The ancient, especially the Roman trumpets, differed materially from ours, in having only a single branch, and being quite straight, with mouth-pieces of bone.[c] Bartholine, besides the Athenian trumpet, and that invented by Osiris, both undescribed, mentions the Gaulish, not very large, but ending in the neck of an animal, the canal of lead, and the sound sharp; the Paphlagonian, terminating in an ox's head; the Median, whose tube was of reed; and the Tyrrhenian or Etruscan, which resembled the Phrygian flute, having a cleft mouth-piece. They were used in the amphitheatres, gladiatorial combats, horse-races, &c. In Stosch are two figures fighting to the sound of a *Lituus*, the crooked trumpet of the cavalry, and two trumpets.[d] The trumpet occurs among the Anglo-Saxons.[e] The ancient Irish had different kinds; the sacred horn, *cræn* or *corn*, the hunting horn, the horn of battle, and the drinking horn.[f]—The *Stoc* or *Stuic*[g] was a brazen tube, with a mouth-hole on one side, so large that no musical note could be produced. This instrument was used as a speaking trumpet, on the tops of the round towers, or cloghads, to assemble congregations, or proclaim new moons, quarters, and other festivals. It is formed like a cow's horn, and in the concave part is an opening from end to end. Dr. Molyneux has given the figure of one having two rings near the small end for suspension. The Marquess of Drogheda has one with four small brass pins or spikes within the mouth, or greatest end, seemingly to hold fast the second joint, which probably terminated in the form of our modern speaking trumpets.[h] The invention of the Speaking Trumpet is ascribed to Sir Samuel Morland,[i] but Burney saw two large ones in the Roman d'Alexandre, a Bodleian Manuscript of the fourteenth century.[k] Another trumpet consists of one piece of fine brass closed at the end, near which it has a large oval hole for sounding, like the modern German flute. The two rings were probably designed to receive a string by which it was to be carried or supported.[l] Mr. Rawle possessed a trumpet, found near Battle in Sussex, very much resembling the two first, but with two joints, and a perfect mouth-piece.[m] It is called a Norman *Lituus*, or military trumpet for the cavalry. Such a one is engraved by Montfaucon; and being found near Battle, it may have belonged to the Norman Conquerors.[n] In Dungannon have been found several brass trumpets of uncommon make, as a hole on the side, and on the little end. They are supposed to have been Danish, by others Irish, to call the people to prayers, or to give alarm from the round towers, near which last some were found.[o] The Hindoos have trumpets of different kinds.[p] Du Cange mentions a trumpet, which sounded like the lowing of a bull, and by which the motions of armies were signified. The trumpet was used by criers of goods.[q] Hawkins notes, that the Roman straight trumpet continued

[b] Burn. i. 340. [c] Engraved in La Chausse, Mus. Roman. from Titus's Arch. Propert, iv. El. 3. Pollux. Enc. [d] Enc. Burney, Mus. i. pl. iv. f. 9. has engraved a double lituus.
[e] Strutt's Horda, i. pl. 17. f. 4. pl. v. f. 4.
[f] Walker's Hist. Ir. Bards, 83, 84. [g] Engr. Gough's Camd. iii. pl. 34.

[h] Engr. Gough's Camd. iii. pl. 34. [i] Lysons's Envir. ii. 414. [k] ii. 288. [l] Gough, ub. subr. iii. 477. pl. 32. f. 5. [m] Append. to Walker's Bards, pp. 109, 111, engr. in Grose's Anc. Armour, pl. xiii. [o] Gough ub. supr.
[p] Id. 638. [q] Sketch. Hindoos, ii. 95.

its form, i. e. the tube not crooked, till the year 1250. Indeed it so appears on the Trumpington Tomb near Cambridge, in Messrs. Lysons's Britannia. Hawkins has also engraved from Luscinius the *Sackbut* or Bass Trumpet, the tube folding like the modern; the *field* or army trumpet, the tubes not crossing each other; the *Claren*, crossing once; and *Clarion* like the army trumpet, but of smaller tube.[r] The *Marine Trumpet*, or Monochord, (of which p. 709) had a small stud of ivory or bone, or other matter, fastened into the left foot of the bridge, under which a little square piece of glass was placed and annexed to the belly, so that when it was agitated by the different motions of the stud, it commenced a tremor to the sounds of the chord, and by this means imitated the military trumpet,[s] i. e. of the Middle Age, for that of the classical was a conch or shell.[t] Burney thinks that the trumpet might be the first solo instrument ever in use; and the first performers, heralds, and criers. The trumpets of the Hebrews were made of electrum, of which four parts were gold and the fifth silver.[x] Matthew Paris[y] says, that trumpeters preceded King Offa, in all his progresses, through towns; and the like is recorded of Sidney,[z] and Othello in Shakspeare. When that favourite dish the boar's head was brought in, trumpets sounded before it.[a] The trumpets blown by the Siticines at funerals, were much longer and larger than others, as appears by Aulus Gellius[b] and various monuments.

Oboe, Clarionet, and Bassoon kinds. *Bassoon*, a French improvement of the *Bass-Shawn*. The form was different from the modern. Kircher describes the short bassoon.[c]—*Courtant*, a bassoon, with two rows of projecting apertures, the *tetines* of Mersennus, who says, that when those on one side were used, the others were stopped with wax.[d]—*Dulzain*, a tenor hautboy.[e]—*Hautboy*, a French invention. There was a treble and a bass hautboy, the latter very different from the modern.[f] The Encyclopedists contend, that the Classical Ancients had reeds to such instruments; but Burney,[g] though he concedes a kind of mouth-pieces, carried about in a case, denies the antiquity of the modern reed.—*Schawm*, *Schalm*, a corruption of *calamus*. It was borrowed from the French, and had the form of a *Clarionet*, except at the mouth, and in one kind a cylindrical swell, before the end. The bassoon and hautboy are its successors.[h]

Viol kind. Burney[i] discovers in the Etruscan lyre more than the embryo of the whole violin family, but the real origin is uncertain. He justly notes,[k] that *fidle* is an Anglo-Saxon word, and Strutt gives us the representation of a viol, the strings screwed up with four pegs set horizontally at the end of the nut. On the frieze of Adderbury Church,[l] we have a figure, with a viol at his shoulder; and the form and soundholes coincide with the modern. Strutt mentions some with five strings, others with only three; in the Norman æra, the pegs horizontally on the nut.[m] The history of the Troubadours mentions viols strung with seventeen cords.[n] Our ancient fiddles were the *Crowd*, which occurs on a church built about the time of Edward II. It is in form an obtuse oval, with two holes for the hand to embrace the neck, and extra strings drawn obliquely from the others.[o]—The *Longspeil*, an ancient Irish instrument, long and narrow, with four copper strings, one serving as a drone, and pieces of wood upon the finger-

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[r] Du Cange, *v.* Taurea, Tromba. [s] i. 245, 454. [t] Id. iv. 121. [u] Burn. pl. vi. f. 6. i. 522. [x] Ibid. i. 376, 503. [y] P. 987. [z] Phillips's Shrewsbury, 47. [a] Strutt's Horda, ii. 19. [b] xx. 2. [c] Hawk. ii. 220; iv. 138, 451.

[d] Burn. i. 510. pl. vi. n. 3. [e] Hawk. iii. 227. [f] Id. ii. 451, iv. 135. [g] i. 511. [h] ii. 451. [i] i. 520. [k] ii. 374. [l] Engr. Grose, i. 112. [m] Strutt's Horda, i. 50. [n] p. 207. [o] See it engr. Hawk. ii. 273. See also Hoare's Girald. i. 297. Archæolog. iii. Jones's Music. Instrum. of the Welch, p. 114, &c.

board by way of frets. It was played upon with a bow.[p]—The *Rebeck*, a fiddle with three strings, of Moorish origin; the *Ribible* its diminutive.[q]—The *Bass-viol*, called also *Bassa da gamba*, or *Leg-viol*, was a Neapolitan invention. It had, in 1683, six strings and *frets*, i. e. cat-gut strings, dipped in warm glue, and tied round the neck, which the finger was to touch, but behind. It was played in fantasias, and alone, as an accompaniment to the voice.[r]—Besides this, Luscinius gives us the treble viol, or *Geig* under jig.—The tenor viol or *Viola da brazzo* is mentioned in the beginning of the seventeenth century.[s] Jacques Mauduit, said to have been a great musician, temp. Henry IV. of France, added a sixth string to viols, which originally had but five, and was the first in France who introduced this instrument into concerts, instead of bass-viols.[t] The greater viol was much as now, with six chords. In Mersennus is another, of very singular form.[u]—The *Polyphant* is of the fiddle form, except the neck, a hole instead being substituted for the hand. Burney says, that it is the same with the Duke of Dorset's violin in Hawkins; the latter, that it was strung with wire, and said to have been played upon by Queen Elizabeth.[x] Mersennus describes a viol sufficiently large to contain young pages, who sung the treble of ravishing airs, while he who played the base part on the viol sung the tenor, in order to form a complete concert of three parts.[y]—A *Chest of Viols*, a fashion till the introduction of the violin, was a large hutch, with several apartments and partitions in it. Each partition was lined with green baize to keep the instruments from injury by the weather. Every instrument was sized according to the part played upon it, the treble being the smallest, the bass the largest. They had six strings each, and the necks were fretted. Each chest was of very curious work. One made in 1598 contained two trebles, three tenors, and one bass; another of the date of 1633, had two trebles, two tenors, and two basses.—The treble, tenor, and bass *Violins*, with four strings, are of a kind distinct from the viol. Concerts of viols were the usual entertainments, after the practice of singing madrigals grew into disuse; and gentlemen in private meetings played three, four, or five parts with viols, as the treble viol, tenor, counter-tenor, and bass, accompanied with an organ, virginal, or harpsichord, and they could not endure the violin, as an instrument only belonging to common fiddlers. The latter, however, in the end totally excluded the viol concerts. Burney observes, that the violin was hardly known to the English in the sixteenth century; and says, that it seems to have been brought into France by Baltazarini, a Piedmontese, who, at the head of a band of violin-players, was sent by Marshal Brisac to Catharine de Medicis. Carissimi was among the first who introduced the accompaniments of violins, &c. with the voices, in Motets. Indeed the violin was first used as an accompaniment to the voice, and was confined to the theatre; but the good effects of it, in giving to the melody a force and expression which was wanting in the sound of the voice, and extending the limits of the harmony in the chorus, recommended it also to the Church. The shift was introduced by Baltazar, the Lubecker, in the time of Charles I. and is thought to have been greatly improved by Geminiani. The half-shift is of later invention. When viols went out of vogue, the French King and Charles II. had twenty-four violins playing to them at dinner; and hence came D'Urfey's song of "Four and twenty Fiddlers all on a row."[z] The

[p] Hawk. iii. 41. [q] Burn ii. 375. Hawk. ii. 86. [r] Hawk. ii. 445; iii. 431; iv. 339, 341. [s] Hawk. ub. sup. [t] Burn. iii. 287. [u] Hawkins, iv. 116, 117. [x] Burney, iii. 7. Hawk. iii. 458, engr. iv. 343. [y] Burn. iii. 264.

[z] Hawk. iv. 92, 115, 320, 328, 339, 340; v. 339, 346, 390. Burney, iii. 143, 274.

Violoncello was invented in Italy. It differed from the bass-violin.[a]—The *Kit*, invented for the use of the French dancing-masters, and carried in a case in the pocket, was anciently of the form of a pear cut lengthwise.[b]—The *Bow* was utterly unknown to the Ancients. It has been constantly augmenting in length. It is now about twenty-eight inches, but one of twenty-four, in 1720, was from its extraordinary length called a Sonata Bow. Silver bows are mentioned in 1662.[c]

Drum kind. Burney notes that the Ancients had not the cylindrical drum, which we now use, theirs being the *Tambour de Basque*. It was derived from the Saracens, and imported in the holy wars. The earliest drums were of brass, and are but lately of wood. The Irish drum was a kind of tabor, consisting of a skin, strained over an iron hoop, or long, and beat with the fingers or sticks.[d]—The *Gong*, Hawkins says, is an Oriental instrument, used instead of a clock.[e]—*Kettle-drum*, like the other drum, was of Eastern origin, and known in India, but not to the Classical Ancients. It was used by the Moors instead of bells. The form in Luscinius is nearly as now.[f]—The *Nacaire* was a kind of kettle-drum, borrowed from the Saracens.[g]—*Tabour*. This, and other instruments of the *Tambour de Basque* kind, were in use among the Hebrews, Greeks, and Romans, and to the rim were hung bells and pieces of metal. In the Middle Age it was a common instrument in the hands of fools; and children amused themselves with little tabors.[h]—*Tambourin, Tymbal, Tympanum*. The *Tymbal*, says Burney, was the kettle-drum, of Egyptian origin. Joinville calls it a semi-circular copper vessel, covered on the top with stretched leather, i. e. the *Tympanum*, in one sense a hemisphere covered with stretched leather, as in Pliny; in another a real *Tambourin;* as to one with two skins, or the tabor, it was of very late use among the Ancients, called *Symphonia*, and struck on both sides by two sticks. The circle of the *Tympanum* was of wood or iron, the skin often that of asses. It was struck with a stick, or a knotty whip of many thongs (as appears by an ancient marble of Cybele), or the naked hand. It is a common instrument in the hands of Bacchants, and one is engraved with it in C. Caylus. A thong there supports it; it has four small bells; and the skin has some painting upon it. Burney has engraved it; and also another, described under *Tabour*. It was much in use in the feasts of Bacchus and Cybele. Du Cange mentions a friar who was publickly led through the city of Milan, in 1381, with a tambourin preceding him.[i]

Instruments with Keys. *Clavicerium, Clavichord.* See *Spinnet*, p. 714. *Hydraulick Organ.* See *Organ*.—Bartholine and Bianchini suppose that the first idea of an *Organ* was taken from the *Syrinx*, or Pipe of Pan, which, after being improved into *Tibiæ Utriculares*, or Bag-pipes, were further perfected by the addition of keys. Burney says, that it may be a descendant of the *Hydraulicon* (see p. 204), probably played by mechanism. The *Sommiero* of an ancient organ before the year 580 was but two feet long, and one-fourth of their measure broad, and contained only thirty pipes and fifteen keys, but without any stop, the pipes being ranged in two orders, each containing fifteen, but whether they were of wood or metal could not be ascertained. They had bellows on the back part,

[a] Burn. iii. 274. Hawk. iv. 340. [b] Hawk. iii. 431; iv. 114. [c] Hawk. ii. 83; v. 53. [d] Burney, i. 516. Du Cange, *v.* Tabor. Wart. Poetr. i. 167. Grose's Milit. Antiq. ii. 49. Ledwich's Irel. 251. Strutt (Horda, ii. pl. vi. f. 21, 23) has engraved ancient drums. [e] i. 178. [f] Burn. i. 516. Sketch. Hindoos, ii. 95. Hawk. ii. 455; iii. 227. [g] Du Cange sur Joinv. i. 302. Grose's Milit. Antiq. ii. 42. [h] Burn. i. 522. pl. 6. f. 7. Douce, i. 97. Hist. Troubadours, 57.

[i] Plin. xix. 35. Phædr. iii. v. 10, 20, 24. Catull. 63, 68. Enc. Cayl. Rec. iv. pl. 79. n. 1. Burney, i. 202, pl. iv. f. 9. pl. vi. f. 7. Joinville, i. 305. Du Cange, *v.* Tamborinum.

like the modern regals.[k] We find Organs with pipes of box-wood, of gold, and organs of alabaster and glass, and some played on by warm water.[l] Brass pipes and bellows are mentioned by William of Malmesbury. The organ of King Stephen's time is very different from the modern, and not intelligible but by plates.[m] The Encyclopedia says, that the pipes were generally of brass, with some exceptions of gold and silver, till the fifteenth century, when an alloy was used of lead and tin, as now. That of Westminster, in the tenth century, had four hundred pipes and twenty-six bellows, which were worked by seventy strong men. One with twenty bellows, worked by ten men, was recently at Halberstadt. The blowers had their feet fixed upon the bellows, and, holding by a horizontal pole, lifted one by one foot, and pushed the following down by the other. The first keys were so hard that they only touched them with blows of the fist; and the stops (*les touches*) were five or six inches broad, when the organ was reduced to an octave. They narrowed them by giving the instrument more extent. The different stops were invented by the Germans. Bernard, of the same nation, in 1480, invented the pedals, which he played with small cords. A few years before 1615, Timothy, an organ-maker, repairing that of Wurtzburgh, placed there the first known Registers.[n] They were used in common at the same æra with the hydraulick organ, as appears from Augustine;[o] but the first of bellows without water, whose epoch is certain, is that which Louis le Debonnaire ordered to be made in the Church of Aix-la-Chapelle. The Germans imitated it, and John the Eighth had a maker from thence, who probably put up the first in the Italian churches, the story of Pope Vitalianus being manifestly erroneous. The Monks of Italy, of the Orders devoted to manual labour, applied themselves to the fabrication of them; and in the tenth century a maker was sent into France, from whence they insensibly spread over all the Western churches.[p] The epigram of Julian the Apostate describes the bellows as "*missus taurino e carcere ventus;*" but that sent to Charlemagne by Constantine Curopalates could not be hydraulick, if it was, as they say, the model of Louis's, because the Monk of St. Gall describes it as composed "doliis ex ære conflatis follibusque taurinis per fistulas æneas mirè perflantibus."[q] The organ at St. Alban's in 1450, was deemed the best in the kingdom.[r] In parish churches they were exceedingly rare in the seventeenth century, and anciently placed on the North side, in order that the organist might not turn his back upon the altar.[s] James I. introduced them into Scotch churches.[t] In the grand rebellion they were all put down. Table-organs were in being at the end of the seventeenth century.[u]—*Hydraulick Organ.* The description of Vitruvius is unintelligible; and that of Athenæus conforms to the specimen in p. 204. Burney says that it was only improved by Ctesibius, for Plato furnished the first idea, by a *Clepsydra*, or Water-clock, which played the hours of the night upon flutes.[x]—*Regal.* A kind of diminutive portable organ, still used in some parts of Germany. It probably had metal pipes.[y] —*Spinnet, Harpsichord.* Hawkins thinks that the *Citole* gave birth to the *Spinnet.* (See *Citole*, § *Harp kind*, p. 704.) The virginal was a small oblong spinnet; the ancient spinnet, or *Clavicitherium*, was a parallelogram, the triangular spinnet being more modern; the harpsichord was an improvement of the triangular spinnet; the *Clavi-*

[k] Burn. i. 115, 512. A representation of one in Hawkins, i. 401. [l] Ibid. and p. 403, where a plate of an ancient organ. [m] Id. iv. 151. [n] Enc. [o] In Ps. 56.

[p] Enc. [q] Du Cange. [r] Wart. Sir T. Pope, 345. [s] Hawk. ii. 283; iv. 465. [t] Skinner's Eccles. Hist. Scotl. i. 378.
[u] Hawk. iv. 465. [x] Enc. Monum. Ined. n. 189. Burney, i. 512. It is represented upon a medallion of Valentinian, engraved in Burney. [y] Hawk. ii. 449; iii. 431.

chord, or *Clarichord*, used by nuns in convents, was an oblong spinnet, like a piano.[z] The word spinnet was derived from *spineta*, in allusion to the points of the quills used; but the term was applied to the *clavicymbalum* and *harpsichord*.[a]

Instruments of Agitation. The chief of these was the celebrated *Sistrum*, certainly ancient in Egypt; Winckelman, who thinks it modern, being confuted by Bochart, and a very antique statue. It was oval, made of a sonorous plate of metal; the upper part adorned with three figures, a cat with a human face in the middle, the head of Isis on the right side, and that of Nephthys on the left. The circumference was pierced with different opposite holes. Through these passed many rods of the same metal as the instrument, and crossed its smallest diameter. These rods were terminated in hoops at their extremities. In the lower part is a handle, by which it was held. Count Caylus describes a small bronze sistrum well preserved, whose whole height is only seven inches. It is crowned by a cat feeding two kittens. They shook this instrument with cadence to produce a sound, and it served instead of a trumpet in war. Cleopatra, in Virgil, uses it as a signal. In sacrifices it was shaken to show that all was in motion in the universe. The Greeks marked the rhythm by it in the execution of noted musick.[b]—*Ringing of Basons* was a rude musick of the seventeenth century.[c]—*Castagnets*. See *Crotala*. *Clackebois*. These were wooden regals, described by Hawkins.[d] — *Crembala*. The Greek κρεμβαλον, used to accompany dances and women's songs, and made of brass, is severally defined as cymbals, castagnets, or tambourins.[e]—*Crotola*. This is the ancient name for castagnets. The crotola were of two kinds: *first*, the short, engraved in Bartoli,[f] Spon,[g] Gori,[h] and the Paintings of Herculaneum,[i] where they have been mistaken for nails; *secondly*, the longer, resembling short staves, such as Pliny mentions, engraved in Bellori,[k] Winckelman,[l] and the Herculanean Paintings,[m] where they are mistaken for flutes. Count Caylus,[n] and the Florentine Museum,[o] have given some that the Greeks called σχισται, pieces of cleft wood; and Hawkins says,[p] that the *Crotalum* was made of a reed divided into two by a slit from the top, extending halfway downwards; and the sides thus divided were struck one against another. The *Crotala* were one of the attributes of Cybele, because her priests used them in the religious dances.[q] The *Crotalistriæ* were players on the castagnets, or girls hired to dance at feasts; the modern ballad-singers of Surat.[r] Burney has given Crotala,[s] where they are hollow cymbals of metal struck together. In Gough[t] is an ancient Irish instrument; the circular plates are of brass, and the brass-wire, or worm part round the shanks, jingled when the plates were struck with the fingers. They are the Etruscan Crotola; the castagnets of the Moors or Spaniards were made of bones, or of the shells of fish. The fashion of dancing with them, a pair in each hand, made of two shells of the chesnut, especially the Saraband, a practice derived from the Moors, was usual in the tenth century, and taught in our dancing-schools so late as the beginning of the eighteenth century.[u] —*Cymbals*. In Burney[x] they are two hollow hemispheres of brass, struck

[z] Hawk. i. 465; ii. 442; iv. 123. [a] Du Cange, *v.* Clavicymbalum. [b] Enc. Cayl. Rec. i. 1. [c] Strutt's Sports, 220. [d] ii. 449. [e] Enc. Athen. L. xiv. Malliot, Costum. pl. xcvii.

[f] Admirand. Tab. 51, 74. [g] Rech. Diss. vii. 159. [h] Mus. Etrusc. i. tab. 61, 72. [i] i. tab. 32. [k] Lucern. Antiq. p. i. f. 34. Sepulch. Ant. f. 18. Plin. ix. 35. [l] Stosch. cl. v. n. 33. [m] i. Tab. 30. In the drunken satyr of bronze in the same collection, we have another model of long castagnets. [n] Rec. ii. pl. 82. n. 3, 4, 5. [o] i. Tab. 3. n. 2. Of Hercules shaking the castagnets forged by Vulcan, see Patin. Thesaur. Numm. p. 93. Stosch. Cl. 2. n. 1699, 1721. [p] i. 248. [q] Enc. [r] Hawk. i. 248. i. pl. v. f. 7. [t] Camd. iii. pl. 34. f. 1. [u] Hawk. ii. 135. [x] Pl. v. f. 7.

with the hands. The *Cembala* of Boccaccio is a tambourine with bells and bits of tin.[y] The Etruscans introduced them into Rome with the sacred mysteries. None but the effeminate used them out of religious festivals, which were chiefly those of Cybele and Bacchus. The ancient have been confounded with the Crotola. Three methods of holding them appear on ancient monuments.[z] 1. by a point, or erect handle; 2. by passing the thumb through a ring; 3. by a handle, in a different manner to No. 1. Malliot has engraved the sacred cymbal of the Armenians. It is like an oval battledore, hung with small bells, the inside concentric ovals. He adds a brass ring suspended, hung round with bells, as another kind for signals in the baths,[a] &c.—*Jew's Harp*, of the same form in Luscinius as that of children's toys.[b]—Taylor, the Water-poet, says "that he has knowne a great man expert upon the Jewe harpe."[c]—*Pot and stick*, rude musick of the Middle Ages;[d] the *salt-box* was probably derived from it.[e]

Musical Glasses. Lazus, and the Pythagorean Hippasus of Metapontus, made use of two vases of the same size and tone in order to calculate the exact ratio or proportion of concords, by filling one half full, or less, with water, and leaving the other empty, according to the point to be ascertained,[f] and without doubt, this suggested the musical glasses, the invention of which is ascribed to a Mr. Pockridge, who died about seventy or eighty years ago.

There were other instruments, either unknown as to particulars,[g] or inconsequential, for which the reader is referred to Burney and Hawkins.

Concerts, &c. Usual from the year 679, but not *of instruments only* till the sixteenth century. Concerts

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[y] Hawk. ii. 344. [z] Enc. Liv. 39. 8. Cic. in Pison. 20, 22. [a] Costumes, i. pl. 79. [b] Hawk. ii. 456. [c] Part ii. p. 142. [d] Hawk. ii. 455. [e] Id. ii. 456. [f] Burney, i. 450.

[g] Mr. Douce has unravelled the meaning of several Musical Instruments, in the following satisfactory explanation of the Bas Relief at St. George's, Normandy, represented in the Plate, p. 675, fig. 12. The numbers read from the left.

"N° 1 was called the *violl*, corresponding with our *viol de gamba*. As this was a larger violin, though the sculptor has not duly expressed its comparative bulk, I conceive it was either used as a tenor or base, being perfectly satisfied, in spite of certain doubts on the subject, that counterpoint was known in the middle ages.—N° 2 is the largest instrument of the kind that I have ever seen, and it seems correctly given, from one part of it resting on the figure, N° 3 to support it. Twiss mentions one he saw sculptured on the Cathedral at Toro, five feet long. The proper name of it is the *rote*, so called from the internal wheel or cylinder, turned by a winch, which caused the *bourdon*, whilst the performer stopped the notes on the strings with his fingers. This instrument has been very ignorantly termed a *vielle*, and yet continues to be so called in France. It is the modern Savoyard *hurdy-gurdy*, as we still more improperly term it; for the hurdy-gurdy is quite a different instrument. In later times, the *rote* appears to have lost its rank in concert, and was called the *beggar's lyre*.—N° 4 is evidently the *syrinx* or *Pan's pipe*, which has been revived with so much success in the streets of London. Twiss showed me one forty years ago, that he got in the South of France, where they were then very common.—N° 5 is an instrument for which I can find no name, nor can I immediately call to memory any other representation of it. It has some resemblance to the old Welsh fiddle or *crowth*; but, as a bow is wanting, it must have been played with the fingers; and I think the performer's left hand in the sculpture does seem to be stopping the strings on the upper part or neck, a portion of which has been probably broken off. I suspect it to be the old *mandore*, whence the more modern *mandolin*. The rotundity of the sounding-board may warrant this conjecture.—N° 6 was called the *psalterion*, and is of very great antiquity (I mean as to the middle ages). Its form was very diversified, and frequently triangular. It was played with a *plectrum*, which the performer holds in his right hand.—N° 7 is the *dulcimer*, which is very common in sculpture. This instrument appears, as in the present case, to have been sometimes played with the fingers only, and sometimes with a *plectrum*.—N° 8 is a real *vielle*, or *violin*, of very common occurrence, and very ancient.—N° 9 is a female tumbler or *tomblesterre*, as Chaucer calls them. This profession, as far as we can depend on ancient representation, appears exclusively to have belonged to women.—N° 10 a *harp*, played with a *plectrum*, and, perhaps also with the left hand occasionally.—N° 11. The figures before the suspended *bells* has had a hammer in each hand with which to strike them; and the opposite and last person, who plays in concert with him, has probably had a harp, as is the case in an ancient manuscript psalter illumination that I have, prefixed to the psalm *Exaltate Deo*.—I have seen these bells suspended (in illumination to the above psalm) to a very elegant Gothic frame, ascending like the upper part of a modern harp." Turner's Tour in Normandy, ii. 15.

in stables, for cheering horses, occur.[h] —*Carols*, were jocund chansons, singing to which and ballads sometimes marked the steps of a dance. The religious, which were not limited to Christmas Day, were taken from the *Gloria in excelsis*, sung by the angels.[i] —*Church Music* was introduced between the years 347 and 356, after the example of the Jews, and the recommendation of St. Paul, &c. Ambrose brought it from the Greeks to Milan, from whence it passed to Rome, France, &c. Gregory reformed the Ambrosian chant, made additions and improvements, and compelled his scholars to fast the day before they were to chant, and constantly eat beans. In 1550, John Marbeck, organist of Windsor, first set to musick the whole Cathedral service; and in the end of this century Palestrina introduced the present noble style, by reducing the *cantus ecclesiasticus* to the long, breve, semibreve. The addition of the violin and instruments gave rise to a new style, fitted to display a fine singer or performer. Latimer set his face against Church Musick, and the Puritans entirely abolished it. When it was revived at the Restoration few could perform it, wherefore a book was published by Edward Law in 1661, entitled *Short Directions for the Cathedral Service.* The innovations of Charles II. were solo anthems and movements in courant time, a dancing measure for which the King had acquired a taste in France. *Colonna* precedes Handel in being the first author of good fugues and chorusses, accompanied by instrumental parts. *Chanting* is supposed to owe its origin to the want of power in the voice, for hearing, in the ancient large and open theatres.[k]

Choir-boys. In the Middle Age, immense pains, expense, and skill, were lavished on choirs, and bishops were obliged to keep choristers in their families. Boys for the Royal Chapel were impressed from other choirs, schools, &c. Noblemen had choirs in their private chapels. Choir-service, after the Reformation, was only retained through regard for musick in the Princes; for, a twelvemonth after Charles II. was restored, cornets, and men with feigned voices, were obliged to be substituted for want of boys.[l]

Before the Reformation, a censer or smoaking-pot of frankincense, was carried about in churches; and Cowel says, "The chorister or boy, who usually carried this Thurible, was called *Puer Thuribularis*, and I have heard a happy conjecture, that a *treble* voice in musick was owing to the small and shrill voice of the *Thuribulus* or incense boy; as the said boy, carrying a little tinkling bell in one hand, might possibly give the name of *treble* to the least bell."

Hymns were of three kinds: 1. the Theurgic, or of Incantation, supposed to have originated in Egypt; 2. Peans, Dithyrambics, &c.; 3. Philosophical, or Allegorical. Latin hymns, in the Middle Age, were the recreation of scholars in our Universities after dinner on festival days, and were afterwards altered to the metrical *Te Deum*, and other Psalms in verse.[m]—*Leonine Verses.* Du Cange ascribes them to Leo, a poet, who lived *temp.* Lew. VII.; Warton to Leoninus, a monk of Marseilles, about 1135; but they are mentioned by Aulus Gellius and others enumerated by Fabricius, and occur during the age of Charlemagne.[n] Gravina, and others, justly think, that the rhyme known to the Ancients, was not introduced into verse for the purpose of distinguishing it from prose; but when the Barbarians and people so

[h] Wart. Diss. Gest Roman. lix. Hawk. i. lvi.; ii. 272; iv. 124, 384; v. 205. [i] Du Cange. Burney, ii. 342, 343. Froiss. x. 21, &c. Popul. Antiq. [k] Burney, i. 153; ii. 578; iii. 25, 130. Hawk. i. xlix. 283; ii. 507; iii. 172, 346; iv. 349, 360; v. 57, 58, 346, &c.

[l] Warton's Sir Tho. Pope, 427. Poetr. iii. 302. Burn. ii. 570. Hawk. ii. 544; iv. 349. Mem. pour la Vie de Petrarque, i. 82. ii. 198. Cowel, *v.* Rime. Cowel, *v.* Turribulum. [m] Burn. i. 465. Warton's Poetr. iii. 188 seq. [n] Du Cange, iv. 125. Wart. Diss. Introd. Learn. Fabric. Bibl. Med. Æv. iv. 775. Hawkins, ii. 43.

altered the pronunciation of Latin, that it was not possible to make the old distinction by a certain combination of long and short syllables, that then consonances of the same syllables, at the end of verses, were substituted instead. Petrarch wrote an epistle in rhyming Latin verse. Among our ancestors, rhymes were contemptuously applied to the paltry versifications of vulgar ballads, whence came Otway's phrase of Holborn *Rhymes.*—*Lamentations*, a fashion of the sixteenth century; whence our "Lamentations of a Sinner." [o]—*Madrigals.* The origin is ascribed to Marot, but they were perfected by Luca Marenzio. Berg was the first English composer.[p]

Military Musick. Though the trumpet is mentioned by Homer, yet military musick was not then in use. The first signals of battle were lighted torches; to which succeeded shells of fish, the conch, or buccina. Heralds also performed this office at the siege of Troy. Lycurgus introduced a military musick, which consisted of songs in full chorus, the flutes accompanying. Servius Tullus ordered that two whole centuriæ should consist of trumpeters, horn-blowers, &c. to sound the charge. Among us, Ossian shows that the bards led off a song. In these and subsequent ages military songs used to be sung in chorus by the whole army, in advancing to the attack, a custom probably derived from their German ancestors, among whom the privilege of leading off that kind of war whoop commonly appertained to the bard who had composed it. Thus the song of Roland [q] was begun at the battle of Hastings, by a knight, upon whom the honour was conferred from his loud voice. In later ages, horns, trumpets, and after the Crusades, drums, and latterly fifes, were added.[r]

[o] Burn. iii. 135. [p] Burn. iii. 41, 201. Hawk. iii. 384. [q] Engr. Burn. ii. 276.

[r] Burn. i. 340, 383, 477; ii. 275. Grose, ii. 43, &c. Burn. Mus. i. 357. Odyss. i. 265 seq. Coll. Reb. Hyb. N° iv. &c. Hoare's Girald. ii. 161, 162. Spens. View of Irel. 114. Birt's Lett. ii. 161, 162. Owen, Pref. Swyareh Hen. Strutt's Hord. i. 20. Sports, 130 seq.

Bards. Homer's bards never move without a herald; sit at the royal table; are helped to the first cut; and are a kind of duennas to the women. Strabo says, our bards were singers and poets. It appears, from the Laws of Howel Dha, and Gen. de Vallancey, that they were clothed and fed in kind by their lords. Spenser says, that they would praise even a thief for a trifle; and in the middle of the last century, though skilled in the genealogy of the Highlands, and sometimes preceptors to the young laird, and composers of heroic poems on the origin of the tribe, and the warlike actions of the successive chieftains, they only drank ale with the Highlanders at the lower end of a long table.—The *Eistedhfa* was a session of the poets, musicians, and bards; a silver harp was bestowed upon the winner. The last held by royal authority was 9th Elizabeth. It has been recently revived. Our Anglo-Saxon bards were divided into gleemen, or merry-andrews, or harpers, not limited to that instrument. The bards who attended the Norman Kings were descendants of the Scandinavian Scalds. Mr. Owen ascribes to our British bards the invention of the Triads. See Druids, Chap. XV.

Minstrels. These musicians were regular descendants of the old bards.[s] They were of every kind, and stationed in receptacles for guests. Among them were jesters, who related tales of mirth and glee; excellent players upon the harp; and others of inferior kind, seated below, who mimicked the performances, like apes, to excite laughter. Behind them, at a great distance, was a prodigious number of others, making great sounds with cornets, *shaulms*, flutes, horns, and pipes of various kinds; some of them even made with green corn, such as those used by shepherds' boys. There were also Dutch pipers, to assist those who chose to dance either love-dances, springs, or rayes. Apart from these were stationed the trumpeters and

[s] Du Cange, *v.* Ministelli.

players on the clarion, jugglers, magicians, and tregetours.[t] They were the immediate successors of the Anglo-Saxon harpers, glee-men, &c. the Norman rhymers of the Scandinavian Scalds, and were called minstrels soon after the Conquest. Some of them composed their own songs,[u] or pretended to do so, as the *Troubadours*, or *Trouvers*, a term derived from *Trobar*, to invent, and *Conteurs*. They were originally natives of the South of France, who travelled from castle to castle singing and making love.[x] Some minstrels used the compositions of others, as the *Jugleours* and *Chanteurs*. These were famous for playing upon the pretended *Vielle* (see p. 717), an instrument sounded by a wheel within, resembling a hurdygurdy, and accompanying the songs of the troubadours. These last introduced the Roman language, which was commonly used in the eleventh and twelfth centuries, and then esteemed the most perfect in Europe. It evidently originated from the Latin, and was the parent of the French tongue. Contours and Jestours recited tales and jokes, without any restraint from propriety or decency. Jestors, called *Japours*, frequented alehouses, and are supposed to be the same as the Bourdours, or Rybauders, an inferior class of minstrels. Ridiculous words and actions, to occasion mirth, were used among them. The courts of princes swarmed with minstrels. Glee-maidens were the female minstrels of the Anglo-Saxons. Those who danced and tumbled thus acquired the name of Tomblesteres and Saylours in Chaucer's time. The *King* of the Minstrels was changed into Marshall *temp.* Edward IV. Vestments, gold and silver chains, and richly harnessed horses, were given to them. Being generally retainers to the nobility, they wore their lord's livery or badge upon their sleeves. Martin Baraton, an aged minstrel of Orleans, was accustomed to play upon the tambourine at weddings, festivals, &c. His instrument was of silver, decorated with small plates of the same metal, on which were engraved the arms of those whom he had taught to dance. They had servants to carry their trumpets. There were schools for minstrels in parts beyond the seas; they were called heralds; and the incorporation of them by Edward IV. resembled that of the flute players among the Romans. The term was often applied to instrumental performers only. To lead about apes was a part of their ancient profession. In the 14th century, the French minstrels were pantomimical fiddlers, accompanied by monkies or bears, who were hired at weddings for the amusement of the guests. They blew trumpets to supper, and by them warned the King's household to mount on horseback. They also played at the Lord's chamber door on the morning of New Year's day. They began their songs with an address to the people; and these songs, through want of the *cæsura* usual in modern versification, chime like a ring of bells. They received, *temp.* Edward I. 40*s.* for attendance on a marriage. The monks often wrote for them, admitted them to their festivals, and sometimes maintained them on purpose. The Statutes of Winchester College permitted the recreation of them after dinner and supper. They travelled about. Those of Coventry were most famous.[y]

Voice. Singing. The Classical Ancients had a notation for the voice, even in declamation. In the early times of Counterpoint, human voices of different compass were classed and divided into four distinct kinds, at the distance only of a third above each other.[z] *Singing (Anaphonesis)* was

[t] Chaucer, in Strutt's Sports, xxiii. [u] Strutt, 136. In Sir Joseph Banks's Letters on Iceland are some particulars of the Old Scalds. [x] Brit. Monach. 483.

[y] Strutt's Sports, 136—151. Burn. Mus. ii. 275, 429. Hawk. ii. 291, 297. Observ. sur l'Italie, iii. 333. Warton's Engl. Poetr. i. 18, 87—92, 116. Douce, i. 352. Strutt's Dresses, 303. Ellis's Old Poets, i. 129. The reader will find a copious account of Minstrels, in an Essay annexed to Percy's Ballads, Ellis's Old Poets, &c.

[z] Burney, i. 170; ii. 456 ubi plura.

considered a healthy exercise, and prescribed by Hippocrates to be used after dinner,[a] at which time it was also customary in our Universities, temp. Charles I.[b]; and in the Regulations of the Inns of Court, we find, "after cheese is served to the table, not any is commanded to sing."[c] Singing of hymns was also usual at Anglo-Saxon entertainments,[d] and in the Courts of Lewis XII. and other kings, by professional men also. In the last half of the sixteenth century singing was the amusement of the well-bred of both sexes.[e]—*Song.* The *Scholia*, or Greek Festive Songs, were pæans or hymns, and the singer at table held a myrtle rod, called Αισακος, which he passed to the next, and so on.[f] They had also love and drinking songs, like ourselves. The most ancient English song with the musical notes, perhaps any where extant, is the "Sumer is i cumen." The date is about the middle of the fifteenth century.[g]—*Ballads.* The word is derived from the Italian *Ballare* to dance, and so called because it was a sort of *Canzone*, sung while dancing. Plutarch mentions *Prophetick* Ballads, sold to servants and silly women; and Vossius gives us another kind, in rhyme, *Mille Francos, Mille Sarmatas, semel occidimus. Mille, Mille, Mille, Mille, Mille Persas quærimus.* Street singing was common in the Anglo Saxon æra, and the itinerants used to stand at the ends of bridges, like the Roman beggars. Ballads were made to vilify Pericles; and both libels and panegyricks made by hired foreigners were sung about our streets. Our ancient ballad singers also sang to a fiddle, upon a barrel head and benches, at taverns upon stools, and attended wakes and fairs. The ballads were tales of Sir Topas, Bevis of Southampton, &c. Ellis ascribes the greater part of the Robin Hood stories, as well as the Tales of *Gamelyn* and *Beryn*, long given to Chaucer, to the time of Hen. VI. Cromwell silenced them. Ballads were, till the beginning of the seventeenth century, printed in the black letter, and chiefly sold in stalls. They were set to old and well-known tunes.[h] —*Psalm-Singing* was much practised by the Anglo-Saxon Clergy, Laity, and our ancestors; indeed was the common employ of the devout, when alone; the whole Psalter, which was got by heart by children, being sung over sometimes every night, and before eating on Sundays and festivals. The Monks used to sing psalms when travelling, and under other employments; and there was formed for the study and meditation of travellers a tablet of the Psalms. Our ancient kings joined in the Church-service, and sung the offices in surplices. Divine songs were also sung. These were very curious, such as songs sung by Christ, *when on the Cross*, adjuring his hearers by the nails, thorns, &c. Beggars sung a *Salve Regina*, Chaucer's Absolom, an *Angelus ad Virginem.* Luther, Huss, and other Reformers, not Marot, as Warton and Hawkins, were the means of introducing modern Psalmody. The custom of singing psalms at church began in 1559 and 1560: sometimes at Paul's Cross six thousand persons sung together; and on Sunday evenings the people were wholly occupied in singings psalms, or reading the Book of Martyrs. The ancient practice in church was, on account of those who could not read, for the clerk to repeat each line three times before the commencement and after the conclusion of the morning service; likewise, when there was a sermon, before and after that. It was nearly banished by the Puritans; but still it is noted that the *singing at the*

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[a] Nichols's Progr. i. 23. [b] Vita Barwici, p. 9. [c] Enc. [d] Scriptor. p. Bed. 27 b. [e] Hawk. ii. 431; iii. 240. [f] Burney, i. 466. [g] Hawk. ii. 94. Qu? If the Song of Roland with notes extant is not more ancient; perhaps others. Mem. pour la Vie Petrarqui, i. 86.

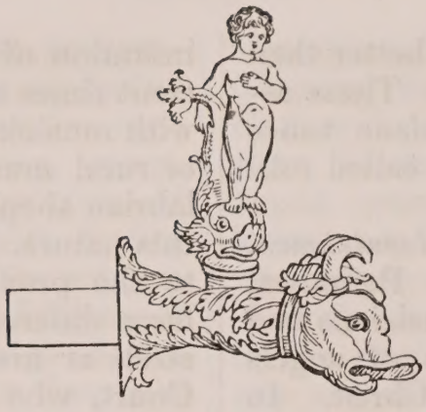
[h] Plut. de Pythia. Vopisc. in Aurelian. XV. Scriptor. 342. Scriptor. p. Bed. 400. XV. Script. 280. Plut. in Pericles. Strutt's Horda, 318; iii. 118, 263. Hawk. Mus. iii. 410. Turner's Angl. Sax. iii. 315. Ellis's Old Poets, i. 352.

siege of York, in 1644, was better than had been known for ages. These severe reformers applied profane tunes to sacred uses, which they called robbing the devil of them.[i]

WAITS, originally *musical watchmen*, the word implying oboes. Periodical Journals say, that these musicians had their origin in those choirs of angels that attended the birth of Christ. In imitation of these, shepherds in ancient times used to usher in Christmas with musick and carols; the *pastorale* or rural music, performed by the Calabrian shepherds on bagpipes, are of this nature. The tunes vary according to the provinces; in the South they have different airs. They were minstrels at first annexed to the King's Court, who sounded the watch every night, and in towns paraded the streets during winter, to prevent theft, &c. They were set up with a regular salary at Exeter in 1400, and, though suppressed by the Puritans, were restored in 1660.

[i] Dec. Scriptor. 130, 2367, 2370, 2432. Scriptor, p. Bed. 148 a. M. Paris, 401, 519, 818. Du Cange, *v.* Tabula Peregrinantium. Henry's Gr. Brit. iv. 307. Burney, iii. 26, 35, 49, 50, 62. Hawkins, ii. 432, 89; iii. 488, 506; iv. 476. Nares, *v.* Puritans. Hawk. ii. 107, 291; v. 2. Isacke's Exeter, 68, 169.

Staye before the use of Scenes. (*See p.* 374; *and also p.* 665). *From Roigny's Terence*, 1539, *Act III. Sc. iii. Simo and Chremes are before the Curtain, and Davus entering from behind.*



Epistomium, or Cock of a Fountain, from Montfaucon, here given as a Hieroglyph of the Progress of Language, and its ornamental finish.

CHAPTER XIV.

I. ENGLISH LANGUAGE. II. OBSOLETE MEANING OF VARIOUS COMMON WORDS.

It is not within the limited plan of this work to reiterate the analyses in detail of our Language. It is sufficient for a general summary to quote the following passage from the Preface to the elaborate Anglo-Saxon Grammar of Professor Raske (p. xlviii.), and follow it with others.

"We may fix the year 1100 as the limit of the Anglo-Saxon Tongue. It was preserved nowhere but in ancient writings, and therefore is, and long has been, a dead language. The confusion that prevailed after 1100 belongs to the old English period. The Þ and Ð were indeed long preserved, as well as the other monkish characters; but the language was no longer the same; nor, indeed, is it alike in any two authors during this whole period, which may be extended to the epoch of the Reformation in 1550; or, to give a round number, to 1600. During this interval the old writings naturally bear much resemblance to the Anglo-Saxon, and the later to the present English."

Thus the Professor; but the seeds of corruption were sown long before the year 1100. The introduction of novelties of any kind naturalizes new words; as does also communication with foreigners. So early as the seventh century the manners and language of France were imported among us. Ingulphus, four hundred years afterwards, complains that the great resort of foreigners to the Confessor's Court, made it unfashionable to act or speak as an Englishman. The Conqueror gave out his laws in French, and forbad the instruction of children in reading or writing Saxon; so that in the next reign, the very letters were almost forgotten. Henry the First's charter of confirmation to William Archbishop of Canterbury is the last in that language and character. When Edward III. appointed the law pleadings to be in English, he could not restore our original language, which was preserved nowhere but in monasteries before the Conquest, whose interest it was to keep it up, that they might defend their titles against arbitrary claimants. Thus they had a Saxon tutor at Croyland, and a Saxon lecture at Tavistock.[b] It is to be observed in exception, that Robert of Gloucester, who lived about the year 1200, wrote his Chronicle at a time when our language, i. e. the Teutonic part, consisted almost entirely of monosyllables, and before its purity or simplicity was marred by the influx of foreign phraseology. His words are Teutonic or radical, and frequently do not afford five dissyllables. The sudden and abundant importation of Latin and exotic words into our language by Chaucer, and his immediate successors or followers, filled our style with polysyllabic terms. These some-

[b] Gough's Brit. Topograph. i. 443, 444.

times, of course, found a place at the end of a line. There was, however, some degree of affectation in the case, occasioned by our imitation of the Italian poets; and the polysyllabic close continued even below Fairfax.[c]

The changes which effected the CONVERSION OF THE ANGLO-SAXON INTO ENGLISH, are thus enumerated by that fine Etonian scholar, Mr. Tyrwhitt.[d]

"I. The prepositive article *se, seo, that*, which answered to the ο, η, το, of the Greeks, in all its varieties of gender, case, and number, had been long laid aside; and instead of it an indeclinable *the* was prefixed to all nouns in all cases, and in both numbers.

"II. The declensions of the substantives were reduced from six to one; and instead of a variety of cases in both numbers, they had only a GENITIVE case singular, which was uniformly deduced from the nominative, by adding to it *es*, or only *s*, if it ended in *e* feminine; and the same form was used to express the plural number in all its cases, as NOM. *name;* GEN. *name's;* PLUR. *names.*

"The ADJECTIVES had lost all distinction of gender, case, or number.

"III. The primitive pronouns retained one OBLIQUE case in each number, as *Ic* or *I, we;* ACC. *me, us. Thou, ye;* ACC. *thee, you. He, she, his,* or *they;* ACC. *him, hire, owre, youre, hir,* or *their.* Their possessives were in the same state with the adjectives *min, thin, his, hire, owre, youre, her,* or *their.*

"The interrogative and relative WHO, had a genitive and accusative case, *whoes* and *whom*, but no variety of number.

"On the contrary, the demonstrative *this* and *that*, had a plural expression, *thise* and *those*, but no variety of case.

"The other words, which are often (though improperly) placed in the class of pronouns, were all become undeclined, like the adjectives, except *eyther*, alteruter; *neyther neuter, other*, alter, which had a GENITIVE case singular, *eytheres, neytheres, otheres. Other*, alius, had a GENITIVE case singular, and a plural number *otheres;* and *aller*, a corruption of ealpa, was still in use, as the GENITIVE plural of *alle.*

"IV. VERBS had four modes, as now, the *Indicative, Imperative, Subjunctive*, and *Infinitive;* and only two expressions of time, the present and past. All the other varieties of mode and time were expressed by auxiliary verbs.

"In the inflexions of their verbs they differ very little from us in the singular number, *I love, thou lovet, he loveth;* but in the plural they were not agreed among themselves, some adhering to the old Saxon form, *we loveth, ye loveth, they loveth;* and others adopting what seems to have been the Teutonic, *we loven, ye loven, they loven.* In the plural of the past tense the latter form prevailed universally, *I love, they lovedest, they loved, we loveden, ye loveden, they loveden.*

"The second person plural in the *Imperative* mode, regularly terminated in *eth*, as *loveth ye;* though the final consonant, according to the genius of the language, were frequently omitted, especially in verse.

"The Saxon termination of the *Infinitive* in *an*, had been long changed into *en*, to *loven*, to *liven;* and they were beginning to drop the *n* to *love*, to *live.*

"The *Participle* of the present time began to be generally terminated in *ing*, as *loving;* though the old form, which terminated in *ende*, or *ande*, was still in use, as *lovende*, or *lovande.* The Participle of the past time continued to be formed, as the past time itself was, in *ed*, as *loved*, or some contraction of *ed;* except among the irregular verbs, where for the most part it terminated in *en*, as *bounden, founden.*

"The greatest part of the AUXILIARY VERBS were only in use in the present and past tenses of their *indicative* and *subjunctive* modes. They were inflected in those tenses, like other verbs, and were prefixed to the infinitive mode of the verb, to which they were auxiliary; I *shall* loven, I *will* or

[c] Warton's Inquiry into the authenticity of Rowley's Poems, pp. 39, 41.

[d] Essay on the Language and Versification prefixed to the 4th vol. of the Canterbury Tales.

woll loven, I *may* or *might* loven, I *can* or *con* loven, &c. We *shallen* loven, we *willen* or *wollen* loven, we *mowen* loven, we *connen* loven, &c. In the past tense, I *shulde* loven, I *wolde* loven, &c. I *mighte* or *moughte* loven, I *coude* loven, &c. We *shulden*, we *woulden*, we *mighten* or *moughten*, we *couden* loven.

"The auxiliary to HAVEN was a complete verb; and being annexed to the participle of the past time, was used to express the perfect and pluperfect tenses; I *have* loved, thou *hast*, *havest*, or *hast* loved, he *haveth* or *hath* loved, we *haven* or *han* loved, &c. I *hadde* loved, thou *hadst* loved, he *hadde* loved, we, ye, they, *hadden* loved.

"The auxiliary TO BEN was also a complete verb, and being prefixed to the participle of the past time, with the help of the other auxiliary verbs, supplied the place of the whole passive voice, which the Saxon language had no other form of expressing. Thou *art*, he *is* loved; we, ye, they *aren*, or *ben* loved; I *was*, thou *werst*, he *was* loved; we, ye, they *weren*, loved.

"V. With respect to the indeclinable parts of speech, it will be sufficient to observe here, that many of them still remain pure Saxon. The greatest number had undergone a slight change of a letter or two; and the more considerable alterations, by which some had been disfigured, were fairly deducible from that propensity to abbreviation, for which the inhabitants of this country have been long remarkable, though perhaps not more justly than their neighbours."

"STATE OF THE FRENCH PART OF OUR LANGUAGE.

"The French words imported were immediately, or by degrees, made subject to the Saxon idiom. The words imported were chiefly substantives, adjectives, verbs, and participles. The terminations of the adverbs derived from adjectives, and ending in *ment*, were anglicized into *lich* or *ly*. As to the other parts of speech, our language being sufficiently rich in its own stores, has borrowed nothing from France, except an interrogation or two. [The participial termination *ing*, used substantively, was turned into *ment*, as impair*ing* to impair*ment*. — *Brown's Vulg. Errors, p.* 4, 5, &c.]

"The SUBSTANTIVES in the French language (as in all the languages derived from the Latin,) had lost their cases long before the time of which we are treating; but such of them as were naturalized here, seem all to have acquired a GENITIVE case, according to the corrupted Saxon form stated above. Their plural number was also new-modelled to the same form, if necessary, for the nouns ending in *e* feminine, as the greater part of the French did, the languages were already agreed. NOM. dame; GEN. dames; PLUR. dames.

"The ADJECTIVES, which at home had a distinction of gender and number, upon their naturalization here, seem to have been generally stript of both, and reduced to the simple state of the English adjective, without case, gender, or number.

"The French VERBS were obliged to lay aside all their differences of conjugation, *accorder*, *souffrir*, *recevoir*, *descendre*, were regularly changed into *accorden*, *suffren*, *receiven*, *descenden*. They brought with them only two tenses, the present and the past; nor did they retain any singularity of inflexion, which would distinguish them from other verbs of Saxon growth.

"The participle indeed of the present time, in some verbs, appears to have still preserved its original French form, as *usant*, *suffisant*, &c.

"The participle of the past time adopted almost universally the regular Saxon termination in *ed*, as *accorded*, *suffered*, *received*, *descended*. It even frequently assumed the prepositive particle ȝe (or *y* as it was latterly written), which among the Saxons was very generally, though not peculiarly prefixed to that participle.

"Upon the whole, I believe that it may be said with truth, that at the time, which we are now considering [Chaucer's æra, 14th cent.], though the form of our language was still Saxon,

the matter was in a great measure French." ["No," says Ellis, "for he has sacrificed the Teutonic to his French predilection."]

Thus Mr. Tyrwhytt; and hence it is plain, that however changed may be the words, the construction of our language is still Anglo-Saxon. It is in higher writing legal and scholastick, improved into good Latin, i. e. Latinized-English.

INCIPIENT JOHNSONISM FOLLOWS NEXT, AS FORMING ANOTHER ÆRA.

The *words* of our language underwent great changes by the introduction of *sesquipedalia verba*, and a very pedantick style in 1579, called Euphuism, from Lily's "Euphues, the Anatomy of Wit," which became fashionable.[e] Sir Walter Scott, in the character (I believe) of a Sir Percy Shaftoe, gives an excellent imitation of this bombast (for such it is); but there can scarcely be a better specimen of the actual thing, than the following first sentence of a Dedication to the Marquess of Hamilton, of Birnie's "Blame of Kirkburiall," anno 1606 (elegantly reedited in 1832, by W. B. D. D. Turnbull, Esq. Advocate, at Edinburgh).

"There is nothing wherein the antichristian crew is found more condemnable (Noble Marquess), nor that by their lin-sey-wol-sey confusions, they have dared clamp the sincere twist of God's trueth with the torne clouts of their brain-sicke superstitions, instanced especially in their manyfold sepulchromany."

The taste for this inflated language, which Shakspeare has well exposed in one of his Plays, introduced many Anglo-Latin words, which position may be proved by their absence from the translation of the Bible. In fact, a book might be formed out of them, in which, except in the auxiliary verbs, prepositions and particles, not a word would be of Anglo-Saxon or English origin. In colloquy, however, the old English survived, as it does to this day. In our translation of the Bible the monosyllables predominate over the others in the proportion of sixty to twenty: for no man would render "*Give* me some beer," by "*suppeditate* some beer;" and yet this is gravely recommended as an improvement of diction, in a work now to be mentioned. Because this magniloquent style was unintelligible to the nation at large, there was published, among others, a curious book, entitled, "The English Dictionarie, or an Interpretation of hard English Words; enabling as well Ladies and Gentlewomen, young Scholars, Clerkes, Merchants; also Strangers of any Nation, to the understanding of the more difficult Authors already printed in our Language, and the more speedy attaining of an elegant perfection of the English Tongue, both in Reading, Speaking, and Writing. The fourth edition, revised, and enlarged. By H.[enry] C.[ockram], Gent. 16mo. 1632." This book consists of a double alphabet, one containing all the words Anglicized from the Latin; the other the working-day English (if we may so say), pedantized, *e. g.* "done by day-light," *antelucated;* dead, *inanimall* (sic), &c. Nevertheless, it evidently shows the introduction of many words now in common use, as "mortality" for "death," and some modern vulgarisms, then deemed improvements, as "driblets," for "small debts."

This *summary* will, it is hoped, show the *broad outline* of the leading history of our Language.

II. OBSOLETE MEANINGS OF VARIOUS COMMON WORDS.[f]

It would be far too voluminous, indeed more than the duration of a single life would permit, to attempt a polyglot of every English word during its changes in successive centuries. *Sack* (a bag) is *said* to have been the only word which pervades all nations and known languages; nor is the confusion

[e] Collier's Hist. of Dramatick Poetry, iii. 173.

[f] Taken from "Obsolete Words from the time of Chaucer to the beginning of the eighteenth century, collected by Thomas Dudley Fosbroke. MS. penes the author." It is a mere note-book, written *horis subsecivis*.

of tongues at Babel a singular thing. In Australia at the present day, the neighbouring hordes of natives do not, through different enunciation, understand each other. Let their respective denominations of things and actions be written down in alphabetical characters, sometimes a new language, always a new dialect, might result from such an experiment, and use of it from infancy might perpetuate it. But where words are borrowed from a distinct language, they may be incorrectly applied, and lose the primitive meaning. If two words are brought into common use by persons ignorant of the original language, corruptions follow of course; but in reading old authors particularly, it is desirable to know their real meaning; and the task of elucidation has been admirably executed by Steevens, and many commentators. There is not room in the present work for a Glossary, if all the materials were (and they are not) collected. A limit is therefore put by only giving "obsolete meanings of some *common* words."

A, for have, to a do (to have done); "I wold a be" (have been); Past. Lett. iii. 106, *t.* H. 6; a for an; Id. iii. 132; for all. Gloss. Percy's Ballads, v. i.

Abide. "His Grace abiding no answer from you of your said charge."—Fiddes's Wolsey, coll. 135.

Abject, *v.* expel. "To learne the wayes his vices to abject."—Barclay's Ship of Fooles, p. 217 a;—*part.* "To ben abject from all good company."—Occleve in Browne's Shep. Pipe, Ecl. i.

Able, *v.* "ableth not himself after his conning and power."—State Trials, fol. ed. 23, anno 1457.

Abuse, deception or puzzle.—Steevens.

Accuse, Fr. to discover.—Tyrwhitt. Gloss. Chauc.

Actuate, to put in execution. "He begun to actuate his design of writing annotations."—Fell's Life of Hammond, 54.

Advert. "That Christes Church might, as it was adverte, and sacred so by him."—(Weever's Fun. Monum. (from Hardinge) 243.)—"In likewise, as ye ad'ted me to do."—(Past. Lett. iii. 404.)—"Advert my wordes."—Barcl. Ecl. i.

Advertisement, admonition, moral instruction.—Johns. and Steev. ii. 351.

Advertize, *v.* "Whan I remember and advertize his lyf, his science, and his virtue."—Caxton;—*part.* Advertising, attentive.—Johns. and Steev. ii. 153.

Advice, coolness of mind, reflection.—Johns. and Steev. iii. 231. vi. 44.

Advised, "frequent visiting and advised reviewing of the tombs."—Weev. Fun. Mon. 9.

Advisement. "He that beginneth without advisement, cannot provide that thing that is to come."—Barclay's Ship of Fooles, 137 a.—"To take advisement, what was best to do."—Stowe's Annals, 346.

Affection, affectation.—Johns. and Steev. ii. 468;—*pl.* Imaginations, prejudices.—Id. iii. 215.

All, although.—Spens. Gloss.

Allowance, legal right, established rank, settled authority.—Johns. and Steev. vii. 425.

Allude, to have a resemblance to another thing.—Cockram, re.

Along, at length. "Christop. Barker wryteth to you more along."—Past. Lett. i. 150.

Amiss, *s.* "To vex my dovelike friend for my amiss."—Donne, El. xiv.

Amuse, wonder. "Why this man gelded Martial, I amuse."—Donne, Epigr. § Raderus.

Anarchy, a kingdom without a king.—Cockram, ki.

Anathematize, to give oneself to the Divell. Cockram, gi.

Anenst, by means of.—Past. Lett. iv. 12.

Animate, set on. "Did animate the offenders."—Biogr. Brit. i. 470. 2d ed.

Anon (ad nunc) immediately. "Wherefore he ascended not anone after hys resurrecyon, but abode xi dayes."—Gold. Leg. xvii.

Apparell, *v.* furnish. "Which Chappell his executors did fully make and apparell."—Stowe's Annals, 378.

Appellation, appeal. "The king's provocations and appellations, made from the B. of Rome unto the General Council."—Weever, 92.

Appointment, preparation.—Johns. and Steev. ii. 77.

Approbation, proof.—Id. vi. 16.

Architect. "The office of Jewell House hath an architectour called Clerk of the King's or Keeper of the King's Jewelles or Tresorer of the Chamber."—Lib. Nig. Dom. K. Ed. IV. 42.

As, "for as well as."—Past. Lett. iii. 320.

Assume, to have been assumed by Mars into Heaven.—Sandys's Ovid, 487. 530.

Assure, insure. "Of worldly worship no man can him assure."—Barcl. Ship of Fooles, 105 b.

At, for "At all events."—Johns. and Steev. iii. 432. For "at which." "So that at manye's advance."—Past. Lett. iii. 180.

Atone [for at one], to reunite, unite. —Johns. and Steev. vii. 461.

Atonement, quietness.—Cockram, ca.

Attach, attack. "Who that attached is with this offence."—(Barcl. Ship of Fooles, 195 b.)—"Apprehended, was attached, and condemned of conspiracie."—Stowe, 325.

Avocation, a calling again.—Cockram, ca.

Avoide, *v.* turn out. "Item, that the rascals be avoyded from every office." —(Lib. Nig. Dom. R. Edw. IV. 66.) —*Adj.* "Upon sure ground avoyde of all this payne."—Barcl. Ship of Fooles, 79 b.

Baffled, treated with the greatest ignominy. "Bafulling (says Holinshed, anno 1570) is a great disgrace among the Scots, and is used, when a man is openlie perjured, and then they make of him an image, painted, reversed with his heels upward, with his name, wondering, crieing, and blowing out of him with horns."—Johnson and Steevens, v. 138.

Ballast, *part.* stuft, loaded. "With some gutted trunk, ballast with straw and stone, left for the pawn of his provision."—Hall, b. iv. Sat. 5.

Baptise, bathe. "And she [Judith] went out in the valeye of Bathelye, and baptised her in the water of the wel."—Gold. Leg. f. xxxv. a.

Beam, a ship. "How thou thee aventerest in holowe beame to passe the sea," &c.—Ship of Fooles, 178, b.

Beat, urge, enforce. "I have betin the mater for you."—Past. Lett. ii. 30 Ed. IV.

Bed-fellow, a term of endearment common among the ancient nobility —Johns. and Steev. vi. 43.

Beg, beg[et].—Cockram, be.

Behaviour, character.—Johns. and Steev. v. p. 4.

Besette, set. "Besette with herbes, plantes, and trees." — Gold. Leg. f. 1. a.

Beset, behave. "Sorow oftyn tyme causeth women to besset hem oy' wise yan yei shuld do."— Past. Lett. iii. 208.

Bill. "I have sworne unto my bill, i. e. I have delivered a promise in writing, confirmed by an oath."— Percy's Ballads, Gloss.

Bit, *s.* bite. "His damnable bit is foule and venomous." — Barclay's Ship of Fooles, 16 a.

Blacks, mourning.—Gifford.

Blast. "Blast not after bloud by cruell vengeaunce."—Barcl. Mirr. of Good Manners, § Temperance.

Blest, Fr. wounded.—Spens. Gloss.

Blistered, puffed out.—Johns. and Steev. vii. 208.

Block, sometimes a bat.—Id. ii. 257.

Blockheads, Barnegkephaloi of the Greeks.—Plutarch's Morals.

Blown, cast. "They [the Jews] have made a calfe blowen, and have worshipped it."—(Gold. Leg. xx. a.)— "With a base bargain of his blowen ware."—Hall, B. iv. Sat. 5.

Body, a term in genteel life. "Out on him, beast! he's always talking filthily to a body."—Otway's Soldier's Fortune, A. 2. sc. ult.

Bolster, *v.* "Intends an act by water, which the land abhorred to bolster," &c.—Browne's Brit. Past. L. ii. *part.* e. g. blistered [breeches].

Bones [young bones], children. — (Percy's Ball. iii. 347.)—Applied to a

jury. "And fond that tyme no bonys in the matter." (Past. Lett. iii. 342.) —"They were not aferd, for they fownde no bonys to seye hir verdite."—Id. 348.

Borne [in hand], persuaded.—Lodge's Illustr. Brit. Hist. v. i. Gloss.

Bore, to stab or wound.—Johns. and Steev. vii. 89.

Borrow, *s.* pledge, surety. "Seynt George to borowe, our Navy is aflote." (Barcl. Ship of Fooles, 670.) —"Crying Saint George to borow, or Saint Dennis bee for us."—Stowe, 261.

Both [two]. "And bothe two were his wyves."—Gold. Leg. f. xxiv. b.

Bower, habitation, chamber, parlour. —Percy's Ball. Gloss. [Properly a bowed or arched room.—Ibid.]

Brag, *adj.* "And the brag lambs ran wantoning about."—G. Fletcher's Christ's Triumph, st. i.

Brat, not used contemptuously. "Poor little brat, incapable of care." —Drayton's Moses's Birth, &c. B. i.

Break, tear. "Bren (burn) or breke it" (the letter). (Past. Lett. i. 112.) —Break the heart. "Brake her harte" [opened her mind].—Id. ii. 165.

Broker, matchmaker, sometimes a procuress.—Johns. and Steev. i. 101.

Bug, *adj.* "No bug words, sir," (Massinger's New Way to pay old Debts, A. iii. sc. 2.) i. e. terrific words; therefore, *Bo* being a general of Odin's army, *bug-a-boo* may be derived from *bug*, and that term of intimidation. But we find buggle or bugle-bow (Johns. and Steev. vi. 58), which Steevens cannot define. Harris, in his Nat. Hist. of the Bible, says, "that the termites (ants) are called in the Bulama (Africa) bug-a-bugs."

Bung, a pocket-purse.—Johns. and Steev. v. 497.

Bush, hair. "With your set bushes curling, as men of Inde." (Ship of Fooles, 8. b.)—"Some are bushed, their bonets set on side."—Id. 19 b.

But, without, unless, except. A. S. But if, unless. (Past. Lett. ii. p. 2.) —But, out, the outer room, out of doors.—Percy's Ball. iii. 348.

Buy [make buying], redeem. "Blessyd be the Lourd God of Israel, for he hath visited and made bying of his peeple."—Weev. 151.

Can, know. (Percy's Ballads, ii. 485.) —"The King's henxmen and children, after they can their descant." —Lib. Nig. Dom. Reg. Ed. IV. 51.

Capitulate, make head.—Johns. and Steev. v. 366.

Card, mix (metaph.) — Johns. and Steev. v. 363.

Care, Curator.—Id. v. 575.

Carriage, cargo. "When all the ships were discharged of their carriages."—Stowe, 353.

Case, skin. "The case of a moton (sheep), the felle and tallowe deducte."—Ordin. Housh. Geo. D. of Clar. 101.

Cast, intend. "I caste to folow and porsew hym."—Past. Lett. ii. 56.

Censure, *v.* arbitrate, determine, (Cockram, ch.)—Give an opinion, judge, pass sentence; *s.* judgment, opinion.—Johns. and Steev. i. 131. ii. 31. vi. 289. iv. 320. vii. 60.

Chap, knock.—Percy's Ball. iii. 348.

Child, knight.—Id. Gloss.

Chide, resound, echo.— Johns. and Steev. iii. 96. vi. 64.

Chine, i. q. chyme. "All the lees of wine, within four fingers of the chine."—Q. Eliz. Ann. Expenc. 265.

Cholerick. "The rashest humour in any body."—Cockram, hu.

Circular. "Your wisdom is not circular," i. e. full and perfect.—Gifford on Massinger's Emperor of the East, A. iii. sc. 1.

Circumstance. "And his men sette on the londe be grette circonstance." —Past. Lett. i. 40.

Civil. "'T is like to be a night of as civil business as I have known a great while."—Otway's Friendship in Fashion, A. iv. sc. 1.

Clarify. "If any officer of this noble housholde be knowen for a commyn daily drunken man, that then it be clarifyed and charged by the sitters and the counting bourd." (Lib. Nig. Dom. R. Ed. IV. 67.)—"Clarified and declared." f. v. a.

Cleft, perhaps the same as cut, drunk.—Johns. and Steev. vi. 38.

Cling, shrivel, or shrink up.—Id. iv. 602.

Clip, enjoy.

"And on such palates [pallets] one man clipped them
More golden slumbers than this age again."
Browne's Brit. Past. B. ii. s. 3.

Close, *s.* Mr. Steevens thinks a musical jar. (v. 159.)—*v.* i. q. inclose. —Stowe, 310.

Clouts, cloths. "There may ye fynde hym wrapyd in cloutes." — Gold. Leg. f. iiij. a.

Coat, quality or station in life. — Lodge, Gloss.

Cobbler, not a contemptible epithet in the 15th century. "The Cordwainers' Company in London were incorporated 11 Hen. IV. an. 1410, under the name of Cordwainers and Coblers."—Maitland'sLondon,1244.

Cod, a pillow (Yorkshire word). — Johns. and Steev. viii. 541.

Coffin, cavity or raised crust of a pie. — Johns. and Steev. iii. 499. viii. 550.

Cold, naked.—Id. iv. 16.

Collection, inference, construction. —Feltham's Resolves, 23.

Collation, a discourse, lecture, or sermon.—Nicolas's Beckington, 116.

Colt, *v.* to fool, to trick (Johns. and Steev. v. 302.)—*S.* unde *Colt's-tooth*, a hot, mad-brained, unbroken young fellow; sometimes an old fellow with youthful desires.—Id. ii. 412.

Comb, *v.* "If you have a handsome wife, every smoothfaced coxcomb will be combing and cocking after her."—Otway's Soldier's Fortune, Act ii. [When wigs were universally worn, it was customary for gentlemen at public places to take off their wigs and comb them. — Sir John Hawkins.]

Come of, pay. — Johns. and Steev. i. 319.

Comment, a tale, or lie.—Cockram, ta.

Companion, a term of contempt, similar to the modern *fellow*.—Johns. and Steev. vii. 449.

Compile, to steal.—Cockram, st.

Compunction, a stitch in the side.— Cockram, st.

Conceited, a laudatory term. "An ingenious conceited gentleman." — Weever, 534.

Condition, temper, character (Johns. and Steev. iii. 281. vi. 167.)—*Plur.* qualities.—vi. 109.

Condescend, agree to. "For which causes they all condescended upon their returne into England."—Stowe, 531.

Confine, be on the borders of. "This towne situation doth confine," &c. —Taylor's (the Water-Poet) Works, 125.

Confinements, retirements. "There are examples of extraordinary gain, that men have made of such confinements."—Felth. Resolves, 294.

Conform, to apply oneself to one's business.—Cockram, v. *apply*.

Consider, bribe.—Johns. and Steev. iv. 412.

Consume, die. "That we may live and consume not for nede."—Gold. Leg. xi. b.

Contrive, spend, consume.—Spens. Gloss.

Continue, contain. "For to telle all the myracles that oure Lorde hath shewed, it sholde contynewe an holy boke."—Gold. Leg. iv. b.

Convince, overpower. — Johns. and Steev. ii. 513.

Corpse, a living body.

"Three times to bear his trembling corse
His knocking knees refuse."
Percy's Ballads, iii. 221.

Cot, a floating cottage.—Spens. Gloss.

Coverture, the time when man and wife live together.—Cockram, ti.

County, old general term for a nobleman.—Johns. and Steev. ii. 342.

Counter, blunder.—Id. 458.

Court, courteousness.—Spens. Gloss.

Courtship, the manners of a court, civility.—Gifford.

Courting, living at court.

"Then farewell courting! I see thou countest best
Here to remayne in simple welth and rest."
Barcl. Egl. i.

Crack, a boy child. — Johns. and Steev. v. 523. vii. 348.

Creak, whisper. "What I heard one of them creak." — Lodge's Illustr. 335.

Credit, account, information. — Johns. and Steev. iv. 263.

Cricket, properly an ant; any small insect.—Percy's Ballads, i. 351.

Critical, cynical.—Johns. and Steev. ii. 454.

Critical days, "daies wherein physicians give judgment of the disease, death, or recovery of the sicke."—Cockram, da.

Crone, an old toothless sheep. — Johns. and Steev. iv. 335.

Cross-grained fellows, the followers of Euclid, always disputing pro and con, the Scepticks, or Pyrrhonists.—Plutarch's Morals, ii. 179.

Cuckatrice, prostitute.

"Not his poor cuckatrice but he betrays
Thus, and for his letchery scores, God pays"
Ben Jons. Ep. 19. on Lieut. Swift.

Cudgel'd. "An Irish footman, with a jacket cudgel'd down the shoulders, and skirt with yellow or orenge tawny lace."—Taylor the Water-poet, p. 2. 236.

Cultures. "24 cultures of land about the towne."—Stowe, 137.

Cupid, lust. "Nought kindeth more Cupid than beastly drunkenness."—Barclay's Mirror of Good Manners, § of Lust Venereous, &c.

Curiosity, finical delicacy. — Johns. and Steev. viii. 426.

Curious, scrupulous.—Id. iii. 505.

Current, going into.—Cockram, go.

Cut, (1) Bay cloth with one end cut sloping (Morant's Colchester, 78).—(2) a cur, or curtail dog, whence it became a contemptuous term, for by the Forest Laws the dog of an unqualified person was docked, while that of a gentleman was allowed the benefit of his tail (Johns. and Steev. iv. 202).—(3) also the common name of a horse (Id. v. 292.)

Cute, (1) a sort of wine, (Taylor, 65).—(2) a cur. "Some yelping cute."—Drayton's Polyolb. L. 23.

Dan, an ancient title of respect. — Percy's Ballads, ii. 386.

Danger, debt. "Such as be in his dawnger."—Past. Lett. iii. 242.

Dapper. "But who the man should be, that first sent forth the dapper elegy, all the grammarians strive."—Ben Jons. Transl. of Horace's Art of Poetry.

Dapple, a man that coincides with every body's opinion. "A mere dapple or trimmer, who changes shapes with his company."—Plutarch's Morals, ii. 107.

Dare, terrify, pain, grieve.—Johns. and Steev. ii. 131.

Daw, *v.* awake. "And thinking her to daw."—Drayt. Polyolb. S. 6.

Daylight, proof; we burn daylight, i. e. we have more proof than we want.—Johns. and Steev. i. 259.

Deacons, servants out of a religious sense. See Void.

Dead. "For to be dead [for my life] I dare not" (Past. Lett. ii. 210); for cause, because (Id. iv. 34).

Deal, (1) "some dele," somewhat, (Past. Let. iii. 178).—Every deal, every whit.—Browne's Past. Gloss.

Dear, fatal, mischievous, immediate, consequential; an enforcing epithet, with not always a distinct meaning. —Johns. and Steev. ii. 518. v. 366. viii. 451.

Death, *adj.* deaf. "He is enfermed by deathnesse."—Lodge, iii. 229.

Deck, (*s.*) pack. "Deck of cards" (Johns. and Steev. vi. 540).—(2) *v.* to cover, "deck the table."—Id. i. 17.

Decypher. "To write after a strange manner, in so much as no man can reade it."—Cockram, wr.

Defend, prohibit. "That ever God defended marriage."—Chaucer.

Defy, refuse.—Johns. and Steev. v. 75.

Degrade, to put from wages.—Cockram, di.

Delineate, to paint grossly.—Id. pa.

Demerits, i. q. merits.—Johns. and Steev. vii. 343.

Demean, debate.—Spens. Gloss.

Demurely, solemnly. — Past. Lett. iv. 260.

Depose. "I sholde depose theyr old age with hevynesse," &c. — Gold. Leg. xxxi. b.

Descry, describe.—Percy's Ballads, iii. 169.

Deserve, preserve. "God hathe sente me tofore you, that ye sholde be deserved on the erthe."—Gold. Leg. f. xiii. a.

Detect, suspect.—Johns. and Steev. ii. 97.

Destroy, betray.—Past. Lett. ii. 68, 134.

Devour, *s.* for *devoir*, duty. "May doo our devour to this holy institucyon."—Gold. Leg. f. xxxiii. a.

Diary, daily expence.—Cockram, da.

Did. "Here all the ground she did in lilly white."—G. Fletch. Christ's Triumph. [We still say, do it in black, do it in blue, &c.]

Diet, (1) *s.* the diet prescribed in the venereal disease.—(2) *v.* to make a person fast.—Johns. and Steev. i. 141, iv. 145.

Diffused, wild, irregular, confused. —Johns. and Steev. i. 342. vii. 15.

Disclose, indicate.—Cockram, di.

Disclout, *v.*

"Though must he buy his vainer hope with price,
Disclout his crownes, and thanke him for advice."
Hall, B. iii. Sat. iii.

Discomposure, taking to pieces. "We see more in the discomposure of a watch, than when it is set together." —Feltham's Resolves, 79.

Discreetly, [in discretely]. "Answered to theym of the demaundes that they made to hym in discretly." —Gold. Leg. xvii. b.

Disease, uneasiness, discontent. —Johns. and Steev. vi. 222.

Disordered, undisciplined. "Disordered fro' chivalry."—Caxton's Order of Chivalry.

Disported, diverted. "By yat cause my lord of Oxenford shall be disported of his comyng to the prlement."—Past. Lett. iii. 100.

Dissolute, languid, broken.—Spens. Gloss.

Distemper, (1) a stage below actual disease.—(2) intoxication.—(3) predominance of passion.—Johns. and Steev. v. 517. vi. 45.

Distinct, varied.—Spens. Gloss.

Distrain, draw or break asunder.—Spens. Gloss.

Distractions, detachments, separate bodies.—Johns. and Steev. viii. 221.

Do, have, cause; "to a do," to have done.

Dog, dear. "Cheap as a dog at a halfpenny."—Hoffman's Devil's Elixir, i. 337.

Doctrine, skill.—Johns. and Steev. iv. 36.

Dogged. "Amongst the dogged inhabitants of Houndsditch."—Taylor, 76.

Dole, (1) grief. "Round about him sat in dole" (G. Fletcher's Christ's Triumph. St. liv.)—(2) "originally the provision given away at the doors of great men's houses."—Johns. and Steev. iii. 421.

Dowager, a widow *princess*.—Cockram, wi.

Driblets, small debts. — Cockram, da.

Drill, trickle down.—Cockram, tr.

Drollery, a show performed by puppets only. — Johns. and Ste. i. 75.

Drown, (1) sink.—(2) with "up," to inundate. "Many of the smaller vessels, that were victuallers, were drowned" (Stowe, 280.)—"The water rose, drowning up villages," &c. Id. 295.

Dudgeon, "the handle of a particular sort of dagger; that ornament carved on the top of it."—Johns. and Steev. iv. 495.

Dump, a mournful elegy.—Johns. and Steev. i. 183.

Eagle, Fr. aigre, sour, bitter words. —Johns. and Steev. vi. 487.

Ear, *v.* to plough.—Id. viii. 149.

Easy, slight, inconsiderable. — Id. vi. 348.—Past. Lett. ii. 294.

Ecstasy. alienation of mind. (Johns. and Steev. i. 81.)—Emotion of pain; agony.—Id. iv. 531.

Edify, "edify anewe such as shalle seme his wisdom . . . . for the better." (Lib. Nig. Dom. R. Ed. IV. 55.) —"Like acts edifyed before time." —Id. 60.

Elegant, delicate, foppish. "It is forsooth a maner feminine—and not for man to be so elegant."—Barcl. Ship of Fooles, 112 b.

ELEVATE, (Lat. elevo), lessen. "Which doo most commonlie not only elevate or dissemble all the injuries and wrongs, offered and done to the Welchmen."—Powell's Wales, 4to. 1584, p. 3.

ELOQUENT, Mercuriar, chrysostomical, rhetoricall, pragmaticall.—Cockram, EL.

END, in the end.—Johns. and Steev. i. 199.

ENGINE, the rack.—Id. i. 46.

ENGROSS, to fatten, hamper.—Id. vii. 96.

ENTAIL, carved work. "I will that the edification proceede in large forme of my said colledge, cleane and substantial, setting apart superfluity of too great curious workes of entaille and busie moulding."—Stowe, 381.

EQUIPAGE, stolen goods. (Warburton.) —Waiting upon.—Johns. and Steev. i. 271.

ERADICATED, prohibited. Bookes where the Pope is named to be eradicated.—Weev. 84.

EXCUSE, assist. "One page of this office, to learn to excuse the higher officers."—L. N. Dom. R. Ed. IV. 84.

EXHAUST, produce.—Gifford.

EXPLODE, to stamp with the foot.—Cockram, ST.

EXPULSIVE,

> "Amongst you all whose breast includes the most expulsive mind,
> Let him stand forth, as combatant, by all the rest resign'd."
>
> Chapman's Homer,—Weev 22.

EXTEND, intend. (Past. Lett. ii. 324.) —Seise.—Johns. and Steev. viii. 133.

EYE, with an eye of green in it. A small shade of that colour.—Johns. and Steev. i. 43.

FACTOTUM, a conceited fellow. Johannes Factotum was a phrase in use in 1592.—Johns. and Steev. vi. 566.

FACTS, doings. "Him and all his facts."—Weev. 97.

FACULTY, [facultas, Lat. wealth]. "All his facultees and goodes were restored to hym agayne."—Gold. Leg. xxx. b.

FADE,

> "Baudes be suffered so, where them lust to bide,
> That the strete *fadeth* upon the water side."
>
> Barcl. Egl. v.

FAITH, by my faith. Ecastor.—Cockram, EC. [Qy? if egad be not a corruption of ecastor].

FAT, dull, gross, obscene.—Johns. and Steev. iv. 269.

FAVOR, countenance, feature; *v.* to resemble.—Id. ii. 111. iii. 13. viii. 25.

FECUNDITY, eloquence. — Cockram, FA.

FEEDING, *s.* a pasture.—Johns. and Steev. iv. 382.

FENNY, A S. Fennig, rotten or decayed cheese.—Lewis's Thanet, 36.

FIG, a fig for you. Sp. *higardar*, to insult by putting the thumb between the fore and middle finger.—Johns. and Steev. v. 601.

FILE, *s.* a list. (Id. ii. 98);—*v.* to defile.—Id. iv. 524.

FIND, to maintain or support. "The King assigneth every such childe to a college of Oxenford or Cambridge, of the King's foundation, there to be in finding and study sufficauntly, till the King otherwise list to advance him."—Lib. Nig. Dom. R. Ed. IV. 51.

FINANCE, fine, forfeiture, ransom.—Percy's Ball. i. 353. Weev. 743.

FINE, artful, full of finesse.—Johns. and Steev. iv. 147.

FIT, [of the face], a grimace.—Johns. and Steev. vii. 107.

FISH OUT, the *expiscari* in the Manuale of Du Cange, i. 237.

FLAW, a sudden violent gust of wind. —Johns. and Steev. vi. 558.

FLAY, to frighten.—Watson's Hallifax, in voce.

FLEE, a fly.—Lodge, Ill. ii. 102.

FLEET, "Maple fleet with different granes." (Sandys's Ovid, 339).—Change, change sides, float.—Johns. and Steev. vi. 339. vii. 40. viii. 243.

FOLLOWS NOT, i. e. not inferior to any. —Gifford.

FOND, foolish. (Johns. and Steev. iii. 82);—*v.* contrive, endeavour, try.—Percy's Ballads, ii. 387.

FOOTSTOOL, a pillar's lowest part.—Cockram, PE.

FOOT, step, degree.—Johns. and Steev. v. 14.

FOPPERY, foolishness.—Cockram, FO.

FORAGE, *v.* to range abroad.—Johns. and Steev. v. 109.

FOR. For that, since. (Id. i. 171). For and, "for if." (Past. Lett. iii. 208).—For from, "dyvided the waters that were under the fyrmament for [possibly a typographical error for fro'] them that were above."—Gold. Leg. fol. i.

FORCE, to enforce, urge, to make no difficulty of; in the force, in the power of. (Johns. and Steev. ii. 497. iii. 180. vii. 256).—It was customary for the feudal lords to enforce building castles on their tenants. Thus Barclay says, "he forced of no castles, nor excellent buildings." (Ship of Fooles, 47, b.)—Care for. "These of nought force, so that they may have gayne." (Id. 60, a.)—No force, no matter. "I do no force, I do not care."—Percy's Ballads, ii. 397.

FORCER, a small chest.—Cockram.

FORLORN, thin, lean. "He was so forlorn, that his dimensions to any thick sight were invisible."—Shakesp. 2 Henr. IV. act iii. sc. ult.

FORMAL, common, in one's senses. (Johns. and Steev. ii. 146. iv. 217).—Orderly, well-disposed. "To behold things fayre, pleasaunt and formal."—Barcl. pr. Mirr. of Good Manners.

FORMS. "British forms or verses."—Drayt. Polyolb. sg. 4.

FORTHCOMING, to see one forthcoming, i. e. to confine one. (Naunton's Fragm. Regal. 84).—*Estre en prison.*—Cotgrave.

FORTH. "To kepe the bokes and attend dyligently upon this offyce and all the stuffe within-fourth."—Lib. Nig. Dom. R. Ed. IV. p. 64. [Forth is outward—out,—as, go out, go forth; and within fourth, may mean all the stuffe confined to the premises.—F.]

FRANK, a pigstye; properly of hogs destined for brawn.—Cotgrave, *v.* Franc.

FREAK, for *freke, freyke*, a man, person, human creature.—Percy's Ballads, i. 353.

FRET, to eat, consume, adorn.—Spens. Gloss.

FRIEND, a mode of address.—Du Cange, *v.* Amicitia.

FROM, A X DAIES, within ten days.—Past. Lett. iv. 20.

FRONTISPIECE, the front of a house.—Cockram, FR.

FRONTIER, forehead.—Johns. and Steev. v. 275.

FULL, *adj.* a full bed, i. e. a rich wife. (Johns. and Steev. ii. 304)—For "very." (Id. vi. 181). *V.* travel fulleth a man. (Feltham's Resolves, 270).—"Vestimentes as broden and fullen in a presse."—Gold. Leg. xviii.

GAIT, passage, progress.—Johns. and Steev. iii. 121.

GARBAGE (Lat. *Garba*), a sheaf of corn or other products of the earth.—Lewis's Thanet, Gloss. 109.

GATE, way, street.—Johns. and Steev. iii. 125.

GATHER, *s.* "poor folkes eate the gather, head and braine."—Taylor, 53.

GAUDY, gaudy night, a feast night.—Johns. and Steev. viii. 244.

GENERAL, *s.* for generality; *ad.* compendious. (Id. viii. 365).—Common to. "Death is generall to every creature."—Barclay's Ship of Fools, 58. a.

GENTILE, a well-born person.—Johns. and Steev. iii. 173.

GENTLE, of gentleman's rank opposed to simple yeoman's.—Id. iv. 314.

GEORGE, a small loaf,

> "Cubb'd in a cabbin, on a mattress laid,
> On a brown George, with lousy swobbers fed."
> Dryden's Persius, Sat. v.

GESTE, from *giste*, diversorium, a stage or journey.—Johns. and Steev. iv. 293.

GIANTS, Anakims.—Cockram, GI.

GHOST, body as well as soul, a corpse.—Johns. and Steev. vi. 366.

GILD, to gild *with silver*, to argentate.—Cockram, GI.

GIRD, *s.* sarcasm, gibe. (Johns. and Steev. iii. 520. vi. 230).—*V.* "At which our critics gird."—Drayt. Polyb. sg. 6.

GLADE, a passage cut through a wood. —Spens. Gloss.

GO, [in the song] join in it. (Johns. and Steev. ii. 262).—To the world—to be married.—Id. iii. 374.

GO LESS. "I cannot accept less."—Gifford.

GOD [eld you], reward you. (Johns. and Steev. iii. 338).—God [before], God [prevent], God be thy guide. (Percy's Ball. ii. 388).—God's penny, earnest money, from Fr. *Denier à Dieu*.—Id. ii. 128.

GOLES, BY. "At Seville was formerly a gate, called the gate of Goles, a corrupted name of Hercules, whose statue was placed upon it."—Clarke's Voyages and Travels, p. 240.

GOOD, (1) a sum. "Too great a good." (Past. Lett. i. 166).—(2) For "good for." "It is not good the man to be alone."—Gold. Leg. fol. 1.

GOVERN, to impetrate, domineer.—Cockram, GR.

GRACE, *v.* same as to bless, make happy; *s.* favours. — Johns. and Steev. vii. 123.

GRACIOUS, graceful.—Id. i. 181.

GRAINE, scarlet.—Percy's Ball. i. 354.

GRANGE, granary, lone country house, (Percy's Ball. i. 354).—A lone house in the country.—Cockram, HU.

GRAVE, *v.* to turn up the earth with a spade, to bury in a grave.—Watson's Halifax, Johns. and Steev. v. 194.

GRIEVANCES, sorrows, melancholy feelings.—Johns. and Steev. i. 196.

GROSS, (1) crowd. "And every where rallies made a gross." (Gondib. b. i. c. 5. st. 51).—(2) "That he the army drewe to a wide gross," &c.—Id. b. ii. c. 3. st. 35.

GUARDS, ornamental laces, borders, fringes, facings, turns up.—Johns. and Steev. ii. 267. v. 88, 541.

GUBBINS,

"And all that they could sell, or buy, or barter,
Would scarce be worth a gubbin once a quarter."

Taylor, 64.

A seller of gubbins. (Id. p. 2. 165). "Les coupures ou rongneures de poisson," slices or parings of fish.—Sherwood (ap. Cotgrave), *v.* Gubbins.

GULF, swallow-throat. — Johns. and Steev. iv. 556.

GUST, *s.* rashness.—Id. viii. 388.

GYP, a scout at Cambridge. "Call for their concubines, their gypses, or their songstresses."—Plutarch's Morals, iii. 15.

GYPSY, Egyptian.—Johns. and Steev. viii. 124.

HAIR, complexion, character.—Johns. and Steev. v. 384.

HALL, an inferior seat. "A handsome little Hall, belonging to Francis Elwick, gent."—Hunter's S. Yorkshire, i. 184.

HALTERS. "I say not naye, but fayre thou art to see, and alway wrapped in halters of pleasance."—Ship of Fooles, 245. [i. e. cords, Cotgr. *v.* Licol.]

HANGER ON, an appendix.—Cockram, HA.

HAPPE, wrap. "To happe me thys cold wynter."—Past. Lett. iv. 90.

HAPPILY, accidentally. — Johns. and Steev. iii. 506.

HARDY, rude, impudent. "So hardy as to behave themselves unreverently."—Housh. Ordin. Ch. ii. 356.

HARLOT, [applied to a man, one John Purvay]. "Purvaz be a false harlot."—State Trials, 20, col. 1.

HARROW, away! fie! (Cockram, HA.); interject. of distress.—Spens. Gloss.

HAUGHTY, luciferous. — Cockram, HA.

HEART, [brake her harte,] opened her mind. (Past. Lett. ii. 166).—[Take your heart to you,] be of good courage.—Id. 206.

HEIR, perhaps an actual possessor in Shakespeare.—Johns. and Steev. vii. 446.

HELL. "Ye shall lede myn olde heeres with sorowe too helle."—Gold. Leg. fol. xii.

HIGGINBOTTOM. "What! shall I walk with a cudgel, like a Higginbottom, and may have a rapier for money?"—Every Man in his Humour, act ii. sc. 2.

HOB-NOB, a corruption of hap ne hap, and means at random, at the mercy

of chance.—Johns. and Steev. iv. 246.

HONORABLE, heroick, magnificent.—Cockram, HO.

HOOD, [i. q. modern cuckold's horns].

"Wherefore me thinke it is best remedy, for him that gladly would escape the hood, not to be jelous, but honest, living and good."—Barcl. Ship of Fooles, 63, b.

HOPE, a place of good anchorage.—Lewis's Thanet, Gloss. 109.

HORSEBACKS, *pl.* "And in the great hall at Westminster, men took their horsebacks."—Stowe, 186.

HOSPITAL, hospitable. "For shame, ye gallants, grow more hospital, and turn your needlesse wardrobe to your hall."—Hall, B. v. sat. ii.

HUG, to carry.—Watson's Hallifax.

HOX, to joint beasts, fall trees, &c.

HUMANITY, polite literature.—Gifford on Massinger.

HUMBLE, obsequious, thankful.—Johns. and Steev. ii. 51.

HURLING, commotion. — Past. Let. i. 62.

HUSWIFE, a jilt.—Johns. and Steev. vi. 155.

HYRE, hear. "He sayd hyer in all with a lowde voice."—Gold. Leg. XXXVIII, a. Past. Lett. ii. 178.

IDLE. "The erthe was ydle and voide."—Gold. Leg. f. 1.

JET, to strut.—John. and Steev. iv. 222.

JEST, a mask. Steevens makes it a verb, to play a part in a masque.—Johns. and Steev. v. 147.

ILLUSTRATE, illustrious.—Weever, 22.

IMP, (1) a child, son.—(2) Ancient, a term of dignity.—(3) Progeny.—IMP is Welch, and signified a sprout and a sucker.—Johns. and Steev. v. 607.

IMPLICATION, entreaty. — Cockram, NE.

IMPEACHMENT, hindrance. Fr. *empechement.*—Johns. and Steev. i. 136. vi. 92.

IMPERIAL, empyreal. "Thus he called philosophy downe from the Imperiall Heaven."—Prol. to Barcl. Shippe of Fooles.

IMPOSE, to lay on. (Cockram, LA).—*S.* injunction.—Johns. and Steev. i. 195.

IMPORTANCE, importunity.—Id. iv. 281.

IMPORTANT, Fr. *emportant*, importunate.—Id. iv. 94.

IMPOSSIBILITY, freedom from feeling pain.—Cockram, FR.

IN for INTO.—Past. Lett. ii. 82.

INCH, an island.—Johns. and Steev. iv. 453.

INCLUDE,

"If God should them to other shape transpose,
That them fayre though they be foule and rude,
Into foule fashion he many should include."

Barcl. Ship of Fooles, 114.

INCULCATE, to tread under foot.—Cockram, IR.

INDENT, booked, entered into, indented into the counting house.—Lib. Nig. Dom. Reg. Edw. IV. 66.

INDEX, preparatory by way of prelude. A short account of the order in which the characters of a pageant were to walk, and distributed amongst the spectators.—Johns. and Steev. vii. 60. 120.

INDIVIDUALS, co-relatives, not to be divided, as man and wife.—Cockram, DE.

INFORM, instruct, teach.

INFORMAL, out of their senses.—Johns. and Steev. ii. 146.

INFORMER, instructor, "good enfourmers in gramer," t. H. VI.—Maitl. Lond. 193.

INGENUITY, the nobleness or honesty which freeborn men have.—Cockram, NO.

INHABITABLE, *un*inhabitable.—Cockram, DR.

INHERIT, simply to possess.—Johns. and Steev. i. 185. v. 135.

INLAND, *a.* civilized.—Id. iii. 331.

INN, a habitation in general.—Id. v. 226.

INNOVATE, renew.—Cockram, RE.

INTEND, (1) attend. "And all my life should thereabout intende." Ship of Fools, 124. a.—(2) Pretend. Johns. and Steev. vii. 95.

INTENT, object of attention.—Id. iii. 108.

INTENTION, eagerness of desire.—Id. i. 244.

INTENTIVE—LY, "As busy as intentive Emmets are." (Gondib. b. 2. c. v. St. ix.)—I advise thee to note intentively.—Barcl. Ship of Fooles, 29. b.

INSTITUTE, create. "After the death of Gruffyth, K. H. 29 of his reign, instituted his eldest son to the principality of Wales."—Powell's Wales, 309.

INTERLINEATE, to deface.—Cockram, DE.

INTERPOSE, to busie oneself, where he neede not.—Cockram, BU.

INWARD, *s.* an intimate. Johns. and Steev. ii. 98.—*A.* familiar, a confident. Id. iv. 75.

JOB, *v.* "By jobbing against the bark." [i. e. knocking]. (Sandys' Ovid, 488).—*S.* "Lyke as it is sayth communly of a symple man ; Thys is a ryght job."—Gold. Leg. f. xxxi. b.

JOBB, a piece of wood, joist.—Wats. Hallif. Hence Jobbernowle. The "doltish Jobbernowle" of Taylor, p. 2. 157.

JO, sweetheart, friend.—Percy's Ball. i. 356.

JOURNEY, battle. "Alle the Lordes that dyed at the Jorney are beryed at Seynt Albones."—(Past. Lett. i. 108.)—Journes, in Id. iv. 78, are valiant exploits.

IRONAGE, not iron age, but one word, the King's weighing house.—Maitl. Lond. 101.

ISLAND, an Iceland dog.—Johns. and Steev. vi. 39.

JUDGMENT, a critic.

> "A critic, too, he was, and ruled the stage;
> The fashionable judgment of his age."
>
> Harte, (§ Eulogius, or the Charitable Mason.)

He observes in a note, "Critics in the reign of Charles II. called themselves Judgments. Hence Dryden says,

> "A brother judgment spare,—
> He is, like you, a very wolf or bear."

JULIET, a round tower in a castle, from Julius Cæsar's tower, imagined the maker of such buildings.—Hearne's Antiq. Disc. i. 187.

JUMP, *v.* to jolt, greatly agitate.—(Johns. and Steev. vii. 413, 414.)—*A.* Acrostics and Telestics, or jump names.—Ben. Jons. Execrat. upon Vulcan.

JUT UPON, encroach.—Johns. and Steev. vii. 65.

JUSTICE [to have]. "Eight pieces of bawdkinne of goulde to hange about the founte, and for seeling in divers places, as alsoe to have justice."—Househ. Artic. Henr. VII. 127.

KIND—KINDLY, of a good breed, natural.—Percy's Ball. ii. 385-90. Johns. and Steev. ii. 332.

KNAVE, a servant, but used in its modern sense in 1459.—Past. Lett. i. 186.

KNIGHT, he who drank a very large draught of wine or *urine* on his knees to the health of his mistress was dubbed a knight for the evening.—Johns. and Steev. v. 598.

KNOBS, pimples in the face.—Id. vi. 90.

KNOTS, (1) the flower-beds in the gardens of the old nobility were laid out in whimsical forms, with low clipped borders, which they called knots. (Gough's Brit. Topogr. ii. 138. n. u.)—(2) Lincolnshire birds so called from K. Canute, who was fond of them.—Johns. and Steev. ii. 454.

KNOW, examine, take cognizance.—Id. ii. 32.

KNOWLEDGE, *v.* "Knowledge ourselves."—Weev. 157. [Either acknowledge or know.]

LABOUR, *v.* "They sey it wold drawe xx m'rc to labo^{r} the Jur' to London."—(Past. Lett. iii. 122.)—Solicit, apply to, to try. "I have laboryd the Knyghts of the sheer of Norfol^{k}."—Id. ii. 122.

LACE, *s.* a cord: hence windlass, properly wind-lace.—(Johns. and Steev. ii. 176.)—*V.* to bestow correction with a cord.—Ibid.

LADY-DAY, the Assumption, 15th Aug.—Past. Lett. ii. 87.

LAG,

"And in the taverne remayne they last for lag,
When never a crosse is in their courtly bag."

Barcl. Egl.

LANCE, in his lance, (martial state.)—Naunton's Fragm. Regal. 101.

LAND, urine.—Johns. and Steev. iv. 325.

LANE, "her lane," alone, by herself.—Percy's Ball. ii. 390.

LAP, leaped.—Id. Gloss.

LAPIDARY, a gem. "Carbuncle, rubie ne adamant in lande nor sea. Nor other lapidary. &c."—Ship of Fooles, 43, b.

LARDER, K. Henry invested Roger his Larder in the Bishoprick of Hereford.—Stowe, 135.

LAUNCH, to cut or make an incision.—Cockram, CU.

LAUREAT. "By his reign is all Englande laureate, with godly peace," &c.—Ship of Fooles, 127, a.

LAWFUL, reverend, worshipful.--Johns. and Steev. i. 188.

LEAN, *v.* conceal, hide. It, lye?—Percy's Ball. i. 357.

LE, the. "Le Counter, Wood-strete, London."—Lodge's Illustrations, iii. 303.

LEAVES, (folding doors).

"Loose all your bolts and springs,
Ope wide your leaves of gold."

Drummond, Flow. of Sion, § xxxi.

LEEK, a term of contempt.—Percy's Ball. ii. 390.

LEER, complexion, true skin.—Johns. and Steev. viii. 527.

LEG, bow, obeisance.—Id. v. 337.

LEPROSY, also lues venerea.—Id. viii. 224.

LESS, (1) unless. (2) *v.* diminish.—Past. Lett. ii. 230; iii. 202. 384.

LET, *s.* impediment.

"Soon fading beauty, which of hues doth rise,
Is but an abject let of Nature's might."

Drumm. Madrig. and Epigr. lxxxviii.

V. hinder. "Will let for no travaile," be hindered by no trouble.—Weev. 88.

LEWD, infamous.—Cockram, LI.

LINEAMENT, the proportion of the body.—Cockram, PR.

LIVELY GRAVE, i. e. living grave, a prison.—Gifford on Massinger.

LIVELIHOOD, appearance of life.—Johns. and Steev. iv. 7.

LIVINGS, estates. "Henry Beauchampe was restored to all his livings."—Stowe, 382.

LOOSE. "At his very loose," at the moment of his parting.—Johns. and Steev. ii. 512.

LOUD, [and still], at all times.—Johns. and Steev. i. 256.

LOVER, a chimney or opening in the roof of a cottage.—Spens. Gloss.

MAGNIFICENT, e. g. munificent.—Gifford.

MANLY, male, amorous meetings [of the Amazons] with their manly neighbours.—Stowe, 20.

MARROW, equal.—Percy's Ballads, ii. 391.

METHOD, a direct way to teach.—Cockram, DI.

MISER, a wretched, unhappy creature.—Johns. and Steev. vi. 279.

MORAL, *adj.* "Allow me only a moral man," i. e. endowed only with the common principles of morality.—(Gifford on Massing. Fatal Dowry, act v. sc. 2.)—*S.* i. g. a morality in the dramatic sense.—Johns. and Steev. ii. 325.

MORTIFY, to kill.—Cockram, MO.

MORTIFICATION, a killing of pleasure.

MOST AN END, almost perpetually.—Gifford.

MOTION, a puppet, puppet show.—Johns. and Steev. i. 144. [Movetur Satyram. Hor.]

MYSTERY, a secret touching divinity.—Cockram, SE.

NIECE, NEPHEW, any remote descendant.—Johns. and Steev. i. 188.

NUMBER, to make verses.—Id. viii. 203.

O's, pimples.—(Johns. and Steev. ii. 477.)—Circles, small curtain rings.—Id. iii. 77.

OBSERVERS, servants.

"Poor men
Are married to those wives that bring them wealth;
One day their husbands, but observers ever."

Massing. Fat. Dowry, a. iv. sc. 5.

OBSERVE. "He muste both hande and tongue fro' sin refrayne—observing his body in grace, by chastitie."—Barcl. Ship of Fooles, 237. b.

OBSTACLE, *adj.* corrupt, for "obstinate."—Johns. and Steev. vi. 279.

OBSCURE. "Howe they bye with one large or weightie, and sell by a lesse, their conscience is so obscure."—Ship of Fooles, 212, a.

OBVIOUS, opposite, against. "The wind, that obvious blew."—Sandys's Ovid, 12.

OCCASION, hindrance. "Without occasyon or lettyng of us."—Maitl. Lond. 144. (7 Ric. II.)

OCCUPY, &c. is called an odious word in Shakspeare's time, and *occupant* denoted a woman of the town, and *occupier* a wencher.—Johns. and Steev. v. 499.

OCCUPATION means, Steevens says, mechanick, (Id. vi. 462); but whether the following means as now occupied in business, or is to be differently interpreted, is not clear. "And ye, Murchauntes, that greatly occupy, expell thy vice."—Ship of Fooles, 189, a.

OFFEND. "And the blynde fader arose, and began offendyng his feet to renne to mete hys sone."—Gold. Leg. xxxii. b.

OPINION, censure.—Cockram, OP.—Obstinacy.—Johns. and Steev. ii. 467.

OPPOSE. "Also they (clerks of Green Cloth) help oppose truly and monethly all the parcelles of provysions."—Lib. Nig. Dom. R. Ed. IV. 61.

OPPOSITE. "These brevements be made in the morning at viii. of the clocke in the hall, by custom of all such livereys and services, and that day he to come to the oppisite."—Id. 71.

OPPRESS, (suppress). "Who thinketh all troubles to oppresse."—Barcl. Mirr. of good Mann. § Prudence.

ORATOR, petitioner. "By your humble orator."—Weev. 423-4.

OVERDRAW, crow over.—Spens. Gloss.

OUTRAGE, outlay. "With great outrage of expences and costs."—Howe, 239.

OUTWARD, not in the secret of affairs.—Johns. and Steev. iv. 75.

OUTWIN, get out.—Spens. Gloss.

PAGANS, (1) Turks.—Cockram, BE.—(2) A cant term, seeming to imply irregularity either of birth or manners.—Johns. and Steev. v. 485.

PAINT, *s.* cheek varnish.—Cockram, PA.

PAINTER, [from *pain*, bread]. "The karver must see the painter take assay of the bread, salt, and trenchers."—Housh. Art. H. VII. 119.

PAIR, e. g. impair.—Spens. Glos.

PARAGRAPH, a note in the margin of a book.—Cockram, NO.

PARAGON, fellow, companion. (Spens. Gloss.)—"To make thy body paragon thy mind." — Drummond, p. ii. s. xiv.

PARALLEL, things differing as much in one place as another.—Cockram, TH.

PARAMOUR, PARAGON, a lovely creature.—Cockram, CR.

PEEVISH, foolish.—Johns. and Steev. i. 248.

PETITION, *v.* to wish.—Johns. and Steev. viii. 138.

PHILOLOGY, love of babbling.—Cockram, B.

PICTURE, effigies, simulachir.—Cockram, PE.

PIGMENT, ordinary painting.—Cockram, PA.

PIMP. Smart (notes on the Hilliad, b. i. v. 8) says, referring to Chaucer or Spenser, that this was an old English word for a mean fellow.

PLACARDS, letters from nobles to maintain unlawful games.—Cockram, LI.

POEM, any short matter wittily done in verse.—Id. ME.

POPULATION, a destroying or wasting.—Cockram, DE.

POSITIVE, set expressly down.—Cockram, SE.

POSTILION, a speedy messenger.—Id. MI.

POSTERIORS, posterity. "Great commoditie, example and doctrine, left to us their posteriours."—Prol. to Barcl. Ship of Fooles.

Potation, a drinking between meals. —Cockram, de.

Pragmatical, one understanding the law.—Id. un.

Precipice, *v.* prevent her precipice to this dishonour.—Massing. act ii. sc. 1.

Precious [limbs] puritans.—Johns. and Steev. vii. 318.

Preposperously, overthwartly. — Cockram, pa.

Prim, *s.*

"Or how her watchmen arm'd with boughy crest,
A wall of prim, hid in his bushes, bears."

Geo. Fletch. Xts Tri. st. 44.

—"About all London, there was no proper prim.—But long time had been familiar with her."—Barcl. Egl. v.—[In Sherwood, there is no such English word as *prim;* but there is a French one in Cotgrave, of the sense of prime, as prime, first, &c.]

Profligate, expelled, driven away. —Cockram, dr.

Project, plot.—Cockram, pl.

Propriety, right of a thing.—Cockram, ri.

Pryme, chief companion. "His other prymes his good shall spende and waste." Barcl. Ship of Fooles, 97, a.

Pudding, hamkin.—Cockram, pr.

Pudding-pie. "Salt-fish and pudding-pies to sell."—Plut. Morals, i. 408.

Quality, profession. "He is a gentleman—for so his quality speaks him," [i. e. his profession as a music master].—Gifford on Massinger's Fatal Dowry, act iii. sc. 2.

Quiver, *adj.* "A little quiver fellow." —Shaksp. 2 Henr. IV. act iii. sc. 2.

Rabin, a doctor, [or great lord].— Cockram, dio.

Racket, rocket. "A great store of rackets was seen to ascend."—Tayl. P. iii. 119.

Rapture, simply a fit.—Johns. and Steev. vii. 379.

Rather, sooner. "Yff y had knowe rathyr of your entent."—Past. Lett. iii. 228.

Reaches, the art of poisoning.—Naunton's Fragm. Reg. 101.

Record, to sing.—Johns. and Steev. i. 209.

Regent, governor, or commander.— Nicolas's Bish. Beckington, p. 123.

Reside, to alight from a horse.— Cockram, *v.* Alight.

Result, to leap back. — Cockram, le.

Rivulets, small drops. — Cockram, dr.

Rook, *v.* squat down, lodge upon.— Johns. and Steev. vi. 558.

Rot, to sing. "Ravished to hear the warbling birds to rot." — Drayt. Ecl. i.

Scale, *v.* to disorder, disconcert, put to flight, diffuse, disperse, throw into confusion.—Johns. and Steev. ii. 89.

Scarce, (poor). "Then was their foode scarce." Ship of Fooles, 162, a. "The noble curius in scarcenes and virtue."—Id. 162, b.

Sch, for sh, as schaw for "show."— Percy's Ball. ii. 393.

Scrubbed, stubbed, stunted or shrub-like.—Johns. and Steev. iii. 242.

Seminary, a nursery. — Cockram, no.

Serve, recompense. "I shall doo serve it unto hym," recompense hym.—Past. Lett. ii. 42.

Set for, provided for. "No nod wise set for."—Past. Lett. iv. 128.

Shards, wings. (Johns. and Steev. viii. 203.)—Scales, dung, &c.—Id. iv. 533.

Simple, of yeoman's rank, opposed to gentle, of gentleman's.—Johns. and Steev. iv. 314.

Sinews. "Wherein the spirits of life do walke, arteries."—Cockram, 53.

Singular. (1 single) "Chese a man for to fyght a syngular batayll agenst Golyas." (Gold. Leg. xxxiii. b.)—(2) excellent.—Cockram, ex.

Sip, kiss the cup.—Cockram, si.

Skill, *v.* [it skills not], it matters not. —Gifford.

Slave to the Devil, i. e. a Mahomedan.—Massing. Very Wom. act iv. sc. 2.

Slights, arts, subtle practices.—Johns. and Steev. iv. 549.

Slow, serious.—Id. vii. 17.

Snap, i. q. sneap, check, rebuke.—Id. ii. 381.

Sometimes, formerly.—Id. iii. 139.

Spar, *v.* "That the Gate may be sparred [fastened] in due time."—Ord. Housh. Geo. D. of Clar. 90.

Species, the differing kind of any thing.—Cockram, de.

Speed, *s.* event.—Johns. and Steev. iv. 349.—*V.* to dispatch. "He sped the Centaur with one single thrust."—Dryd. Transl. of Ovid, B. 12.

Spleen, a ridiculous fit. (Johns. and Steev. ii. 480.)—A sudden hasty fit. (Id. iii. 10.)—Humour, caprice, inconstancy. (Id. iii. 463.)—Violent hurry.—Id. v. 42.

Springs, young trees, groves, plantations, shoots of coppice wood.—Id. vii. 477.

Squadron, [quadrangular building]. "L. Dunbar's house, the greatest squadron by much in England."—Lodge's Illust. iii. 336.

Square, quarrel.—Johns. and Steev. iii. 26.

Stall, *v.* to pay by instalments. "The residue of this Lord's debts were stalled to bee payd by this Lord at £80 a yeare."—Smythe's Lives of the Berkeleys, MS. p. 116.

Station, the act of standing.—Johns. and Steev. viii. 207.

Statues, statutes.

> "Old worn out statues and records
> Of Commons' privilege and the rights of Lords."
> Otway, § The Poet's Complaint.

Still, *adj.* constant, continual.—Johns. and Steev. viii. 515.

Stripe,

> "I shall go on, and first in differing stripe,
> The flood-god's speech thus tune on oaten pipe."
> Browne's Brit. Past. s. ii.

> —— "She did play,
> On tabret and pipe,
> Full many a stripe."
> Percy's Ball. i. 178.

Stuff, furniture. "Stuffe for the Prince's chamber."—Housh. Articl. H. VII. 127.

Sty, *v.* "Ryght so whan Jhesu Cryste styed up into heven."—Gold. Leg. xvii.

Subtle, smooth, level.—Johns. and Steev. vii. 475.

Sulk, *v.* to plough. "Sulking up the deep."—Drayt. Polyolb. s. i.

Sufficiency, authority.—Johns. and Steev. ii. 5.

Tag, dregs of the populace.—Johns. and Steev. vii. 418.

Take in, subdue.—Gifford on Massinger.

Take me with you, i. e. let me understand you.—Massing. Very Woman, act iv. sc. 2.

Tall, stout as well as high.—Johns. and Steev. i. 249, vii. 44.

Tarpaulin, a kind of sailor. "Tarpaulins are a sort of people, that understand money though they have no great acquaintance with sense." (Otway, Cheats of Scapin, act ii. sc. i.)—"As awkwardly as a tarpawling would ride the great horse."—Id. Atheist.

Tawdry. "Their taudries for their necks."—Drayt. Polyolb. s. 2. [The word is a corruption from St. Audrey, and means a kind of necklace worn by country wenches.]

Teaze, to disentangle [wool or flax].—Johns. and Steev. iv. 409.

Tell. "Strike off the heads of the Lord Protector and of the Bishop of Winchester, to the intent, that he might tell or play with some of his money."—Stowe, 365.

Tender, *v.* soften, "to tendre our hertes."—Gold. Leg. f. xi. a.

Tent, *v.* "I'll tent him to the quick." Shakspere, Hamlet, ii. 2.—*S.* "In the housholdes dayly tente." (Weev. 353.)—Need.—Percy's Ball. ii. 395.

Termagant, the god of the Saracens. (Percy's Ball. i. 74. 362.)—Coles has, "Termagant, magnant, thrice, or very great."

Third, thread.—Johns. and Steev. 83.

Title. "Th' Ambassador of Arragonnes being resident here, did latelie come unto mee in my title, which is a complett myle from his houss."—Fiddes' Wolsey, Coll. v. c. H. VIII.

Thorough, to be thorough with, to be in debt with.—(Johns. and Steev. v. 455.)—To be agreed with.—Past. Lett. iii. 186.

THOUGHT, melancholy. — Johns. and Steev. viii. 233.

TOAD. "Well, certainly I am the happiest toad."—Otway, Soldier's Fortune, act ii.

TOYS, rumours, idle reports, fancies.—Johns. and Steev. v. 20, vii. 8.

TRADE, the practised method, general course.—Id. vii. 295.

TRAIN, trick, deceit. "Of women the wrath, their crueltie, and trayne."—Barcl. Ship of Fooles, 123, a.

TRANSCEND.

"Hadst thou begun with brothel, then transcended
Unto a taverne, then thou my state hadst mended."

Taylor. part 2, p. 150.

TREACLE, medicine. "Any compound soveraign treacle against worldly pride."—Smythe's Berkeley MSS. 645.

TREPAN. "A word," says Heath, (Chron. 270.) "newly heard in England, being a denomination of a lewd sort of people, who prostitute strumpets under a pretence of their being their wives; and having apprehended persons of estate, by a sign given in the fact, prosecuted them at law to the recovery of great damages."—Biogr. Brit. i. 289.

Again,

Dr. Bates, Physician to Oliver Cromwell, says, "There were also a kind of duckoys or trepans, whose chief study was to teaze the most hot-headed and choleric, and who drew them thereby into capital snares, and when they had thus caught them, informed them, that they might be brought to trial, or oppressed them with secret calumnies. Col. Andrew, thus circumvented, lost his head, nor was President Bradshaw ashamed openly to declare in court, that by counterfeit letters he had corresponded with him in the name of the King."—Ibid.

TRIP, a flock of goats.—Cockram.

TRIMMED, "50,000 soldiers, furnished, eskipped, and trymmed of ordnance, artillery," &c. (Fiddes' Wolsey, Coll. 133.) — *Adj.* neat, exact.—Percy's Ball. i. 563.

TROLLING, an ignominious term for ribaldry or stuff in writing.—Plutarch's Morals, ii. 194, 195, &c.

TRULL, only a term of slight contempt or endearment, as now wench.—Johns. and Steev. viii. 216.

TRUMP, *v.* to tell lies, boast. "She goes about trumping."—Percy's Ball. ii. 396.

TRUNKS, "small trunks," [a winter recreation.]—Burt. Anat. Melanch. 270.

TUITION, "The cause of him, that liveth in povertie, hath no defence, tuition, strength, nor might."—Barcl. Ship of Fooles, f. 4. a.

TURN TURK, a common phrase for change of condition or opinion.—Johns. and Steev. ii. 324.

VAGABOND, *v.* "On every part my vagabounding sight."—Drummond, s. xiv.

VASSALS, *v.*

"Climbs some proud hill, whose stately eminence
Vassals the fruitful vale's circumference."

Browne's Brit. Past. s. v.

"That things immortal vassalled were to Death."

Drumm. Epit. xiv.

VENEREAL DISEASE, noli me tangere. —Cockram, PO.

VENGEANCE, mischief. — Johns. and Steev. iii. 362.

VENT, rumour, materials for discourse. —Id. vi. 457.

VIRGIL, a slender stroke in punctuation, virgule.—Herbert's Ames, i. 301.

UNDER, a book used in the King's household for keeping accounts, "helpe, title, and engrosse the under."—Lib. Nig. Dom. R. Ed. IV. 61.

UNGENTEEL. "How Gentilmen shall be knowen from ungentilemen."—Biogr. Brit. ii. 363.

UNQUESTIONABLE, not inquisitive.—Johns. and Steev. iii. 332.

VOID, "a potation of spiced wine."—L. N. Dom. Ed. IV. 38. Housh. Art. H. VIII. 119, 111.

VOTED, (devoted.) "Of a voted hart." —Sandys's Ovid, 505.

UTTERANCE, extremity, death.

"Beauty, nor birth, strength, nor valiaunce,
Eche creature thou bringest to utterance."

Ship of Fooles, 166

WADE, "I durst not further wade w^{t} hys grace, as towching your letters of recommendacyon." — Fiddes's Wols. Coll. p. 8.

WAPPING, being connected with a woman.—Johns. and Steev. viii. 406.

WAR, *v.* (1) stand aside, take care. A. S. þapian, (Watson's Hallifax).—(2) Spend.—Past. Lett. iv. 128.

WARDEN, a large baking pear, from the Anglo-Saxon wearden, to preserve. [The Abbey of *Warden* bore 3 pears for their arms.]

WARE. Not exclusively applied to goods: "with a score of fattened ware." — Browne's Sheph. Pipe, Ecl. iii.

WARP, four of a thing: a warp of herrings.—Lewis's Thanet, 39.

WATCH, a particular kind of candle: so called because being marked out into sections, each of which was a certain time in burning; it supplied the place of the more modern instrument by which we measure the hours.—Johns. and Steev. vii. 146.

WATCH-CASE, a watch box.

WATER-WORK, water colours.

WEAN, "And al the Bretherne that be at the same rekenyng, and who, that will not come thereto, and be weaned."—Maitl. Lond. 783, a^{o}. 1485.

WELL-BEING, future state.—Naunton's Fragm. Regal. 101.

WELTER, to plunge.—Cockram, PO.

WHOLESOME, sound, in a perfect state. —Johns. and Steev. i. 361.

WIFE, *s.* a married wife, covert Baron, (Cockram, WI.). — *V.* "for many other she disdained to wife".—G. Fletch. Xt's Tri. on Earth, st. 37.

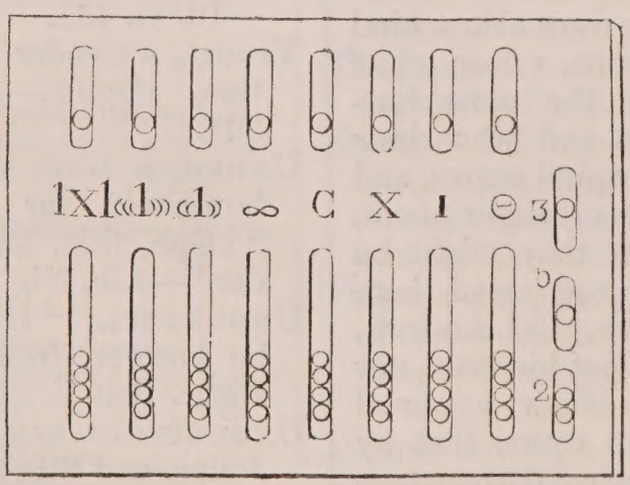
WITHOLD, hire, engage. "Never otherwise w^{t}holde but as a prentice."—Past. Lett. iii. 138.

WITTY, judicious, cunning.—Johns. and Steev. vii. 109.

WOLF, the coarse frock of a ploughman, a husbandman's gown.—Id. vii. 398.

WOODEN, awkward, not likely to succeed.—Id. vi. 274.

YELLOWNESS, jealousy. — Massing. Fat. Dowry, act iii. sc. i.



ARITHMETICAL ABACUS (See p. 255.)

The Encyclopedia Britannica (v. Arithmetic) gives two Abaci, copied from Ursinus Pignorius and Marcus Velsorus, and added by Polenus to the Thesaurus of Grævius. One had no wires, with perforated beads, only parallel grooves or rows of holes. In the one, the numbers were represented by beads strung upon wires, by small round counters moving in parallel grooves. These instruments contain each seven capital bars, expressing in order, units, tens, hundreds, thousands, ten-thousands, hundred-thousands, and millions; and above them are shorter bars following the same progression, but having five times the relative value. The modes of working these Abaci, are given in the Encyclopedia quoted.

Badge of the Plantagenets.
See p. 755.

Badge of Edward IV.
See p. 757.

Badge of Edward IV.
See p. 757.

CHAP. XV.

DISTINCTIONS OF RANK AND HONOUR—HERALDICK MATTERS.

SELDEN'S "Titles of Honour" is a book so well known, cheap, and accessible, and a very large portion of its matter such a mere distinction of terms, that it is better to take new ground, at least that to which some historical interest is to be attached; and to premise the subject by stating Sir James Laurence's distinctions between English and foreign titles.[a] "A *new* German Baron only ranks with a person who has *bought* a coat of arms; an *old* Baron with a gentleman of ancestry, or an Esquire; nor is a continental Count or Italian Duke to be classed above a Baronet. The use of coronets and supporters deceives our people into an opinion that the foreigners so distinguished are equivalent to our Lords."

The Republicks of the Greeks and Romans were governed of course by elective magistrates, and of their offices the school-books give ample information.

After the fall of the Republick, the title of Σεβαστος, in Latin *Augustus*, was given to the Emperors, and the heirs or associates of the Empire were called Cæsars. The commencement of the title of Augustus was in the year U. C. 726, and the word implied a place or person consecrated by some augury or religious ceremony. The nations which succeeded the Romans gave their sovereigns the title of Augustus.[b] About the year 1080 the title of Cæsar in the Eastern Empire no longer signified the heir-apparent, and new distinctions, of Despotes, Sebastocrators, &c. were created.[c] After the patrician families of Rome had been nearly lost, Constantine founded a dignity of the same name highest in rank; and this became the chief dignity in France, and among the Anglo-Saxons.[d] *Count*, or *Comes*, was certainly derived from the *Comites Augusti*, in the decline of the Empire, who were usually chosen out of such men as were of consular, prætorian, or senatorial dignity; and these and Dukes were synonimous.[e]

"The Commission for a Duke," says Selden, "gave the same authoritie as that before shewed for the Count of a Province. And hee that had a province so committed to him with militarie government, being not a Count, was called *Dux* only."[f] So that Dux, or Duke, had a distinct military allusion; but of this more hereafter, and here unnecessary, because Selden is reproached with having paid more attention to the dignities of other countries than of his own.

When the Romans left Britain the Imperial magistrates were deposed, and the Country was divided into thirty independent Republicks, governed by elective magistrates,[g] which, as such, have no relation to our subject. They had *Reguli*, or petty kings, to whom the government of provinces was consigned.[h] The emblems of supreme au-

[a] Nobility of the British Gentry, p. 34. [b] Enc. with whom Selden, p. i. c. 5.

[c] Seld. p. 288. [d] Du Cange. [e] Seld. 295, 299. [f] P. 320. [g] Turner's Anglo Saxons, i. 252, 254, &c. [h] Selden, 603.

thority among them were golden *torques* worn round the neck, arms, and knees.[h] There were also chiefs of clans, with subordinate officers; the *equites* and *clients* of Cæsar. The people in general were in two divisions, the free and the servile.[i]

Among the Anglo-Saxons the members of the blood-royal were styled *Clitones* (from κλιτος), *Clitunculi*, and Ethelings, or Athelings, from *æthel*, nobilis, and *ing*, a descendant.[k] The next rank was that of *Eolderman*, the ancestor of *Earl*, which began in the latter days of the Anglo-Saxons; and *Heretogas*, or Dukes. The next distinction was that of *Thane*, to whom succeeded the Norman Baron.[l] Of these in order.—Selden says that the *Aldermen* of the Counties were the successors of the British *Reguli*. The word was a general term for any civil dignity, as *Dux* and *Heretoga* for the military.[m] Du Cange says that the word was first applied to nobles of various ranks, and then transferred to governors of provinces, &c. who represented the King in judicial matters. The Archbishops or Bishops were called Aldermen. The Alderman of the Hundred was elected by the people; and was, Du Cange thinks, inferior to the King's Alderman, who presided in the County Court. The Alderman of all England, Spelman thinks the Chief Justiciary. There were also Aldermen of Gilds, Hospitals, &c.[n]—The title of *Duke* commenced in the Lower Empire, from being given to governors of provinces in the time of war, as *Dukes*, but continued in peace. The first governor so called was that of the Grisons, mentioned by Cassiodorus. There were thirteen in the Eastern, twelve in the Western Empire; among them, a Duke of Great Britain. Most of them were either Roman Generals, or descendants of Kings of the Country, purposely deprived of the royal title. The Goths and Vandals abolished the ducal rank; but the Franks, to please the Gauls, retained their old custom.[o] Selden says, that from hence it became feudal in Germany, and was imitated in Poland, France, &c. being, on the Roman system, military and official, first for life, at least in France, and afterwards hereditary. In England Duke and Earl were synonimous till the 11th Edward III. when the Black Prince was created Duke of Cornwall. The first instance of the creation of a Duchess is 21st Richard II. of Margaret Duchess of Norfolk for life: the first coronet a circle of gold and pearls. The word was long used in England in the Roman sense of leader. When the title of *Archduke* commenced is uncertain.[p]

The *Earl* was the successor of the Anglo-Saxon Eolderman. Earl, Comes, Consul (obsolete about the reign of Stephen), and Dux, rare among the Normans, were synonimous. The title, since the Norman æra, is either local, or personal; local from territory, divided into Palatine, or with regal jurisdiction, or without; and personal, from office, as Earl Marshal, &c. The local Earls, not Palatine, were created with some profit from the County, or other source, expressed in the patent. About the reign of Henry VIII. began the custom of first creating the Earl a Baron.[q] Earls were anciently addressed by the title and surname, as "Earl Pembroke:"[r]

The dignity of *Thane* had various acceptations; but, in the most honourable sense, it denoted tenure by grand sergeanty.[s] It was essential to a *Thane* that he should have five hides of land, a church, a kitchen, bell-house, a judicial seat at the Burgh-gate, and a distinct office or station in the King's Hall. It is not clear whether this means an office in the King's household, or a seat in the Witenagemot. The latter has some probability in its favour.[t] Strutt says, that the Anglo-Saxon rank consisted of four degrees, the first called *ethel*, no-

[h] Turner, i. 383, note. [i] Turner, ub. supr. [k] Selden, 600. [l] Id. 604 seq. [m] Id. 603, ed. fol. [n] Du Cange, Spelman in voce. [o] Enc.

[p] Seld. 319, 330, 356, 364, 461, 493, 558, 751, 876, &c. pt. ii. c. i. § 30. Douce, i. 179. [q] Seld. pt. ii. c. 5, 10. [r] Froissart, iv. 169. [s] Seld. 612. [t] Turner's Angl. Sax. iii. 96, 265.

ble; the second, *frie-lead*, free-born; the third, *frige-laten*, persons let or made free; the fourth, *eagen-own*, proper, *i. e.* bond-men.[u]

As to the *Merchants*, Moors, Africans, and Spaniards, are mentioned in Domesday Book as being settled in this Country[x].

The *Burghers* were men released from the tyranny of the great.[y]

The *Tradesmen* for the most part were in a servile state. The clergy, the rich, and the great, had domestic servants who were qualified to supply them with those articles of trade and manufacture which were in common use.[z] The ceremony of homage was generally made by the tenant kneeling, and holding his hands between those of the lord, or by kissing his *hands* in Spain, his *thumbs* in Dauphiny.[a] Priests were only bound to fealty.[b]

In the Norman and succeeding æras new distinctions appear. The word *Marck* in German denoting a limit, the Counts of the Frontiers came to be called *Marchiones*, Markgraves, &c. Like the word *Dux* or *Duke*, the term was used, especially for Lords Marchers, long before it became a distinct dignity. The first creation of that was 9 Richard II. when Robert de Vere, Earl of Oxford, was created by patent Marquess of Dublin.[c]

The *Viscount* originated abroad in Delegates or Governours of towns and districts, under Dukes and Earls, the office of which Viscounts became hereditary and feudal. The first creation among us, was that of John Lord Beaumont, created a Viscount 18 Henry VI. Before that the term Vicecomes merely signified Sheriff.[d]

Baron was a term applied among the Romans to the servants of the Equites, but from the time of Augustine, noblemen in the service of princes were so called. Because the Franks and other Northern Nations called any man Baron, the word came to signify any man or husband, whence our *Baron* and *Femme* in law. Princes styled their vassals by knight's service *Barons*, because they would distinguish them from other men. When the Nobles who served the King excelled other Nobles, from thence Barons began to be styled *Proceres* and *Magnates*.[e] Jurisdiction and Territory were essential to the old German Baron. In France it signified not only all Nobles, but was particularly assumed by those who had territory and jurisdiction, but not the titles of Duke or any superior rank. The younger sons of Counts assumed the title by courtesy, but with the previous creation of *Banneret*. In England, the title began with the Normans, in room of the Anglo-Saxon *Thane*, and consisted of Barony by tenure, now subsisting by authority of summons to parliament. The first creation by patent is that of John de Beauchamp 2 Richard II.[f]

Vavasors. There has been much dispute about the precise nature of this dignity. Du Cange says, that there were some greater of the King, and lesser, who held fees of the superior Vavasor. They differed from Nobles, and a Vavasorship is called by Bracton a small fee, in distinction from a Barony, which has the head. Craig makes it a feoffee, who held directly under a Duke, Earl, &c.; the lesser Vavasor, one who derives his fee from a greater.[g]

Banneret, Baronet. See the next article.

Knight. Du Cange derives the origin of knighthood from the adoption by exchange of arms, and the ceremony of investing the adopted person by throwing over him a shirt or mantle.[h] Instances appear where adop-

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[u] Horda, i. 19. [x] Turner, iii. 279. [y] Id. 123. [z] Id. 120. [a] Du Cange and Spelm. *v.* Homagium. [b] Craig, Jus. Feudal. 304. [c] Seld. 420, 759.

[d] Seld. 530, 762. It is not the intention of this work to include matters to be found in the Law Dictionaries. We find the office of Sheriff sold by the King in Parliament (*Script. p. Bed.* 419 *a.*), committed to a female (*Collinson's Somersetshire*, ii. 357), and domesticks of noblemen (*Berkeley MSS.*), and the authority not exercised in feuds, where the parties were friends. Past. Lett. iv. 12, &c.

[e] Du Cange, *v.* Baro. [f] Selden. Madox's Baronia, &c. [g] Craig de Jur. Feud. pp. 75, 106. [h] Sur Joinv. ii. 197.

tion did consist in the patron and patroness folding the person close to their naked skin, under the body linen.[i] Malliot dates the commencement of knighthood from the time of Charlemagne;[k] and he is correct, for Martin Polonus says (s. ann. 800), "filios suos quam cito ætas patiebatur, faciebat equitare et armis intendere," and made his daughters spin, "ne per otium torpescerent." Others make it merely a term, applied to all the nobler sort who served on horseback, but the term *Cnicht* in the modern sense does not occur in any Anglo-Saxon writers,[l] except as a soldier,[m] where *Miles* denotes the same. Selden derives it from the adoption *per arma*, or donation of the lance, &c. in publick among the old Germans, mentioned by Tacitus. The first instance of a Knight made by ceremony was that of Alfred's creation of Athelstan, by gift of a belt and robe, and girding him with a sword.[n]

St. Palaye gives the following account of Knights and Knighthood:

Age. Twenty-one was the regular age of conferring knighthood, but there were exceptions in all Sovereigns, persons of high birth, cases of extraordiary merit, &c. Though the minority of the nobles ended at seventeen,[o] because they were then judged strong enough, and sufficiently qualified for the cultivation of the mechanick arts and commerce, in which they were all employed;[p] yet the profession of arms required a bodily strength not to be acquired before the age of twenty-one. Then they were obligated to accept a challenge. The creation was sometimes deferred, that it might be performed by a knight at a distance, or until they had warred against the Infidels, or on account of the expense, or the obligations, contracted by the oaths, which they were bound to take. (pp. 21, 42, 43.)

Preliminaries of Knighthood. These were austere fasts; whole nights passed in prayers, with a priest and godfather in churches or chapels; took the sacraments of penance, confession, and the eucharist; and baths, to signify the purity of manners necessary in chivalry; assumed white habits in imitation of the neophytes or new converts, as another symbol of the same purity; and this was a custom formerly used by the Kings and Queens of Great Britain on the eve of their coronations. He also made a sincere acknowledgment of all the faults of his life, and promised a serious attention to sermons, in which were explained the principal articles of faith and Christian morals. (pp. 50, 51.)

When the good knight received the naked sword, he kissed the Cross, as he received it. This was done at the Holy Sepulchre, Tomb of St. Catherine, &c. The young man, then, having bathed and been clad in white, as before, watched in the church, and remained there in prayer, till after the celebration of high Mass. The Communion being then received, the young man with his hands joined and held up towards heaven, to which also his eyes were solemnly directed, after the celebrating priest had passed the sword over his neck and blessed it, went and knelt at the feet of the Lord, who was to arm him. The Lord asked him, "with what intent he desired to enter into that sacred order, and if his views tended only to the maintenance and the honour of religion and knighthood?" The young man made a suitable reply; and the Lord, after having received his oath, gave him the dubbing or three strokes on the neck with the flat end of the sword, and girded on him the golden sword. This august scene passed sometimes in a hall, or in the court of a palace or castle, or in time of war, in the open field. (Id. pp. 52, 53.)

Ceremony of putting on his arms, &c. Sometimes ladies and young gentlewomen armed the knight. The spurs were first put on, then the coat of mail,

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[i] Mills's Crusades, i. 159. [k] Costum. iii. 95. [l] Lye in voce. [m] Seld. c. 5. [n] Seld. pt. ii. c. 1.

[o] Knighthood, to escape wardship, was sometimes conferred at seven years of age. Berkeley MSS. In the time of Ch. VI. of France, the honour was lavished on boys, instead of waiting the time of Squire's service, and perfection in the exercise of arms. St. Palaye, 359.

[p] Hunting and husbandry would be more correct, as to high families.

the cuirass, the brassets, and gantlets. The Lord first dubbing him, then girded on the sword, and said, "In the name of God, St. Michael, and St. George, I make thee Knight;" to which was sometimes added, "Be brave, hardy, and loyal." They then gave him the helmet, shield, and lance, and brought him a horse, which he often mounted, without the help of a stirrup; and he paraded round the publick squares, made a circuit through the city. At Mass, when the gospel was read or sung, they held their swords with the point upwards, to mark the continual disposition they entertained to defend the faith. Hence the Emperors at certain feasts, held their naked swords in their hands, while the gospel was sung; a custom still subsisting among the Polish gentlemen. (Id. 57—62.)

Virtues and Accomplishments. These were courage, affability, frankness, gentleness, eloquence, skill in hunting, falconry, fishing, expertness at chess, draughts, and dice, universal charity, hatred of injustice, love of equity, valour, generosity, sweetness, modesty of temper, politeness, inviolable adherence to truth and his word, and abhorrence of deceit; not to attack a lady's honour; and if her conduct was reproachable, to make it known to his Lord, to give a candid account of all their adventures, both honourable and dishonourable, to be inserted in the relation of the heralds or officers at arms. (pp. 67—74.)

Privileges, &c. They were dispensed with, from being on guard, or in waiting, like squires and pages, and their men, who came to reside in a city, could not be obliged to pay the taillage or quit-rent, which the burgess had a right to raise from all the inhabitants. There was no personal rank to the nobles before knighthood, nor had a right to the seal or coat of arms of their father. They wore the small seal on the finger, on a ring. Conformably to the ancient privilege of the Roman soldiers, the Knight was exempted from paying all taxes on provision or merchandize bought for his own use, or toll of any kind; and was not chained, when a prisoner. One fourth of the taillage due from their lands was paid upon the knighthood of themselves or their sons, and a third upon the marriage of a daughter; also, the payment of their ransom [see PRISONERS OF WAR], if made prisoners. When a son was married, he was to be allowed a third of the estate, and also when he was made a Knight.—Knights, from the moment of their creation, were chiefs and counsellors in all affairs of state, and had the exclusive privilege of possessing certain offices of the magistracy, as Seneschals, and were employed in all public negociations, an equal numberof ecclesiastics being added. (Id. 255—263.)

The Knights who, in their fiefs, had been (so to speak) the arbiters of justice and of war, abandoned towards the time of Philip le Bel, Lewis le Hutin, and Philip le Long, the administration of justice; and gave themselves wholly up to the exercise of arms in wars and tournaments. (Id. 341.)

Distinctions, &c. Battlements and towers served both for the defence of their castles, and denotation of the nobility of their owners. (Id. 268.)

Pennons or banners flying on the tops of the houses, indicated that a Knight or Banneret lived there; and it has been supposed that the banners of the Knights in the battles, and the streamers which they held in their hands, when they entered the lists, and with which they made the sign of the cross before they began the joust, and which they sometimes fixed afterwards at the top of their casques, gave rise to the vanes placed at the tops of houses. (Id. 269.)

Helmets placed over the doors, or on the tops of the castles, to announce to Knights passing by, a welcome reception on calling in; and a lady, who had received a Knight in her castle, could not sleep, till she had presented him with a fair companion from her household. (Id. 280, 281, 338, 339.)

The peacock and pheasant were fa-

vourite viands of the Knights, and a roasted peacock or pheasant, garnished with its finest feathers, brought in a gold or silver vessel, was presented to each of the Knights, who made his vow on the bird. These vows were to be serviceable to those ladies who might invoke their assistance. (Id. 156, 162.)

The top of the helmet was the most eminent place on which to attach the favours received by the Knights from the ladies. From this originated the mantles and crests in heraldry. (Id.114.)

The military colour of scarlet, which the warriors appeared in among the Romans, was chosen for the mantles of the Knights, and was lined with ermine and other precious furs. In short, scarlet and red of each kind was appropriated to the Knights, from its grandeur and brightness, and is now become the dress of the superior doctors and magistrates in France [as of judges, mayors, doctors, &c. in England.] (Id. 240—244.)

Housings, or cases of the shield, were sometimes made of a sort of gimple or gauze, whiter than the lily. If the shield had on it the blazon of their family, they put on it a housing, till, by the housing being torn away in the combat or tournament, the race from whence they sprang might appear to their praise and glory. But in this respect, the Knights looked upon themselves as the children of those who had armed them, from whence the French word *adouber,* to dub, which was derived, says Du Cange, from *adoptare,* to adopt. (Id. 248—250.)

The last distinct particularity belonging to Knights was, that they should shave the crown of the head. (Id. 250.)

Knights Errant were persons who (generally for a year and a day) resided in forests with only necessaries for defence. They lived wholly on venison, which they roasted on flat stones, placed expressly for the purpose. The bucks killed were put upon these stone tables, and covered over with other stones, which they pressed down upon them to squeeze out the blood. Their laws were to march in small companies, sometimes only three or four together, that they might more readily surprise the enemies whom they sought; taking care that they might not be known, to change or disguise their armorial bearings by covering them. They were upon return to relate upon oath their adventures faithfully.[q] In their voyages they studied the art of fencing and jousting, in foreign stations,—studied the ceremonials or honours observed in each court,—became acquainted with the princes and princesses of highest repute,—observed the most celebrated Knights and dames,—learned their history, recorded the most worthy passages of their lives, in order to give agreeable relations upon their return,—engaged in the cause of the oppressed,—unfortunate women and religion they flew to assist. It was part of their mission to hear mass the moment they were up.

The orders which prevailed among us were, 1. Simple Knights, called *Knights Bachelors,* either from Baschevaliers, or from not having sufficient *bachelles* of land to display the square banner, which distinguished the *Banneret.* By Statute *temp.* Edward II. persons who had £20 a year in fee, or for life, were obliged to take the order, but the statute growing into disuse, Charles I. revived it for the purpose of raising money by fines. On this account it was abolished by statute in the same reign. They were distinguished by gilt spurs and a pennon or vane at the end of a lance, and enjoyed various feudal privileges now abolished. Peers and high state officers conferred the honour;[r] and *Knights of the Carpet* were so called because they knelt on one at their creation. They were also called Knights of the Green Cloth.[s]—The *Banneret,* a word which, under circumstances, signified a Peer of Parliament,[t] was only a promotion borrowed from France, of the Knight Bachelor, by honouring him with a square banner

[q] S. Palaye. [r] Mason's Dublin, 173 et al.
[s] Douce, i. 105. [t] Seld. c. v. § 25.

instead of a streamer, and thus placing common Knights and Esquires under his command.[u]—The Order of the *Garter*, founded by Edward III. may have been only a modification of the old form of the "Round Table," or the execution of an intention of Richard I.[x] The surcoat, garter (which Sir S. R. Meyrick[y] thinks a mere symbol of union), mantle, and hood were assigned, by the founder Edward III.; and a figure of Sir Richard Pembridge, still remaining in Hereford Cathedral, shows the first instance of the garter over his armour. The George, collar, cap, and feathers, were added by Henry VIII. The Knights anciently addressed each other by the term Brother,[z] and their ladies wore robes semée of the order. The George used to be worn pendant from the neck by a blue riband. The star was added by Charles II. Planché says, that the surcoat was of violet 7 Ric. II. white 11 Ric. II. blue 12 and 19 Ric. II.; that the whole dress was no longer embroidered with garters, t. H. VII. that the collar and great and lesser George were given by Hen. VIII. the lesser George being hung by a gold chain or black riband upon the breast.[a] The Order of the *Thistle* was instituted by Achaius, King of Scotland, in 787, restored by James V. in 1540, revived by King James II. in 1687, and re-established by Queen Anne Dec. 31, 1703.—The Order of the *Bath*, founded at the coronation of Henry IV. in 1339, and denominated from the ancient ceremony of bathing, performing vigils in a Church, &c. once preparatory to knighthood, was revived by George I. and made a statutable order in 1725. George IV. during his Regency divided it into classes of Grand Crosses, Knights Companions, and Companions.—The Order of *St. Patrick* was instituted by George III. Feb. 5, 1783. —The *Guelphick* Order was founded by his late Majesty George. IV.[b] The Order of *Baronets*, an ancient term synonimous with Banneret, originated 9 James I. In Ireland there were no Dukes or Marquesses (a solitary instance *temp.* Richard II. excepted) till recently. The old form of making Knights in that Country was by the Knight elect, a boy tilting at a quintain; i. e. a shield set upon a stake.[c] In Scotland the Earl and Baron are ancient, but there was no Duke till 1398, nor Marquess nor Viscount till James VI. our James I.[d] The Ladies of Knights and Baronets were called *Dominæ* (whence Dame as a title of honour) and also *Militissæ*, Knightesses,[e] being sometimes so created by Knights, by a blow upon the back with a sword, and the usual ceremonies; *Domina* and *Dona* also signifying any woman, Dame was applied to poor women. *Nuns*, and women who had taken vows of chastity, were styled *Dames*.[f] *Domicellæ*, whence *Damsel*, were the unmarried daughters of Princes, Barons, and Knights, as *Domicelli*, or *Damoisels*, were the sons before knighthood.[g]

The subject of knighthood ought not to be dismissed without noticing Chivalry, which, said an old poet, made women chaste, and men brave.[h] Summarily defined, it was an identification, in a curious form, of Love and Religion. The Deity was a woman, and the duties Christian; but how admirable an instrument it was and has continued to be of amelioration of character, is thus excellently shown by the philosophical Godwin, in his "Thoughts on Man:"

"*Chivalry*. Its principle was built upon a theory of the sexes giving to each a relative importance, and assigning to both functions full of honour and grace. The Knights (and every gentleman during that period in due time became a Knight) were taught, as the main features of their vocation, the 'love of

[u] Seld. c. v. § 39. [x] Id. § 40.
[y] Armour, ii. 54. [z] Gough's Sepulchr. Monum. Intr. i. 159. Past Lett. i. 16.
[a] Planché, 158, 223, 240. Collins's Peerage, &c. &c. &c. [b] Peerages, &c. &c.
[c] Seld. c. vi. [d] Id. c. vii. [e] Episcopa for a Bishop's wife occurs. Anomal. of Heraldry, i. 233. [f] Du Cange, *v.* Domina, Militissa. Lysons's Brit. i. 52 [g] Du Cange, *v.* Domicellæ, Dec. Scriptor. 1784, 1920.
[h] Ellis's Old Poets, i. 101.

God and the ladies.' The ladies, in return, were regarded as the genuine censors of the deeds of Knighthood. From these principles arose a thousand lessons of humanity. The ladies regarded it as their glory to assist their champions to arm and to disarm, to perform for them even menial services, to attend them in sickness, and to dress their wounds. They bestowed on them their colours, and sent them forth to the field hallowed with their benedictions. The Knights, on the other hand, considered any slight towards the fair sex as an indelible stain to their order; they contemplated the graceful patronesses of their valour with a feeling that partook of religious homage and veneration, and esteemed it as perhaps the first duty of their profession, to relieve the wrongs and avenge the injuries of the less powerful sex.

"This simple outline, as to the relative position of the one sex and the other, gave a new face to the whole scheme and arrangements of civil society. It is like those admirable principles in the order of the material universe, or those grand discoveries brought to light from time to time by superior genius, so obvious and simple, that we wonder the most common understanding could have missed them; yet so pregnant with results, that they seem at once to put a new life and inspire a new character into every part of a mighty and all-comprehensive mass.

"The passion between the sexes, in its grosser sense, is a momentary impulse merely; and there was danger that, when the fit and violence of the passion was over, the whole would subside into inconstancy and a roving disposition, or at least into indifference and almost brutal neglect. But the institutions of chivalry immediately gave a new face to this. Either sex conceived a deep and permanent interest in the other. In the unsettled state of society, which characterized the period when these institutions arose, the defenceless were liable to assaults of multiplied kinds, and the fair perpetually stood in need of a protector and champion. The Knights, on the other hand, were taught to derive their fame and their honour from the suffrages of the ladies. Each sex stood in need of the other, and the basis of their union was mutual esteem.

"The effect of this was to give a tone of imagination to all their intercourse. A man was no longer merely a man, nor a woman merely a woman. They were taught mutual deference. The woman regarded her protector as something illustrious and admirable; and the man considered the smiles and approbation of beauty as the adequate reward of his toils and his dangers. These modes of thinking introduced a nameless grace into all the commerce of society. It was the poetry of life. Hence originated the delightful narratives and fictions of romance; and human existence was no longer the bare naked train of vulgar incidents, which for so many ages of the world it had been accustomed to be. It was clothed in resplendent hues, and wore all the tints of the rainbow. Equality fled and was no more; and love, almighty, and perdurable Love, came to supply its place.

"By means of this state of things, the vulgar impulse of the sexes towards each other, which alone was known to the former ages of the world, was transformed into somewhat of a totally different nature. It became a kind of worship. The fair sex looked upon their protectors, their fathers, their husbands, and the whole train of their chivalry, as something more than human. There was a grace in their motions, a gallantry in their bearing, and a generosity in their spirit of enterprise, that the softness of the female heart found irresistible. Nor less, on the other hand, did the Knights regard the sex, to whose service and defence they were sworn as the objects of their perpetual deference. They approached them with a sort of gallant timidity, listened to their behests with submission, and thought the longest courtship and devotion nobly recompensed by the final acceptance of the fair.

"The romance and exaggeration characteristic of these modes of thinking, have gradually worn away in modern times; but much of what was most valuable in them has remained. Love has in later ages never been divested of the tenderness and consideration which were thus rendered some of its most estimable features. A certain desire in each party to exalt the other, and regard it as worthy of admiration, became inextricably interwoven with the simple passion. A sense of the honour that was borne by the one to the other, had the happiest effect in qualifying the familiarity and unreserve in the communion of feelings and sentiments, without which the attachment of the sexes cannot subsist. It is something like what the mystic divines describe of the beatific visions, where entire wonder and adoration are not judged to be incompatible with the most ardent affection, and all meaner and selfish regards are annihilated."

Esquire. Homer mentions young persons trained to arms under the conduct of celebrated warriors. The Roman Esquires (*Scutarii*) were companies of warriors armed with a sword and dart; but they were inferior to the *Gentiles*, who formed the cohorts of the prætorian guard. To recompense their services the Emperors gave them the best of the lands which were distributed to the soldiers. The founders of the French Monarchy imitated the Romans.[i] Du Cange says that Esquires were at first the *Scholarii* who kept guard before the palace; unless, indeed, they were so called because they carried a shield, which the Latins sometimes distinguished by the term *Arma*, whence Plautus (*in Cusina*), "quem prius Armigerum, mox Scutigerulum vocat." However, those seem to have been more especially called Squires who carried the shields and swords of princes, which they used when necessity required. The dignity of Esquires was very great, for they held the first places in the courts of kings, and sometimes obtained the crown. In a famous picture described by Du Cange are two ancient Esquires. Both wear the *Sagum*, which the Franks had received from the Gauls. The one at the right holds a spear, his left hand leaning on a shield. The other carries the royal sword sheathed across. In the later ages nobles of inferior ranks were called Esquires, because they carried the arms of higher nobles or knights; for in an age when arms were heavy this was necessary;[k] but among the Romans[l] a slave carried them. Knights used to teach their sons to carry arms, as Esquires; and nobles were only accounted of that rank before knighthood; as, among the Romans, the shields and spears of knights were carried till the person attained the age requisite for senatorial rank.[m] Selden[n] notes, that Esquires were the shield-bearers and officers of the old Gauls, mentioned by Athenæus and Pausanias. One John de Kingston was created an Esquire by patent 13 Richard II. A collar of SS. was their distinction, as well as bends or scarfs, worn by officers early in 1700.[o] Malliot says,[p] that varlet, valet, and esquire, are synonimous; and that before 1486 they wore the *chopa*, a coat without ornament, a small iron helmet, without plume or crest, neither breeches or sleeves of mail, and arms neither gilt or plated.

The best account of the office and duties of *Esquires* is that given by St. Palaye, as follows:

Infancy. A child destined to knighthood continued till seven years of age, under the care of women. He was then put into the hands of a governor to receive a warlike education. In default of paternal assistance, the courts of Sovereigns and castles of the nobles were always open, in which the young nobility received their first lessons. (p. 3. Engl. Transl.)

Boyhood. The first place given to

[i] Enc. Amm. Marcellin. i. 14, 16, 17, 20, 28. Notit. Imp. Roman.

[k] Du Cange, *v.* Armigeri. [l] Juven. Sat. i. Plaut. in Casinâ. [m] Du Cange, ub. supr. [n] Pt. ii. c. v. § 47. [o] See Grose's Milit. Antiq. pl. § Salutes. [p] Costum. iii. 100.

the boy upon emerging from childhood, was that of a page, a name sometimes given to the Squires. His office was to attend his master and mistress as a domestic; in the chace, on journies, visits, and walks, to deliver their messages, wait on them at table, and pour out their drink. (p. 6.)

Youth. When he passed from the rank of page to that of Esquire, to be instructed in the use of the sword, he was presented at the altar by his father and mother, who, each holding a lighted taper in their hands, attended the solemnity. The officiating priest took from the altar a sword and girdle, on which he bestowed several benedictions, and then fastened it to the side of the young man. From that time he constantly wore it. (p. 7.)

Classification of the Esquires. They were divided into different classes—the *Body Squire*, or *Squire of Honours*, who had the care of the things relating to the person of the Lady or Knight, carried his master's standard, and gave the catch-word in battle; the *Squire of the Chamber*, or *Chamberlain*, who had the gold and silver; and these and the constable had the charge of the plate used at the tables, and delivering them out when wanted; the gentleman carver, who carved, and Gentleman, who, with the Cup-bearer, poured out the wine. (pp. 15, 16.)

Duties and Offices. The Squire morning and evening attended his Lordship in his apartment to dress and undress him, and *did the honours*, of which soon. (p. 17.)

The Squires had also the care of preparing the table, brought in the dishes, took care of the pantry and wine-cellar; looked that nothing was wanting to the inferior assistants; held the basin to wash after the repast; took away the tables; made proper order for the assemblies, balls, &c. that succeeded, in which they joined with the young gentlewomen in the train of noble ladies, after which they served the sweetmeats, confections, and liquors. These liquors were mixtures of wine, honey, spices, &c. served at the end of feasts, and also continued to be taken, while they were undressing for bed, and were called the "Wine of Repose." (p. 20.)

The Squires also made the beds, accompanied the strangers to their beds, and then served them with the "Wine of Repose." (pp. 20, 21.)

Huntsmen and Masters of the Horse. From thence the Squire passed to the office of huntsman, and management of the horse (of the expenditure in which office he kept accounts),[q] to keeping the arms of his master bright as silver, and ready for use. (p. 22.)

When his Lord went into public, he walked his horses backwards and forwards in the pavilions and lists. Some held the stirrup; others carried different pieces of his armour. (p. 23.)

War Horses, which were of a peculiar size, were led in the march by Esquires on the right hand. The Squires gave these led horses to their masters when the enemy appeared, or when danger called him to the battle; and this was called mounting the great horse, a term still in use, as well as that of "a word and a blow," taken from the fierce countenance with which the Squire, who followed his Lord to the fight, carried his helmet, fixed on the pommel of his saddle. The different Squires put on their masters' armour. When the Knights had mounted their war horses, and begun fighting, each Squire, who in the march had preceded them on reddish horses, drew back and ranged behind; during the combat supplied them with horses and arms, and warded off blows. (pp. 25, 27, 29.)

The Officers, charged with the helmet, lance, and sword, took them also when the Knight put them off to enter a church or castle. This custom, perhaps, gave rise to that of uncovering the head at certain times. (Id. 26, 27.)

Doing the Honours. It was the Squire's employment also to show to

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[q] Thomas (the third) Lord Berkeley travelled into the north, in which journey he spent 81*l.* 14*s.* 8*d.* as the account of Nigell de Kingscote, *Master of his Horse*, in this journey declared. (Berkeley MSS. 126.)

noble strangers, Knights, and Squires, who came in their train, what was then called the Honours; a method of speaking still preserved, and, properly speaking, all the ceremonies of a court, assemblies, and festivals. (p. 17.)

Elevation of the ranks of Esquires. The Knights lost very early their prerogatives by admitting their Squires to mix with them in the tournaments and battles. (Id. 37, 236.)

Arms of Esquires. These were only a sword and shield, a slight cap of iron, without a crest, and a thin cuirass or breast-plate. (Id. 232.)

Esquires from profession, station, or office. Hotoman *(Dissert. de feodis, c. vi.)* says, that those which the French call *Esquires*, were a military kind of vassal, having *jus scuti*, that is, they bear a shield, and in it the Ensignes of their family, in token of their gentility or dignity. The term is derived from the French *Escuier*, and signified with us, as with them, from whom it was derived, one that bore arms, in testimony of his nobility or gentry, and implied a dignity next to that of Knights. Some were always Esquires by birth, office, creation, prescription, or vocation; and in *Walsingham*, under Richard the Second, one John Blake occurs, who being *Juris Apprenticius*, has the addition of *Scutifer* given him.[r]

The title of "Sir," as with Knights, was sometimes prefixed to their names; for Fabian[s] has "an Esquier called Syr Ihon Page;" and the Le Strange Household account has a "Mr. Thomas Lovell, Esq."[t]

Esquires of the Body were officers of the Royal household from Alfred to William III.[u]

Gentleman. The term was applied to upper servants, master-tradesmen, and others, as indiscriminately as now. In an agreement made 13 Henry VI. between an abbot and a master-mason, it is covenanted that the latter "shall have hys borde for him self, as a gentilman, and for his s'vaunt as for a yoman, and thereto too robys, on for hymself of gentilmannys livere, and for his s'vaunt another of yomanys livvere." He was also to rank as one of the Prior's gentlemen.[x] Cowel says, "the reason of the name may grow from this, that they observe *gentilitatem suam*, that is, the race and propagation of their blood, by giving of arms, which the common sort neither doth nor may do; for by the coat that a *Gentleman* giveth, he is known to be, or not to be, descended from those of his name that lived many hundred years since, *Gentiles Homines*.[y]

Some writers derive this term from the Gentilis of Cicero (a branch of a family who bore the same name); others from the Gentiles, the term by which the barbarous nations distinguished themselves from the Romans after the fall of the Empire, the latter being then in much worse condition, to which opinion Selden inclines.[z] Du Cange observes that the term is mentioned in the Statutes of St. Louis.[z] Selden adds, that the Normans introduced it. Gentlemen have been created by patent and arms. Till about the time of Henry VIII. Gentleman, not Generosus, was retained in Law Latin. Men of some ancestry, who had a certain property, with or without arms, claimed the title.[a] A ridiculous punctilio, that a person to be a gentleman born must be descended from three degrees of gentry on both sides, prevailed *temp.* Elizabeth.[b] The term Gentlewomen, for female attendants, is ancient.[c]—*Gentlemen Pensioners.* This body was a corps of cavalry instituted by Henry VIII. for a body-guard, and a nursery of officers and governors of castles.[d] The King probably took it from the *Gentilhommes Pensionnaires* of Francis I. described anno 1515 by Malliot as richly dressed, mounted on

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[r] Cowel, *v.* Esquire. [s] 176, b. l. edit.

[t] Archæol. xxv. 568. [u] Pegge's Curialia, 32, 38. Their duties may be seen in that work; and in the Ordinances of the Royal Households.

[x] Archæol. xxiii. 33. [y] Cowel, v. *Gentleman.* [z] Pt. ii. c. 10.

[z] In voce. [a] Selden, ub. supr.

[b] Douce, i. 363. [c] Du Cange, *v.* Generosæ Mulieres. [d] Meyrick's Armour, ii. 266.

trapped horses, &c.[e] They resemble the ancient Persian Doryphori.—*Gentlemen of the Privy Chamber.* They were originally esquires of the household, but the term was changed between Richard III. and Henry VIII. They were confidential servants of the King, useful as persons qualified for embassies, &c. They were guardians of his person by night, two of them sleeping in an adjacent room.[f] — *Henchmen.* Children of rank were sent to court by the Macedonians,[g] Romans,[h] Britons, Anglo-Saxons, and English.[i] Henchman is a German word signifying a domestic, and these youths were regularly educated, and stood or walked near the person of the monarch on all publick occasions. The institution was abolished by Elizabeth.[k]—*Yeomen,* men free-born, of a certain income, freehold, of 40*s. per annum.* In the Royal household Yeoman signified a middle rank between the sergeant and the groom.[l] Of the Yeomen of the Guard see a particular article in CHAP. XVII.[m]—*Franklin,* was a freeholder, opposed to a tenant in villenage.[n] In 1661 a Yeoman was called a chief farmer, a husbandman a petty farmer.[o]

SOVEREIGNS. From Constantine to Charlemagne, *Emperor* and *King* were synonimous,[p] but anciently speaking, the latter signified a subordinate Prince, as the *Reguli* under the Romans.[q] Selden[r] shows, that the term Emperor was used by our Anglo-Saxon Kings, after the word *Basileus* in the Greek Empire was transplanted here.—*Prince.* The first who used this title was Archis, Duke of Benevento, in Italy, from whence, after some time, the title passed to other countries.[s] The title of *Infant* anciently denoted, says Selden, only the King's son, as *Enfant le Roy,* in France, in the same way as we say the young Duke, the young Lord, &c. Among the Anglo-Saxons the Royal Family was distinguished by the word Athelings or Clitons, and Henry the Eighth created his daughter Mary, afterwards Queen, *Prince* (sic) of Wales, and she went by the title of "my ladie Prince's grace."[t] This was evidently done to give her legal possession of the appanage annexed to the Principality, and Duchy of Cornwall.—The German *Graves,* or *Counts,* with fiefs or territories, are anterior to the age of Charlemagne, and grew out of the old Roman Comites.[u]—The title of *Elector* began after the reign of Otho III. about the year 964, when the mode of succession in the Empire was changed.[x]—*Catholick Majesty.* An ancient title of the Kings of France given to the King of Spain by Alexander VI.[y]—Selden refers it to King Reeared, about the year 590, but allows that it was not peculiarly devoted to them before Frederick V. about 1500.[z]—The *Most Christian King,* applied to the Kings of France, is ancient but of uncertain origin.[a]—*Dei gratia* is traced up to Charlemagne.[b]—*Highness* occurs in the Lower Empire,[c] and both that and *Royal* Highness are ancient, but were applied to the King.[d] Selden allows the great antiquity of *Serene* Highness,[e] and it was given to teach Sovereigns, that their rank elevated them above the influence of such passions as anger, pride, chagrin, terror, envy, &c. but he has not named a specific instance. One occurs in the Formulæ of Marculfus.[f]—*Majesty* is traced by Selden up to the Roman Empire, and it was occasionally applied to our older Kings,[g] but was not used in exclusion of other forms till, some say, the time of Henry VIII. others of James I. The title of *Grace* began about the

[e] Costum. iii. 194. [f] Pegge's Curialia, 50—70. [g] Q. Curt. viii. 6. [h] Suet. Vespas. ii. [i] M. Paris, 1012. Dec. Scriptor. 571, 1045, 1046. [k] Lodge's Illustrations, i. 358. [l] Cowell, in voce. [m] Grose's Milit. Antiq. i. 175. [n] Du Cange, *v.* Franchilanus. [o] Mercur. Public. No. 9, Feb. 28 to Mar. 7, 1661. [p] Enc. [q] Seld. p. 23. [r] P. 18. [s] Du Cange, *v.* Princeps.

[t] Owen and Blakeway's Shrewsbury, i. 305. [u] Selden. [x] Du Cange, in voce, who confutes the opinions of others. See, too, Cluver. Epitom. 454, 520. [y] Du Cange, *v.* Catholicus. [z] P. 61. [a] Id. 53. [b] P. 127. [c] Seld. c. vii. § 2. [d] Neubrig. L. ii. c. 34. M. Paris, 508, 577. [e] Seld. c. x. § 3. Mem. di. Petrarque, iii. 186. [f] Marculf. Formul. L. i. § xix. in the Bibliotheca Patrum. [g] Seld. pt. i. c. vii. § 3.

time of Henry IV. *Excellent Grace* under Henry V.[h]—*Excellence* was a title used to Emperors and Earls in the thirteenth century.[i]—*Discretion* was an ordinary title of Bishops, and even of laymen.[k]—*Sir*, and *My Lord*, had no definite appropriations.

Kings' Arms. Badges. Cognizances. A knowledge of these is most essential to determine the ages of buildings. They are further mentioned Chap. XIX.

William I. and II. Gules, two *lions (leos-pardès* not *leopards*,—see Meyrick's Armour, i. 36) passant gardant Or; and for Matilda of Flanders, gyronny of eight, in the nombrel point a plain shield Gules.[l]

Henry I. and Matilda of Scotland. England as before, and Scotland. *Same*, and *Alice of Brabant.* England, Brabant, Or, a lion rampant Azure.[m]

Stephen, and *Matilda of Boulogne.* Gules, three Sagittaries—or three torteaux.[n] Stephen's cognizance was a Sagittary, because he entered England when the Sun was in that sign, and was greatly indebted for his success to mounted archers.[o]

Henry II. England; and, Gules, one lion passant gardant, for Eleanor of Aquitaine. His cognizances were, a crescent, beneath a star an escarbuncle of eight rays,[p] and the genet and broom-plant, or broom-plant alone, from his name *Plantagenet. (See the Head-piece to this Chapter, p.* 743.) The practice, says Mr. Dallaway, was confined for many centuries to the Royal use.[p] About the fifteenth century these cognizances or badges became universal, and minstrels, for distinction from menial servants, wore them suspended by a silver chain.[r]

Richard I. Three lions for England, and a cross bottonée Argent, for Berengaria of Navarre.[s] His cognizance was a broom-plant on his helmet,[t] and he is said to have been the first who bore as a crest the crowned Lion, and used *Nos* for *Ego*. *Dieu et mon droit* was first assumed by him after a great victory obtained at Gysors. Some writers have said that the Kings of England had no fixed arms till Richard I. came from the Holy Land, and bore, Gules, three lions passant gardant Or, with the broom-plant on his helmet.

John, when *Earl of Morton*, bore two lions passant gardant; when *King*, three,[u] and, lozengy, Gules and Or, for Isabella of Angouleme.[x]

Henry III. England; and Paly of eight, Or and Gules, for *Eleanor of Provence.*[y]

Edward I. When *Prince*, England with a label of three or five points.[z] *King*, with Eleanor of Castile: England, with, Quarterly, 1 and 4, a castle, 2 and 3, a lion rampant. With *Margaret of France:* England, and semée de lis.[a] Query, if this King introduced arms upon the caparisons of horses? See Chap. XIX.

Edward II. The same as his father, with two small castles upon the side of his throne, to show his descent, through his mother, from Castile. His wife had her arms, semée de lis, dimidiate with those of her husband.[b] With *Isabella of France:* England, with, Quarterly, 1. England, 2. France, 3. Navarre, 4. Champagne.[c]

Edward III. England, within a border of France, *i. e.* Azure, semée de lis, placed on his throne, between two fleurs de lis, to show his descent from France. After the 14th year of his reign his arms were *quartered* with those of France, semée de lis in the first quarter.[d] This King was the first, who (anno 1328) inserted *post conquestum* into his title.[e] *Phillippa of Hainault:* England, quartered with, 1 and

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[h] Douce, ii. 13. [i] M. Paris, 264, l. 6, 356, l. 15. [k] Madox, Formul, Du Cange, *v.* Discretio. [l] Willement, Regal Heraldry, 4to. 1821, but these arms are of subsequent ascription. [m] Id. [n] Id. pl. i. [o] Meyrick's Armour, i. 36. [p] Willement. [q] Herald, Inquir. 382. [r] Id. 186. [s] Willement.

[t] Nisbet on Armories, 159—179. [u] Id. &c. [x] Willement, pl. ii. [y] Id. pl. iii. [z] Nisbett, &c. [a] Willement, pl. iv. [b] Nisbet, &c. [c] Willement. [d] Nesbet, &c. [e] Claus. 2d ed. 3, n. 33 dors. Cowel.

4, Or, a lion rampant Sable; 2 and 3, a lion rampant Gules.[e]—*Edward the Black Prince*, same as his father, with a label of three points. His princess bore the arms of England within a bordure Argent.[f]—*John of Gaunt* bore, Quarterly, England and France, a label Ermine.[g]—Willement says, that he used an ostrich-feather, *spotted Ermine*, to distinguish it from the King's and Prince's badge. The device of the ostrich-feathers, variously tinctured, was used by the Royal Family ever since Edward III. The red rose was first assumed by John of Ghent.[h]—*Thomas of Woodstock.* France and England, a bordure of Argent.[i] The cognizances of Edward III. were, the sun issuing from the clouds, the stump of a tree sprouting.[k]

Richard II. During the life of his father he bore France and England, quarterly, with a label of three points Argent, the middle point charged with the cross of St. George, which he relinquished at his father's decease. He impaled the pretended arms of Edward the Confessor (the cross and five martlets) with his own, and was the first who used supporters, being two angels. He had often only the white-hart couchant, crowned, and ducally gorged with a chain, the device of his mother. Camden says, he also used a peascod branch, with the cods open; probably the broompods, engraved in Dallaway.[l]—*Isabel of France.* Edward the Confessor, and France, three fleurs de lis, surmounted by a pale of France and England, below two white-harts chained, ducally crowned and horned Or.—*Anne of Austria.* Edward the Confessor, France and England, Austria and Bohemia, quartered, *viz.* 1 and 4, Argent, a spread eagle Sable; 2 and 3, Gules, a lion rampant Argent ducally crowned.[m]

Henry IV. When Duke of Lancaster, he bore, in right of his grandfather, only his arms, Gules, three lions passant gardant Or, with a label of France, semée of fleurs de lis.[n] When King, he bore, Quarterly, 1 and 4, France, *(five* fleurs de lis); 2 and 3, England. He bore as cognizances, the swan of de Bohun gorged and chained, as in the signs of inns; an antelope Argent, ducally collared, lined, and armed Or; a fox's tail dependant; crescents; all badges. While he was Earl of Derby he bore, Gules three lions passant gardant in pale Or, over all a label of three points Azure, charged with nine fleurs de lis of the second.—*Joan his Queen* bore an Ermine collared and chained.[o] He made no use of the Confessor's arms. His supporters were, according to Nisbet,[p] the angels of Richard II.; according to Mr. Dallaway, the lion and antelope.[q]

Henry V. France and England, quarterly, the fleurs de lis reduced to three, in imitation of Charles VI. of France. Thus it is affirmed; but in the "Entrée à Paris, vers l'anneé 1325, of Isabel, Queen of Edward II." engraved by Montfaucon and Malliot,[r] she bears on her horses' trappings France, with only *three* fleurs de lis, while her brother's (Charles IV.) arms are *semées de lis.—Catherine his Queen*, bore, France, impaled with those of her King, supporters, says Willement, two antelopes. His arms were ensigned with an open crown, and supported by two antelopes collared, with open crowns and chains thereto affixed Or;[s] according to Broke, by a lion gardant and antelope.[t]—His cognizances were, an antelope and swan chained to a beacon or cresset, with burning fire, a badge of the Admiralty; a swan, holding an ostrich-feather in his beak; a beacon and fleur de lis crowned. His word, *Une sans plus.*[u]

Henry VI. France and England quarterly; and both his escutcheons ensigned with open crowns, of which,

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[e] Willement. [f] Nisbett, &c. [g] Id. [h] Willement, 41—43. [i] Nisbett, &c. [k] Dallaway. [l] Nisbett, &c, [m] Willement.

[n] Nisbet, &c. [o] Willement. [p] On Armories, p. 172. [q] Herald. Inquir. 390. [r] iii. pl. xliii. p. 131. [s] Nisbett, &c. [t] Willement, p. 33 seq. [u] Dallaway. Willement.

according to some writers, he gives the first instance.[x] In Willement he has an arched crown with the globe and cross, supporters two antelopes.—*Margaret his Queen.* The King's arms impaling her father's, supporters an antelope and eagle. *Her* device (as well as that of Margaret Countess of Richmond) was a daisy-flower, called in French *la belle Margarite. His,* two feathers in saltire, the sinister Argent, the dexter Or;[y] also the panther of the Beauforts.[z]

Edward IV. Quarterly, France and England; supporters, the black bull of Clare, and white lion of Mortimer. The white lion appended to the collar of suns and roses, was a symbol of the House of March. Crest, the fleur de lis of France and lion of England conjoined; also with two lions supporters, and arms within the garter. —*Elizabeth Widville his Queen.* France and England, impaling her family arms; supporters, a lion and greyhound, or lion and panther. Edward, again, bore the arms assumed by his son Edward V. His cognizances were, a black dragon armed with gold claws; the falcon of the Duke of York; the white hart of Richard II.; the sun, for York, after the battle of Mortimer's Cross; a crescent, a lion in the middle; the white rose; a lion rampant; the black bull; the white rose *en soleil* (*see the Head-piece to this Chapter, p.* 743); the falcon within a fetterlock open,[a] to show that he had obtained the crown (*see the Head-piece, p.* 743); his great-grandfather bearing the falcon in a fetterlock, to show that he was locked up from the crown; the falcon with a maiden's head, her hair about her shoulders, a crown about her neck, from Richard Earl of Cambridge. Crest of Mortimer, feathers Azure, crown Gold.[b]

Edward V. France and England; supporters, a lion and white hart, or lion and presumed white leopard, but uncertain.[c]

Richard III. France and England, between two boars,[d] or a bull on the right and boar on the left.[e] Cognizance, a boar.—*Anne Nevil his Queen.* France and England impaling her family arms. Her badge that of the old Earls of Warwick, a white bear collared, chained, and muzzled Or.[f]

Henry VII. France and England quarterly, surrounded with the garter, and ensigned with a large crown. Crest, the portcullis, from his mother, of the family of Beaufort; supporters, a red dragon, from Cadwallader, last King of the Britons, from whom he claimed descent; on the left a greyhound Argent, collared Gules, from the Somersets. His badges, the white and red rose, joined per pale; sometimes placed in the sun; a dun cow; a portcullis; crown in a bush, with H. R. from Richard's, so found at Bosworth (*see the Vignette at the end of this Chapter, p.* 767); the Tudor rose, quarterly, Gules and Argent.[g]—*Elizabeth his Queen* bore, 1. France and England, quarterly; 2. Ulster; 3. Ulster and Mortimer; 4 as 1; ensigned with a close crown, and supported by two angels. Her badge was, a white and red rose knit together.—*Arthur Prince of Wales.* France and England, with a label of three points, supported by two antelopes, and ensigned with a coronet, heightened with crosses patée and fleurs de lis. Below the arms three ostrich feathers,[h] but upon his seal, as well as upon that of Edward, son of Edward IV. it appears, that the badge of the Princes of Wales consisted of an ostrich-feather *single,* on each side of the shield, held up by supporters *underneath,* that there was no label on the arms, and that the coronet was of the whole breadth of the escutcheon.[i]

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[x] Nisbett, &c. [y] Willement, 39—41, pl. ix. [z] Dallaway, &c. [a] The fetterlock was the symbol of the Wardens of the Borders. Planché, 203. Gough's Camd. iii. 299. [b] Willement, pl. xii, xiii. p. 47—54. Camden's Remains, 345. Dallaway, &c. In Meyrick's Armour, ii. 159, some of these cognizances of the House of York have different origins.

[c] Willement, pl. xii. [d] Id. pl. xiii. [e] Nisbet. [f] Willement, p. 55. [g] Id. 84. 85. Camd. Rem. 396. Nisbet. [h] Nisbet. [i] Archæologia, xx. pl. xxix, p. 578.

Henry VIII. France and England within the garter; supporters, in the early part of his reign, a red dragon and greyhound; afterwards, a lion of England crowned, and the red dragon sinister. His badges and devices are, the rose parti Gules and Argent, crowned proper; portcullis crowned; an archer drawing his arrow to the head; a flame of fire, an armed leg, couped at the thigh, the foot passing through three crowns of gold.—*Catherine of Arragon*, France and England impaling Castile and Leon, and Arragon and Sicily, in base the badge of Grenada; a wreath, with roses and pomegranates round the escutcheon; supporters, a lion and the Apostolic eagle; badges, the Tudor rose and pomegranate joined in pale; a sheaf of arrows.—*Anne Boleyn.* France and England, impaling Bullen, Rochford, Brotherton, and Warren; supporters, the leopard of Guyenne and male griffin, *i. e.* with rays issuing from him;[k] badge, a white crowned falcon, holding a sceptre in her right talon, and standing upon a golden trunk, out of which sprouted both white and red roses, with MIHI ET MEÆ.[l]—*Jane Seymour.* France and England, impaling Seymour: supporters, a lion and a unicorn; badges, a double castle; crown on a bush; at the top a falcon, crowned with wings extended, red and white roses on his side.[m]—*Anne of Cleves.* An inescutcheon Argent, over all an escarbuncle of eight rays, pomettée and florée Or, for Cleves.[n]—*Catherine Howard.* France and England, impaling Brotherton, Howard, &c.[o]—*Catherine Parr.* France and England impaling Parr, Ros of Kendall, Marmion, Fitzhugh, &c.; supporters, the Royal lion, and beast of Fitzhugh vomiting fire, a non-descript; badge, a maiden's head, crowned and long haired, issuing out of red and white roses.[p]

Edward VI. France and England within the garter; supporters, a lion and griffin; motto, *Dieu est* (*sic*) *mon droit;* badges, a sun shining; a cannon with ladle and sponge, used by him and his sister queens; a phœnix in the funeral fire, *nascatur ut alter*, from his mother dying in child-bed; a sheaf of arrows.[q]

Mary. A lozenge, 1 and 4 France; 2 England; 3 Spain; supporters, in Willement, a greyhound and crowned eagle; in Nisbet, on the right an eagle, on the left a lion rampant gardant; badges, a red and white rose and pomegranate knit together, when Princess, from her mother and father; when Queen, Time drawing Truth out of a pit, with "Veritas temporis filia," to show her restoration of Popery; within a sun, the Tudor rose, and a sheaf of arrows; pomegranate alone, or half-impaled with a demi-rose; a sword erect on an altar.[r]

Elizabeth. In Nisbet, &c. France and England quarterly, surrounded with garters, and ensigned with imperial crowns; supporters, on the right a lion of England crowned, on the left a red dragon. In Willement, Paly of the Tudor colours, white and green, within the garter, over all on three shields, cornerwise; 1, France and England; 2, the harp of Ireland; and 3, Wales; *i. e.* quarterly of four, 1 and 4, Gules, a lion passant gardant Or; 2, and 3, Or, a lion passant gardant Gules; supporters, a lion and griffin; motto, "Semper eadem;"[s] badges, her mother's falcon, crown, and sceptre;[t] as many devices as would fill a volume; most commonly a sieve, without a motto.[u]

James I. France, England, Scotland, Ireland, differently blazoned, within the garter. Three helmets, crested, 1, lion Gules sejant with sceptre and sword; 2, lion of England; 3, with fleur de lis. Supporters, lion and unicorn; motto, "Beati pacifici;" de-

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[k] Willement, 66—68, pl. xv. xvi. Sandford. Leake, &c. [l] Camd. Rem. 346, engraved Willement, pl. xv. [m] Id. pl. xvi. xvii. p. 70.
[n] Id. 72. pl. vvii. [o] Id. p. 74. pl. xiii.
[p] Id. pl. 74, pl. xiii.

[q] Id. pl. xviii. p. 78. Camd. 347. Dallaway.
[r] Willement, p. 80. pl. xix. Camd. [s] Willement, pl. xx. [t] Id. [u] Camd.

vices, a demi-rose crowned, impaled with a demi-thistle; harp and crown. —*Anne of Denmark.* A double escutcheon; 1, England within the garter; 2, Denmark, &c.; supporters, lion of England, and a savage man bearing a club.[x]

Charles I. Besides France, England, Scotland, and Ireland, as usual; 1, cross of St. George; 2, England, Scotland, and Ireland, with "Dieu et mon Droit."[z]—*Henrietta Maria.* England impaling France, Azure, three fleurs de lis; supporters, lion of England, and an angel armed in a surcoat, semée de lis, and wings.[z]

Charles II. France, England, &c. —*Catharine of Braganza, his Queen.* England, &c. impaling Portugal; sinister supporter a griffin.[a]

James II. France, England, &c.— *Mary of Este, his Queen.* England, &c. impaling Este and Ferrara; sinister supporter the eagle of Este.[b]

William III. England, on an inescutcheon of pretence, Azure, semée of billets, a lion rampant Or, for Nassau; motto, "Je meintiendrai."[c]

Anne. 1 and 4, England and Scotland impaled; 2, France; 3, Ireland; motto, "Semper eadem;" rose and thistle from one stem.[d]

All the rest are perfectly familiar. The arms of France have been discarded by George III. The arms of his late Majesty's German Dominions, annexed to the ancient, are a well-known distinction of the Hanoverian Dynasty.

Royal Liveries were, 1. white and red, *the later Plantagenets;* 2. white and blue, *the House of Lancaster;* 3. murrey and blue, *the House of York;* 4. white and green, *the House of Tudor;* 5. yellow and red, *the House of Stuart, and George I.;* 6. scarlet and blue, *George II. III. IV.*[e]

The following concise rules are useful. France and England is first borne by Edward III. Only three fleurs de lis for France first by Henry V. Supporters first by Richard II. Arched crown first by Henry VI. Garter round the shield first by Edward IV. Harp first by Elizabeth. Scotland first added to the arms by James I.[f] The royal arms placed over doors or upon buildings, was an ancient method of denoting that they were under the protection of the Sovereign. When some troops of a tyrant were ravaging the estates of the "Chartreuse de Montrieu," the monks had recourse to the ancient remedy. They put up (arborerent) the arms of the King over the gate of the house, but the depredators laughed at it, saying, that it might have been efficacious in times past (que cela etoit bon autrefois) and persecuted them with more severity.*[g]

Crowns, Coronets, &c. In the most distant antiquity, crowns were devoted only to the statues and images of deities; but afterwards they were given to kings, emperors, priests in the sacrifices, altars, temples, gates of houses, sacred vessels, victims, ships, poets successful in the games, distinguished warriors, &c.[g] Selden thinks that the crowns mentioned in the Bible were not for wearing.[h] Our kings were anciently crowned more than once, as at different festivals, but it was abolished from inconvenience. It is needless to recapitulate here ceremonies so familiar as coronations. Of the *Stone of Destiny*, under the coronation chair, the *Leabadea*, &c. of the *Dadanans* or Celtick Soothsayers, on which the Irish and Scottish Kings sat when crowned,[i] an ample account is given in the superb work mentioned below.[k] I shall mention the kinds of crowns which illustrate marbles or coins.

Crowns of Flowers, Leaves, &c.

Jupiter. Of flowers, upon coins often of laurel.

Juno. Vine; as *Juno Lucina*, dittany.

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[x] Willement, pl. xxi. xxii. &c. [y] Willement, pl. xxiii. [z] Id. pl. xxvi. [a] Id. pl. xxvi. [b] Id. pl. xxvii. [c] Id. pl. xxviii. [d] Id. pl. xxix. [e] Willement, 26, 100, 112, &c.

[f] Savage's Memorabilia, 321—325. [*g] Mem. de Petrarque iii. 195. [g] Enc. [h] Tit. Hon. P. i. c. 8. [i] Coll. Reb. Hyb. ix. lxxiii. [k] Neale and Brayley's West. Abb. ii. 118—133.

Bacchus. Vine, grapes, ivy, charged with flowers and fruit.

Castor, Pollux, and the Rivers. Reeds.

Apollo. Reeds or laurel.

Saturn. New and fresh figs.

Hercules. Poplar.

Pan. Pine or elder.

Hours. Fruits proper to the seasons. Sometimes the *Thureaticoi*, crowns made of palm leaves disposed in the fashion of rays.[l] Such crowns also occur upon some female figures, upon triangular bases, at the Villas Albani, Borghese, &c.

Graces. Minerva. Olive.

Venus. Roses.

Ceres. Wheat-ears.

Lares. Myrtle or Rosemary.

Laurel Crowns. Commonly those of the Emperors. The right of wearing it was first granted to Cæsar.[m] Pinkerton thinks, that it is the Alexandrian Laurel.[n] Petrarch, when crowned, had three crowns; the first of ivy, because Bacchus so crowned the first poet; the second of laurel, a tree consecrated to conquerors, because the poets anciently contended for prizes, and he who gained the victory, was crowned, like the general of an army. It is said, that Homer sent a challenge to Hesiod, which should make the best Theodamant. Hesiod, being conquered, placed a crown of laurel himself upon the head of Homer. —The third was of myrtle, because it was consecrated to Venus, and poets were commonly amorous, and made love-songs.[n]

Oaken or Civic Crowns. Common upon coins of Galba and others.[o]

Crown of Lotus, given by Hadrian to Antinous.[p]

Greek Festival Crowns, of flowers, and hung round the neck to communicate their odour.[q]

Chaplets, Garlands. Dr. Clarke says, that from the chaplets on Greek vases, as connected with sepulchral rites, came the chaplets on old monuments in the hands of angels, in churches.[r] Mention has been before made of ornamenting tombs with garlands (pp. 84, 93). Minucius Felix[s] says, that the Christians vehemently objected to these decorations; and that they did *not* crown the dead; but Tertullian[t] affirms the contrary; and the "Popular Antiquities" adds, that they did retain the Roman practice of putting garlands at the heads of deceased virgins.[u] Pintianus[x] says, that artificial garlands, at first made of horn, began in Egypt; and that afterwards they were formed of metal, gilt or plated. Garlands of laurel were the chief ornaments of our Anglo-Saxon Kings.[y] Albert Argentin in his Chronicle says, that a king put a garland upon the heads of each of his sons. In Sicily, the wives of knights were allowed to wear them impearled with gems and gold.[z] In the thirteenth century, chaplets of goldsmith's work, ornamented with garlands of roses, were worn here by persons of rank. Those who could not afford the former yet wore the latter, and young ladies made themselves garlands in the spring, and presented them to their lovers. The fashion continued long afterwards. Maidens, too, after evening prayer, danced in the presence of their masters and mistresses, while one of their companions played the measure upon a timbrel. The best dancers were rewarded with garlands, which were exposed to public view during the whole performance.[a]

Diadems of Silk, Linen, &c.

Diadems, Fillets, Vittæ. These are the most ancient crowns, as are proved by the heads of Jupiter upon the coins of the Egyptian Ptolemies. Sometimes there were two; afterwards branches, flowers, plants, &c. were added.[b] The *Vitta*, says Pinkerton, occurs upon the Greek monarchic

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[l] Athen. Deipnos. c. xv. p. 678 B. [m] Enc. [n] Med. i. 174. [n] Mem de Petrarque, ii. App. 8. [o] Pinkerton. [p] Enc. [q] Enc.

[r] vii. pref. vii. [s] c. 38. p. 87. ed. Cantab. [t] p. 126, ed. Rigalt. [u] ii. 205, [x] In. Plin. xxi. 2. [y] Strutt's Horda, ii. 56. [z] Du Cange, *v.* Crinile, &c. [a] Strutt's Dress. ii. 169, 236. Sports, xx. [b] Enc.

coins, from the earliest to the last, and is almost an infallible sign of the portrait of a prince. It is seen on the Roman consular coins, with Numa and Æneas, but never after, Pinkerton thinks, till the time of Licinius. The radiated crown continued till, in the family of Constantine, the diadem, ornamented on either side with a row of pearls, became common. Greek queens have the *vitta*, or diadem; Greek princes sometimes the laurel crown.[c]

Parthian Crowns. A kind of turban, with the hair in rows of curls, like a wig.[d]

Armenian. The *Tiara*, or a conic cap with a diadem, or hung with pearls.[e]

METALLIC CROWNS.

Radiant Crowns. The Macedonian Kings of Syria are the first who appear with them on coins. At first it was a compliment paid to the deceased Roman Emperors, as Gods. Nero is the first who took this crown during life.[f] See DIADEM, p. 760.

Rostral and Mural Crowns occur upon Coins of Agrippa. The latter is the symbol of Cybele and the Eastern Cities.[g]

Modern Crowns. Pliny[h] says, that Claudius Pulcher was the first who put a small plate of metal to crowns. Justinian is the first who has upon his coins a close crown, sometimes deep, sometimes flat, surmounted by a cross, and often bordered with two rows of pearls.[i] Selden, &c. say, that the ordinary use of the modern crown began with Constantine. As to the *Globe and Cross*, the globe, as the symbol of dominion, is very common on the imperial coins.[k] Bromley says, that Constantine fixed it with the cross in the right hand of the Apollo of Phidias.[l] Though Constantine is supposed to have added the cross, Selden first found it on coins of Theodosius. From the Eastern it came to the Western Empire. From Edward the Confessor our Kings have generally used it:[m] others ascribe it to Alfred.[n]

PAPAL TRIPLE CROWN. The Popes at first wore only a cap, pointed at top, like the Phrygian bonnet. The Emperor Anastasius sent to Clovis a crown of gold. He presented it to Pope Symmachus, who put it upon his cap; others say, to Pope Hormisdas. All writers agree, that Boniface added the second, as a symbol of his double authority over spirituals and temporals, represented by the two lights (*luminaries*) and two swords, mentioned in the Gospel. It is pretended, that the third was added to show the power of the Pope over the three churches, triumphant, militant, and suffering.

There was a distinction made between crowns of gold or silver. Rienzi said to the Emperor, "This pope will crown you King of Sicily, Calabria and Apulia, with a crown of *gold;* he will crown me King of Rome and all Italy with one of *silver*,[o]" apparently to denote only dependent or inferior dominion.

Nuptial Crowns. The nuptial crown, conferred on the *first* marriage, and like paper garlands, still to be seen in some churches, was borrowed from the Romans. The marriage crown of Petrarch's Laura was of silver, and worth 20 gold florins.[p]

CROWNS OF THE KINGS OF ENGLAND.

Crown of Cunobelin, &c. The diadem of Cunobelin is a string of pearls. The first crown, properly so called, is that which appears upon a coin of Ædred, the son of Edward the Elder, a circle of gold, surmounted with three small globes; but after the introduction of that, a diadem, or circle of gold, was still worn.[q] The crown was kept steady on the head, by an *ansula* or clasp fastened under the chin, of which

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[c] Pinkerton, i. 214, 215. [d] Id. [e] Id. [f] Enc. [g] Id. [h] xxi. 3. [i] Enc. [k] Id. [l] Arts, ii, 151.

[m] Tit. Hon. 181. [n] Spelm. Vit. Ælfredi, 158. [o] Mem. de Petrarque, iii. 225. [p] Id. i. 250. [q] Strutt's Dresses, i. 78. Archæolog. xxvi. p. 461.

the two ends hang down on coins, like lappets.

William I. and II. The Conqueror's crown is a circle or coronet of three rays, having pearls on the point crosswise, and between the rays fleurs de lis. William Rufus has a radiated, or Eastern crown, with pearls on the points, like an Earl's coronet. Thus their great seals. The coins have a diadem, or circle, with a string of pearls in the middle, and three rays with a pearl on each point. On some of Rufus's crowns arches of pearls appear.[r]

Henry I. Three fleurs de lis, without any rays intermixed, or pearls at the ears.

Stephen. An open crown fleuri.

Henry II. Points or pearls, commonly five, a cross in the middle of pearls; or a crown fleuri, three rows of pearls upon the circle.

Richard I. A crown fleuri.

John. The same; on his Great Seal rays like an Eastern crown.

Henry III. On his Great Seal leaves like a ducal coronet; on his coins, a thick line raised in each end; in a large pearl in the middle a fleur de lis, and three pearls or points below.

Edward I. Edward II. On the Great Seal ducal leaves; on coins, three fleurs de lis, with two rays, or lesser flowers, between.

Edward III. Leaves, an open crown of three fleurs de lis, and two rays between. This continued to Henry VI.

Richard II. Henry IV. Henry V. See *Edward III.*

Henry VI. Upon his Great Seal an open crown fleuri, with small pearls. See *Henry VI.* before, § Kings' Arms, p. 757.

Edward IV. Richard III. Upon the Great Seal the double-arched, or imperial crown; on the coins, open, like Edward III. &c.

Henry VII. On the Great Seal crosses patée, and fleurs de lis; on the money a crown of one arch, with little crosses thereon saltirewise, surmounted with the orb and cross. The circle composed of crosses patonce (the cross attributed to *Edward the Confessor*), a larger and smaller alternately. The seal has sometimes one arch, sometimes two; but from this time the arched crown, with crosses patée and fleurs de lis alternately, has been constantly used, with very little variation, except upon the first money of Henry VIII.

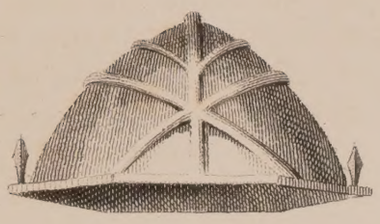
Crown of Ireland. This is a kind of cap, and has been engraved. The sceptre had characters on it.[s]

Coronets. Traces of the cap without the circle appear in the thirteenth century;[t] but John of Eltham, second son of Edward II. who died in 1334, is the first instance of a coronet being worn. It is there the same as a duke's. Selden says, that Audomar de Valence, Earl of Pembroke, had a coronet, 16 Edward II. The Marquess's coronet occurs 9 Richard II. but the Barons had none till the reign of Charles II.[u] Lord Oxford[x] says, that there was no established rule for coronets *temp.* Henry VIII. nor could he find when those of Dukes, Marquesses, and Earls were settled. Sir Robert Cecil, Viscount Cranborne, is the first of that rank who bore a coronet. Odd as it may seem, the ladies of the fourteenth century probably furnished the fashions of most of them.[y] Petrarch speaks of Laura's decoration of her hair, with pearls, gems, and flowers, and his biographer notes, that it was the custom of that day to wear upon the head a coronet of gold or silver, and when it was the proper season, garlands of natural flowers.[z]

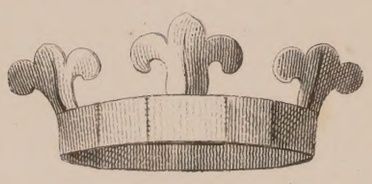
Heraldick Bearings, Heralds, &c. There is reason to think that par-

[r] Leake, under the reigns, is the authority for this and the succeeding articles.

[s] Gough's Camd. iii. pl. 41, p. 479. [t] Strutt's Dresses, pl. lvi. [u] Selden, &c. [x] Roy. Authors, i. 99. [y] In Strutt's Dresses, pl. xciv. we have a lady with the rays and pearls of an Earl's coronet on her head-dress. In pl. xcv. another with a Viscount's circle, and pearls without rays. In pl. xcvi. the Ducal with leaves—all worn by ladies. In pl. lxxxv. we have the Marquess's coronet, worn by a man of royal rank.
[z] See Gent. Mag.



Edward the Confessor.



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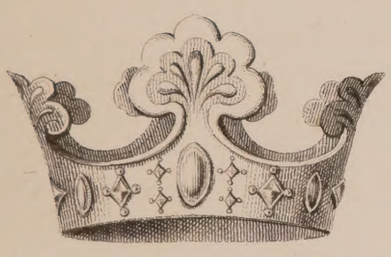
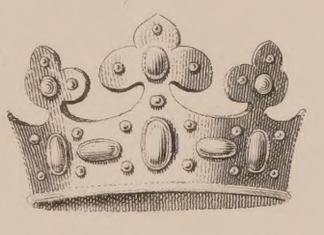
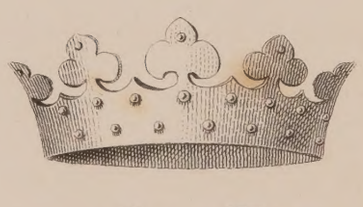


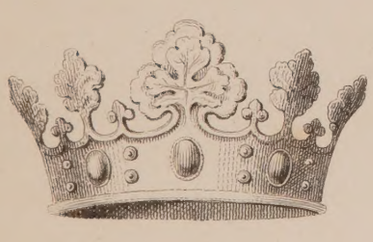
Henry II.



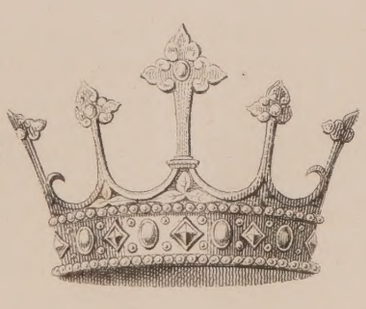
John.



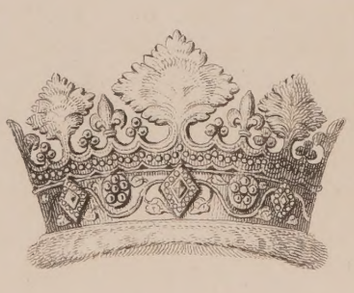
Henry III.



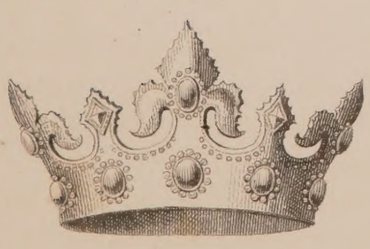
Edward II.



Richard II.

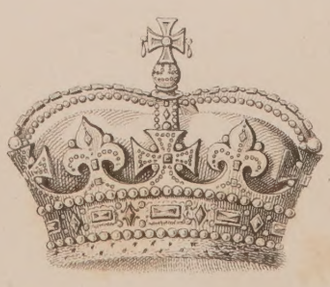


Henry IV.



Henry V.

Henry VII.



Charles II.

CROWNS OF THE KINGS OF ENGLAND.

ticular meanings, now lost, were attached to the assumption of certain ordinaries and tinctures; in short, that Heraldry was, to a given extent, a hieroglyphical language.[a] German banners were the origin of hereditary bearings.[b] The introduction into England was in 1147, when the second croisade was undertaken.[c] About 1189 it was usual to bear a small shield fastened to a belt, upon which shield arms were painted.[d] Richard the First is the earliest instance of bearing them upon a shield. Upon seals they are found as early as the seventh and eighth centuries.[e] The hereditary use of arms was not established till the time of Henry III.; for before, the son constantly varied from the father.[f] The Welch families did not adopt the heraldick symbols of other nations till the time of Edward I. Their arms allude more to historick paintings.[g] Arms upon plate are in use as early as the thirteenth century, but only intagliated, or engraved, in 1334.[h] The first instance of arms sculptured upon sepulchral effigies is in the Temple church, in 1144.[i] Edward I. first bore them upon the caparisons of horses. (Qu.?) Carriages were painted with arms before. The custom of enamelling them on the pommels of swords is as ancient as 1250, at least in France.[k] On a very curious steel dog, or andiron, we have a shield of arms, which may have been cast with it.[l] Arms were used upon the mantle, *just au corps*, or boddice, *temp.* Richard II.[m] The sumptuous vests and mantles which the ladies were employed in embroidering were made in the form of escutcheons joined together, and so accommodated as to include all the quarterings which they could legitimately claim. They were of velvet, satin, or taffeta, according to the rank of the wearer, and were considered as the court dress. As such they were bequeathed from father to son, to be worn upon occasions of ceremony; and from this custom we have the modern phrase, *Coat-armour*, or *Coats of Arms*.[n] Tabards of this kind were, *temp.* Henry VI. and Edward IV. in complete fashion amongst those who were entitled to wear them. Walsingham says, that knights wore over their armour surcoats, called *quartetois*, with coats of arms quartered on them, while esquires had only bends.[o] Punning arms, or *les armes parlantes*, probably brought from France, [from the arms of Sir Peter de Vele, or *de Vitulis*, in 1350, who bears calves as his ensign,] with various heraldick conceits, were in fashion *temp.* James I. The typical, rather than the armorial banner, prevailed during the Commonwealth. In the reign of Charles II. heathen gods and goddesses bear armorial shields upon fresco paintings in cielings and staircases.[p] Upon many altar-tombs the crest is at the feet, the escutcheon repeated on the pannels, and at the end all the quarterings were collected upon a large shield, encircled with a wreath.[q]

Technical Antiquities. The present heraldick figures were invented in the fourteenth century.[r] Blazonry, the attitudes of animals, and the grotesque delineation of monsters, owe their origin to the French.[s] The first instance of crests is as said that of Edmund Crouchback, Earl of Lancaster, before 1286: for a Lion passant guardant upon a broom plant on a seal of Rich. I. has been presumed *also* the earliest instance (Archæologia, xxvi. 461). Plumes only occur in earlier æras.[t] Crests were in the first instance assumed by the leaders of armies; Mr. Dallaway says, conceded by royal grant, and confined to very few persons. A crest

[a] Dallaway's Heraldick Inquiries, p. 7. [b] Id. 30. [c] Id. 12. [d] Id. 15. [e] Id. 47. Malliot (Costumes, iii. 93) notes that armorial bearings did not become hereditary till about 1230.
[f] Dallaway's Heraldick Inquiries, p. 48. [g] Id. 104. [h] Id. 105. [i] Id. 104. [k] Id. 100.
[l] Gough's Sepulchr. Mon. Intro. ii. pl. xxviii.
[m] Dallaway's Heraldick Inquiries, p. 96.

[n] Dallaway's Heraldick Inquiries, p. 116.
[o] Cowel, *v.* Quartetois. [p] Dallaway's Heraldick Inquiries, p. 322. [q] Id. 321. [r] Id. 354.
[s] Id. 9. [t] Id. 387. Archæologia, xxi. 225, 228.

on a helmet, therefore, designated an eminent military commander, but the mere crest of an animal, tree, birds, &c. was derived from the practice of ornamenting the tops of shields and seals, without any allusion to crests or helmets for the purpose of distinction. Supporters are of the fourteenth century. (See TOURNAMENTS, CHAP. XIII. p. 684). The designation of the colours by lines, in some accounts ascribed to the end of the seventeenth century, is said to have been adopted by F. Petra Santa, though Colombier disputes his pretensions. Evelyn ascribes the invention to a Chevalier Wolson, whom Pietro Sancto followed.[u] Edward III. introduced the practice of quartering arms into England, Robert II. into Scotland. Du Cange has a long note in Joinville upon the origin of the furs, &c.

Nisbet says, 1. that arms were altered, from the change of superior lords; from succession to sovereignty; from adoption into another family, whose arms were quartered with the paternal; from signal events, the effects of fortitude and loyalty, requiring arms more suited to the action; from religion, many prelates through humility assuming crosses, &c.; from alteration of condition to better or worse; from conquest, or the right to an enemy's arms.[v]—2. Bastards did not at first take the father's arms. About the reign of Henry IV. they began to assume part. The first who took the entire coat, with a *baton*, was Antigonè, daughter of Humphrey, Duke of Gloucester, fourth son of King Henry IV. She bore them within a border componée Argent and Sable, bruised with a baton sinister Argent.[x]—3. Younger brothers added one or more of their maternal figures; from whence came differences.[y]—4. Collateral shields anticipated marshalling.[z]—5. The first mode of marshalling was by two shields joined together, divided only at the flanks, which the French called *accollée*.[a]—6. Impaling of husband and wife is frequent everywhere, but in two ways; the first by dimidiation, the second by another impalement, of which see various heraldick books.[b]—7. By the ancient practice of Europe, unmarried women placed their paternal arms in lozenges and fusil shields.[c] Du Cange derives it from the silver spindle sometimes appended to the tombs of women, of whom it was the common symbol, and appears in their seals appended to charters.[d]—8. The custom of marshalling the arms of Episcopal Sees with the paternal ones of Bishops is not older than the Reformation.[e] Inescutcheons, called of old a *moyen* in *fess*, by the French a *surtout*, was anciently used by the Emperors of Germany. The earliest use is in 1404.[f] The practice of marshalling arms by many partie and coupy lines began *temp.* Edward IV.[g]

The oldest escutcheons are like a Gothick arch reversed; and are called the Norman or heater shields. In the fourteenth century the upper parts had circular intersections, or projecting angles, and the whole outline more incurvated. In the fifteenth century it became still more fanciful.[h] In female figures the first form is observed standing, habited in a plain loose dress, with both arms lifted above the head, holding two escutcheons. In the fourteenth and fifteenth centuries they kneel on cushions, the paternal bearing on the inner vest, the husband's on the mantle, because it was his place to shroud her from violence; if unmarried, alike on each garment.[i] Walsingham notes, that in the time of Edward II. while Tabards of Arms were the dress of Knights, Bends were the decorations of Esquires.[k] The Popes had no arms, says Menage, till Boniface VIII. the others being subsequent inventions.[l] The arms of Monasteries

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[u] Miscellanies, 323. [v] On Armories, p. 33, &c. [x] Id. p. 48. [y] Id. 50. [z] Id. 55.

[a] On Armories, p. 33, &c. [b] Nisbet on Armories, i. 63. [c] Id. 59. [d] *v.* Fusus. [e] Nisbet, 82. [f] Id. 97, 98. [g] Id. 223. [h] Dallaway, 404. [i] Id. 183, 184. Nisbet, 59. [k] 114. [l] Menagiana, ii. 202.

were commonly those of their founders.[m]

BADGES, COGNIZANCES, DEVICES, MERCHANTS' MARKS, IMPRESSES, REBUSSES, or NAME-DEVICES. *Mottoes* are presumed to have been derived from the *cri de guerre*, or exclamation of triumph, peculiar to victorious commanders, which became hereditary in their descendants from commemoration; but no instance occurs before the reign of Edward III. and it is certain that mottoes which could not originate from the *cri de guerre*, as *Crede mihi, a te salus*, &c. are much earlier.[n]—*Badges* anciently consisted of the master's device, crest, or arms, upon a separate piece of cloth, or sometimes silver (usual *temp.* Elizabeth), in the form of a shield, fastened to the left sleeve of a blue coat; and not only worn by menial servants, but by retainers. Even younger brothers wore the badge of the elder. Soldiers also wore them; but it had occasioned so much mistake, that about the reign of Henry VIII. they seem to have been set aside, the king's and captain's excepted. The sleeve-badge was, in servants, left off *temp.* James I. It still remains in watermen, &c. In heralds the badge is fastened to the side, apparently to the girdle, sometimes edgeways, to be more conspicuous. Blue coats, i. e. servants, were not always badged.[o]—*Cognizances* [of which before, p. 755, and CHAP. XVIII.] are in general synonimous with crests, but not always so, some being knots and other devices. — *Devices.* Camden[p] makes the first of these, that of Stephen, the Sagittary, of which before, p. 755.—*Merchants' Marks.* These were fanciful devices assumed by tradesmen. Thus one in Gough[q] is a cross pattée with a long stem, terminating in a fork, between the initials R. C.—*Impresses.* These are quite distinct from hereditary impresses or cognizances. They are, precisely speaking, representations of any particular body, with a word or motto, best when a hemistich corresponded with a figure.[r] They were derived from the chiefs of the Neapolitan wars in the fifteenth century, and common in England in the sixteenth[s] Some foreign religious represented the whole life of Augustine in a series of these impresses.[t]—*Rebusses*, or *Name-devices*, were invented in Picardy, and imparted to us by the English at Calais. Almost every bishop and abbot had his rebus.[u]

Heralds, Herald-painters. There were two sorts of heralds among the Classical Ancients, one whose office it was to declare war, the other an officer in the games. In the gems of Stosch[x] we have a *fecialis*, or herald, kneeling and holding a sow, which a Roman and a stranger touch with their staves (*see p.* 191). This was the mode in which Roman treaties were made, the *fecialis* praying Jupiter to punish the infringer of the treaty as he did the animal, which he instantly dispatched with a flint stone. The caduceus, or winged stick entwined by two serpents, the common symbol of Mercury, was the distinctive attribute of heralds and envoys. The *fecialis* was entirely abolished in the time of Varro.[y] Our heralds, after being in the service of kings, princes, &c. were first incorpo-

[m] Dallaway's Heraldick Inquiries, p. 117.
[n] Archæologia, xxi. 227. [o] Douce on Shakspeare, i. 235. Grose's Milit. Antiq. i. 324, 325. Strutt's Dresses, 301, and pl. liii. [p] Remains, 347. [q] Sepulchr. Mon. Intr. ii. pl. xxxii.
[r] Remains, 341. [s] Dallaway's Heraldick Inquiries, 391. [t] Menestr. Philos. Imagin. 355, where a large collection of them.
[u] Dallaway's Heraldick Inquiries, 121. Gough's Sepulchr. Monum. Intr. ii. p. 74. [x] Cl. iv. n. 160.
[y] In Exodus, vii. 11, 12, it is said, that the wise men and the sorcerers cast down every man his rod and they became serpents. They were therefore divining rods, and it is to be remarked that the caduceus of Hermes is generally represented with two serpents. (Clarke, viii. 413.) In p. 106 he says, that it was only the divining rod of Miners. Elsewhere the wings are supposed to be emblems of diligence, the serpents of prudence. Bacchus sometimes carries the caduceus because he appeased the family quarrels of Jupiter and Juno. Supplicants also bore it, who wished to have a free passage over the lands of enemies. In days of triumph it was entwined, and even crowned, with olive branches. Enc.

rated in 1419 by Henry V. and their first chapter was held at the siege of Rouen. Their establishment in the present form commences with Richard III. anno 1483.[z] The ancient office was that of an especial messenger. One ceremonial of the creation was pouring part of a bowl of wine on the head. It was customary to pour perfumes upon the heads of recipients of honours, but when Petrarch was crowned, a woman, by mistake, poured upon his head a bottle of *aqua fortis*, which made him bald.[a] The King of Arms, *temp.* Edward I. merely wears a party-coloured dalmatick of blue and yellow. Heralds wore under their tabards, *temp.* Richard II. a long scarlet robe reaching to the feet, with long sleeves. According to Strutt, in the thirteenth century the herald wears a *cap*, or *coif*, and his lord's badge upon the side; Planché says (96) only a small shield of arms at the girdle of his tunick. In the fourteenth century he has a coif, not fastened under the chin, a long spear, and the badge at the girdle, but placed behind, round, and fastened by the edge, so as to show, perhaps, the arms on both sides. In the fifteenth century he wears a tabard of arms, two portions of which hung from his shoulders, like two great wings, the two smaller lie upon the breast and back. In the sixteenth century the positions of the long and short portions are altered diametrically opposite.[b] The chief badge of the heralds of Scotland was the Sovereign achievement, which hung by a gold chain about the neck of the principal herald, and on the breasts of his brethren heralds and pursuivants by a riband, as their cognizance and badge; and the same was observed by the English heralds. The chief of our heralds, and especially Garter, wore a badge of gold, on which were enamelled only the Sovereign's arms; and had no proper seal till Sir Edward Bishe, Garter, to distinguish himself from the other Kings of Arms, obtained licence from Queen Elizabeth to impale, Argent, a cross Gules, on the right of the Sovereign's.[c]—*Pursuivants.* A youth intended for knighthood, passed at first through the station of *pursuivants*, carrying the lance of the knights, learning to ride the great horse, and being introduced to the three professions of arms, that is, the frequenting the courts of the princes of their own nation; following the armies, from whence came the name of Pursuivants (Fr. *poursuivre* persequi) at arms, and going in time of peace on voyages, or with messages to distant countries, to acquire more experience in arms, and in tournaments, and to discover the manners of foreign lands. They set down their remarks in pocket-books.[d] After Richard the Third was killed at Bosworth, "his body naked to the skinne, not so much as one clout about him, was trussed behinde a *Pursuivant* of armes [not *at Arms*, as Cowel[e] has misquoted the passage], like a hogge or calfe."[f] The earliest date found of an Heraldick Visitation is 1442.[g] Herald painters are ancient.[h]

Deprivation of Arms. Du Cange says, that the loss of arms from disgrace originated in a principle common to all warlike nations, the *parmulâ non bene relictâ* of Horace, which could not be redressed till fresh arms had been acquired by the conquest of an enemy.[i]

Liveries. Du Cange says, that the term came from kings and nobles giving their cloaths to their dependants;[j] a custom which existed among the Britons.[k] Nero's drivers all wore one livery, the canusinus, or red colour.[l] In 1783 were found, near St. John Lateran, some ancient paintings, which represented many *dapiferi*, or servants,

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[z] Dallaway's Heraldick Inquiries, p. 133.
[a] Mem. de Petrarque, ii. app. 3. [b] Meyrick's Armour, ii. 61. Strutt, ii. 301, seq.

[c] Nisbet, Ashmole, &c. In Mr. Dallaway's Inquiries, the Preface to Edmondson, &c. is given a full history of Heralds. [d] S. Palaye, 36.
[e] *v. Poursuivant.* [f] Howe's Stowe, 470.
[g] Dallaway's Heraldick Inquiries. [h] Du Cange, *v.* Pictores Armorum. [i] Du Cange, *v.* Arma amittere. [j] Du Cange, *v.* Liberatio. [k] Whitak. Manchest. i. 339. [l] Suet. Ner. xxx.

carrying plates loaded with fruit. They were cloathed in long tunicks, and shod with open sandals. The sixth has upon his tunick, at the height of the mid-leg, embroidered rosettes. The seventh has upon the borders of his tunick, upon his arms, and in many other places, bosses, or embroidered rosettes.[m] These ornaments, therefore, were livery distinctions. Dion says, that Ænomaus was the first who made the persons who were to represent land and sea fights wear blue and green colours.[n] Blue was among us, from the Gauls and Britons, the most common colour for servants (*see* BLUE-COATS, CHAP. XII. p. 635), but families have been also supposed to have been guided in the colours by the tinctures of the family bearings.[o] Nares, however, says, that a blue coat, with a silver badge on the arms, was uniformly the livery of servants.[p] Gentlewomen wore the liveries of their ladies.[q] Some of the Royal servants wore the King's arms worked before and behind.[r] I am inclined to think that, at least sometimes, the colours of the liveries of chief lords gave birth to the tinctures of the arms of their dependants.[s] In some instances ancient liveries consisted only of a hood, or hat of a particular colour, in others of complete suits, embroidered with the badge or cognizance of the donor before and behind, on the left shoulder, &c. as now watermen and firemen. Before 16 Richard II. tradesmen who served a nobleman's family wore his livery. The Livery of London, besides the dress of their companies, often wore on great occasions, from compliment, that of the King, Noblemen, Lord Mayor, &c. but till 16 Henry VIII. the Lord Mayor, Sheriffs, and City officers, appeared in different colours.[t]

[m] Enc. [n] Enc. [o] Paston, Lett. iii. 256. [p] *v.* Badge. [q] Nichols, Progr. i. 5.

[r] Antiq. Repert. i. 261. [s] *White* and *blue* were the livery colours of the House of Lancaster. My ancestrix Maud, wife of John Fossebrok, was dry-nurse to King Henry VI. (see Bridges's Northamptonshire, 227), and the tinctures of the family arms are Azure and Argent. [t] Strutt, 291—301.

Froissart (iii. 144, 145) *mentions a banner* FIXED IN A BUSH, *by way of standard. This device is said to have been taken from the Crown of Richard III. being found in a bush at Bosworth, (see Bibl. Topogr. Brit. vii.* 234, *and Nichols's History of Leicestershire, IV.* 651,) *where it had been probably placed for the purpose mentioned by Froissart.*

Device of Henry VII. *See p.* 757.

Druid and Arch-Druid; see p. 788.

CHAPTER XVI.

I. DRUIDICAL AND OTHER HEATHEN SUPERSTITIONS.—II. OBSOLETE ECCLESIASTICAL MATTERS.

HORACE WALPOLE places among the banes of science hypothesis in Archæology. It is a dangerous kind of aerostation. Bryant and Davies (long a justly esteemed neighbour of mine) might as well have illustrated the geography of Asia, as they have done its Sabæism, from Wales. *There is no such exclusive thing as Celtick Archæology*, and the matters below quoted will prove this allegation. As to Helioarkism, it is a mere nursery or fairy tale, and (*desipere in loco*) fancy goods ought not to form the stock of this chapter, nor its author be a rider for a factitious firm of "Noah and Sons."[a]

The ark of Noah was capable of carrying a cargo of 42,413 tons (*sic*); and, if so, was a floating warehouse not to be navigated; and an invention growing naturally out of an improvement of canoes, is ascribed, as to qualification for sea-voyages, by Clemens of Alexandria,[b] to Atlas the Libyan.

Maimonides, whom Parkhurst[c] calls one of the *truest* and *best* expositors of the origin of idolatry, says, that the dependence of the fruits of the earth upon the seasons, of which the sun, moon, and planets, were deemed the agents, introduced the worship of these orbs, i. e. *Uranolatreia*, or *Sabæism*.[d] This position *must* be true, because it was to *this very superstition*, and its results, that Abraham, the founder of Monotheism, opposed his salutary emendations. Accordingly, the judicious author of the "Identity of the Religion of the Druids and Hebrews,"[e] [before the Levitical dispensation] is duly supported; for the worship of

[a] Spanheim, 110. ed. Wright.

[b] Stromata, i. c. 7. [c] Lexic. 139, ed. 7.
[d] More Nevochim. c. 5. p. 168. ed. Townley.
[e] Cr. 8vo. 1829.

Baal [the Sun], and the Host of Heaven, as well as Stone Circles, and other conformities, are authenticated by Scripture and existing phœnomena. Such was the idolatry introduced into this island by the Phœnicians, about the year 1000 B. C. and presumptively also, by them or their maritime Carthaginian descendants, into America, which they discovered long before Columbus. They were fanatical Baalists.[f]

As to the Druids, these eminent Sabæo-Baalists, the Hebrew Chemarim, the Brahmins of India, and modern Priests of Ceylon, were the great Ministers of Religion and Knowledge among our British ancestors; and had under them subaltern officers, *viz.* *Bards* or *Saronides*, who sung, to the lyre or harp, the actions of illustrious men, composed in heroick verse; the *Eubages*, who studied natural philosophy,[g] sometimes confounded with the *Saronides* of Diodorus, and *Vates*[h] of Strabo,[i] but properly distinguished by Bouche; and the *Vates*, who, according to the latter author, performed the sacrifices.[k] The DRUIDS, who were disciples of Pythagoras, and studied Theology,[l] interpreted the laws, and were judges in all capital matters. Rowlands[m] says, that they became possessed of their Oriental literature through the Phœnicians. Mr. Owen makes *Bardism* universal, and comprehending all the knowledge of ancient times; *Druidism* its religious code, and *Ovatism* its arts and sciences. Their *Greek* letters, which they used (though they might not understand the language),[n] they are *said* to have borrowed from the Phocæan Colonists of Marseilles, which was a sort of Academy to the Gauls, and mart to the Britons. Indeed it was the universal fashion of the world to write in Greek for two or three centuries before the time of our Saviour.[o] Ancient authors, however, agree that the Druids did not derive their philosophy from the Greeks. From the Zabii, says Maimonides, sprang augurs, diviners, sorcerers, enchanters, magicians, wizards, necromancers, and the scriptural prophets of Baal and the Groves. The Budhists appear to have been the inventors of the Philolaic or Copernican astronomy.—That the Druids of Britain were Brahmins is beyond the least shadow of doubt. Thus Mr. Reuben Burrows, (Seeley's Elora, p. 291,) and Maurice. Diogenes Laertius says, that the Druids and Gymnosophists of India were similar. The astronomical knowledge which Cæsar ascribes to the Druids, Quintus Curtius gives to the Gymnosophists, (the modern *Fakeers*, Maurice, ii. 41). Sir Thomas Herbert says, also, there was little difference between the Druids of Britain, the Magi of Persia, and the Brahmins of India. It is further said, that Pythagoras had many things in common with the Druids, and studied in the Gaulish school.[p] They were skilled in astronomy, geography, arithmetick, anatomy, physick,[q] and augury. By this, with the aid of conjecture,[r] they made those famous vaticinations for which they were celebrated all over Europe. See *Druidesses*, p. 788.

Their principal monuments are:

DRACONTIA.
STONE CIRCLES.
CROMLECHS.
CISTVAENS.
GORSEDDAU.
MAEN SIGL. *i. q.* LOGAN OR ROCKING STONES.
ROCK BASINS.
ROCK IDOLS.
TOLMEN.

DRACONTIA. Instruction by Mythes is an Orientalism used by the Prophets, our Lord himself, and more particularly St. John in the Apocalypse. Mi-

[f] Solorzano, 87, 242. [g] Hist. August. ii. 327. [h] Chorier, Hist. du Dauphine, L. ii. n. 3. [i] L. iv. p. 197. ed. Par. [k] Hist. de Provence, i. 68. Rowland's (Mon. Antiq. p. 66, ed. 2.) makes the *Euvates*, Priests and Physiologers. [l] Hist. August. ub supra. Cæsar, &c. [m] p. 63. [n] Not. in Cæs. ed. Delph. L. vi. c. 12. See Introduction.

[o] Borlase's Cornwall, 34, 88. [p] Davies, 54. [q] Borlase, 90. [r] Cicer. de Divinat. Oper. iv. 449.

nutius Felix,[s] and others of the Fathers, did not think it prudent to speak openly of the mysteries of religion to Catechumens, and the uninitiated, but by enigmas, αινιγματωδως. Parkhurst defines Mystery in its *Scriptural* sense, by a *Scriptural* truth, couched under an external representation or similitude, i. e. by a Mythe. Maimonides[t] ascribes the presumed properties of wonderful trees to Zabean corruptions before the Deluge; and *Nagas*, or Devils, were represented as snakes with human faces in the Budhist Mythology.[u] Add to this the following observation of Harris,[x] concerning the Serpent, (*Nachash*, Gen. iii. 1.) &c. "We see from the various acceptations of the word, and the different senses which it bears in various places in the Sacred Writings, that it appears to be a sort of general term, *confined to no one sense.*" This position is confirmed by Buxtorf,[y] who says, that in one sense it signifies to *divine, or use enchantments*, and under this head to *acquire knowledge by experience.* In Ezekiel it signifies *filthiness* or *fornication.* If, therefore, the "Fall of Man" be not treated literally, but, as it seems to have been by St. Paul,[z] as a beautiful Mythe, typifying the preponderance of the material over the spiritual nature, and the prohibition of the fruit of the "Tree of Life," lest the corruption, ultimately to be removed by Christianity, should be perpetuated, then, illustration of these *Dracontia* by any allusion to the "Fall of Man," is not to the purpose, and is justly rejected by Stukeley, whatever may be the talent or learning abused by such an hypothesis.[a]

A curious circumstance connected with these serpentine temples ought to follow the preceding remarks; Stukeley, speaking of Abury, has given from Kircher, a translation of a Phœnician fragment (possibly a Sancthoniathon), as follows:

"Jupiter is a feigned sphere; from it is produced a serpent; the sphere shows the divine nature to be without beginning or end; the serpent, his word, which animates the world, and makes it prolific; his wings, the Spirit of God, that by its motion gives life to the whole mundane system. Thus the complete hieroglyphical figure conjoined, obtained the name of Cneph-Phthah, *and is this* οφιοκυωκλ πτηρυγομορφος (*sic*) of Kircher. *Hence were these temples termed Dracontia.*"

Now this fragment, &c. is a fabrication from Eusebius and Horapollo, who were speaking of *Egyptian* Antiquities, and transferred to Abury, and similar serpentine circles, merely because it might (in colloquial terms) *be cut to fit.* The original account is this:

"Eusebius attests the identity of *Agothodemon* and *Cneph*, and he designs in the same place the hieroglyphical figure, under which was represented *Agatho-Dæmon.* This emblem was *at first* the Θ of the Greeks, where, according to Eusebius, a serpent was extended in a circle, which it touched on two sides, and a cross was within the circle (+). The last symbol is the most common, and it is often seen upon Egyptian monuments of Sphynxes, who rest one of their paws upon this kind of wheel. Horapollo gives the explanation of these two emblems. In the first of these the circle represented the Universe, and the right line the serpent; while in the second, the Universe was represented by the cross, and the Serpent by the circle. He says, that the Egyptians denoted by the symbol of an entire serpent, the spirit or genius which pervaded or surrounded the whole Universe, that is to say, *Agathodæmon*, or *Cneph.*"

Had Egyptian Antiquities consisted, like ours, of Stone Circles, and the Solar worship not have been symbolized by idols only, the application to Abury, &c. might have been appropriate, but it is plainly not so.

The Serpent is in Macrobius a sym-

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[s] P. 34. ed. Cantab. 1707. [t] 38, 151, 158. ed. Townley. [u] Upham's Budhism, 57—62. [x] Nat. Hist. of the Bible, 340, 341. [y] Ibid. [z] Rom. xvi. 20. Hebr. ii. 14. [a] Of the Padre Zebaya Tree, inebriating, and other wonderful trees, see Upham ub. supr. et alios.

bol of the Sun, and that orb was the Bel of the Druids.[b] In Montfaucon[c] is a columnar marble, with the signs of the Zodiac carved on it, around which a serpent is gliding. Clemens Alexandrinus says,[d] that the Egyptians likened the oblique course of the stars to the bodies of serpents; and Sir William Jones observes, that the Budhists had a planetary system, in which the Sun, Moon, and Planets, *with the Dragon's head or ascending node and tail*, or *descending node*, are described by the signs of Kahu and Ketu. These representations are clearly attachable to the Kappoism of the Pagan inhabitants, who practised the serpent or *Naga* worship,[e] and of which there still exists the following memorial, thus mentioned by Mrs. Elwood.[f] The oriental astronomers assigned *the figure of a serpent* to the circular curve, described by the Moon's orbit, *as likewise to the Sun's path through the Zodiac.* The points, where the moon crosses the ecliptic in her ascending and descending node, were termed the *dragon's head* and *dragon's tail.* Hence came the following superstitious folly. Whenever there is an eclipse of the moon, the natives imagine that the evil spirit, whom they worship as the *Naag Serpent*, or a great snake, has laid hold of it, and they make a noise in order to alarm him, shouting "Sheitan chaun cordo—Satan, let the moon go."

Dracontia is a term not to be found, according to my knowledge, in the usual Dictionaries or Glossaries; Dracon*tion* does occur in Pollux,[g] but only as a medical word elsewhere as a herb. Stukeley[h] makes it a fabrication, because Dragons were the presumed guards of Temples, and others trace its origin to some Hebrew words.[i] But Servius, by "Dracones Templorum," means their guardianship of those edifices, because, according to mythology, they never slept,[k] and Draco is derived, by competent Græcists,[l] from εδρακον for εδαρκον, (Q. aor. of δερω, to be sharp-sighted). An author of the Morbihan[m] says, that the antient Greeks called this sort of temples, because they were built *in the interior* under the form of serpents, *Dracontia.* If he alludes to Cavern [Temples], and in them *labyrinths*, there is one near Nauplia;[n] and if to other temples, Pollux speaks of one under an altar of Apollo,[o] and they were not uncommon. Pausanias, according to Mr. Bowles,[p] mentions "a circle of stones called the head of the Theban Serpent." But the words of Pausanias[q] show only that a place was surrounded by stones (λιθους χωριον περιεχομενον), which the Thebans called the head of the serpent, because Tiresias killed one there, who had poked out his head (*sic*). Of course the circle and serpent had not here the presumed Druidical meaning, i. e. the annual (apparent) progress of the Sun. Conceding, however, that the word *Dracontia* is used by Ovid in application to Druidical Circles, (Q.?) it is useful, because distinctive.

Stone Circles. Herodian shows that the Phœnicians represented the Sun by a rude obelisk, and Pausanias mentions a similar mode of typifying the groupe of the Pleiades. These facts exhibit the astronomical origin of these temples of *rude stones*, because symbols of the Sun and Planets. Details will soon be given in further confirmation.

Confidence may be placed in the statement of Diodorus, that there was a Temple of the Sun in the land of the Hyperboreans, shown by Major Rennell[r] to have been Great Britain, and by Mr. Wheaton the Mythological *Mount Meru* of the Greeks, where Latona (the Night) brought forth those two lights of Heaven, Apollo and Artemis. The statement of Diodorus is substantially this, and existing circumstances will show its application to Stonehenge.

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[b] Drummond, Higgins, &c. [c] i. pl. 96, ed. Humphreys. [d] Strom. L. 5. Drummond's Origines, ii. 285. [e] Upham's Budhism, 89, 90. [f] Journey to the East, ii. 19, 118. [g] Onomast. iv. c. 13, 14. [h] Abury. [i] Archæologia. [k] Enc.

[l] Valpy's Dict. of Fundamental Greek Words, p. 67. [m] Mahr's Morbihan, 154. [n] Gell's Argolis, 92. [o] L. iv. 24. [p] Hermes, p. 10. [q] P. 296, ed. Sylb. [r] Geogr. Herodot. i. 195, 199, 203. [s] Northum. i.

"There is an isle, as large as Sicily: the inhabitants believe that it is the birthplace of Latona; and hence it happens, that these islanders particularly worship Apollo her son.

"They have consecrated to him a *large spot of ground.*

"In the middle of which there is a *superb temple of a round form,* always filled with rich offerings.

"There is a magnificent grove (τεμενος) or precinct of Apollo.

"There is also a town sacred to the same God.

"This *town* is consecrated to the same God, and *it is full of musicians and instrumental performers,* who celebrate every day his virtues and benefactions.

"They are persuaded that Apollo descends into their island every *nineteenth* year, the measure of the lunar *cycle;* at which time the God himself plays upon the lyre and dances all night; from the equinox of the spring to the rising of the Pleiades, as *if he* rejoiced in the honours paid to him. It is also said, that in *this island,* the moon appears very near to the earth, and that certain eminences of a terrestrial form appear in it." [Hence, it may be surmised, that this Apollo

See the account of *Mount Meru* above.

Salisbury Plain is evidently such.

Stonehenge. The American Indians make offerings to Rock Idols, and dress up stone circles with wreaths of herbage and branches. (Hodgson's Lett. from N. America, ii. 439).

Doomsday Book mentions such a wood in the vicinity of Stonehenge. (Sir R. C. Hoare's Mod. Wilts, Vale of Avon, p. 47).

This was *Old Sarum,* the Roman Sorbiodunum, where four of their roads met; and it is a fine exemplar of a British Acropolis, Romanized.

These were evidently the *Bards,* who, it appears, resided at Old Sarum, though they, or a portion of them, were every day on duty at Stonehenge. Druids of the Circle, and Bards of the Inclosure, are mentioned in ancient British Poems. (Sir R. C. Hoare's Anc. Wilts, ii. 122). This is authentick, for it is a Sabæism. "Their Sages and Prophets (says Maimonides, c. 5, p. 170) commanded that on their festival days, they should play on certain instruments, in the presence of the Idols, for that the Gods would confer benefits and ample remunerations on those who should act in this manner."

The Chakkraia, or lunar circles of the Budhists, were connected with the months and Zodiacal signs (Upham's Budhism, p. 95); and as to the nineteenth year, Borlase mentions four circles, the most distant pair not eight miles apart, each consisting of nineteen stones; and Mr. Godfrey Higgins, &c. others of the same number of stones. (Druids, p. 241). These, he thinks, allude to the Metonic Cycle. It is true, that authors who give bad security for insolvent hypotheses, allegate, that the number of stones was not regarded in the circles; but there is one in Portugal, and others else-

visitant was the original "Man in the Moon," which Mr. Douce could not find in any other country].

where, which consist of twelve stones and one in the centre; palpably alluding to the Phœnician sun, and signs of the zodiac, or months. Sir William Drummond says, that there certainly were at some remote period, Astronomers who knew that the Sun was in the centre of the planetary system, and the earth itself a planet, revolving round it.—Higgins's Druids, 50.

Before leaving Diodorus, it is fit to observe, that he lived about the year 44 B. C. and that contemporary authors are the best judges of contemporary things.

As to the date of Stonehenge, it can only be said that stone circles appear on a Phœnician coin brought from Citium by Dr. Clarke,[s] that the round-headed single tall stones characterize the Ambrosiæ Petræ on the coins of Tyre,[t] and that the Trilitha occur at Mycenæ, which city Euripides acknowledges to be of the Phœnician fashion. Diodorus derived *his* account from Hecatæus, who lived nearly 500 years B. C.

One remark ought to be made concerning the concentrick circles of Stonehenge. The *Sachwalle* or Budhist scheme of the world (and with some mere appendages), the hieroglyph of the *anima mundi*, is a circle, with concentrick circles within; and to the boundary, or outer great rock circle, belong the sun, moon, planets, and stars.[u] In the primitive Asiatick philosophy it was not thought that the earth was created *ex nihilo*, but that it was oviparously generated, and the inner ovals of Stonehenge *might* have typified the mundane eggs, because the presents of paschal eggs among ourselves as well as the Hindoos, originated in commemoration of that primary superstition.[x] The cromlech, as will be hereafter shewn, was unquestionably an altar. Absurd as may be this system of philosophy, something like such an orrery was apparently intended, according to synchronous opinions, by the Druids; nor is there a doubt that aerolytes generated the opinion of the sanctity of stones as stones.[y] Such are the explanations of *ancient history* in regard to ston circles; and did not Diogenes Laertius class the gymnosophists (modern *Faquirs* of India) and the Druids together, there is other evidence. Herodotus, in his account of Zelmoxis, goes far to prove the adoption of Budhist principles among the Celtic tribes of the Danube (*Ister*), both as it appears recorded in the seventh book of Strabo and, in the observations of Larcher.[z]

It is known further from an altar found at Cadiz that the year was deified, also the months; and by the Egyptians, at least, the days also. Stones symbolized a deity before statues.

Mr. Higgins says, "the most extraordinary peculiarity which the Druidical circles possess, is that of their agreement in the number of the stones of which they consist, with the ancient astronomical cycles. The outer circle of Stonehenge consists of sixty stones, the base of the most famous of all the Cycles of Antiquity; the next cycle consists of forty stones, but one on each side of the entrance is advanced out of the line, so as to leave nineteen stones, a *Metonic* cycle (as called) on eachside; and the inner of one Metonic cycle or nineteen stones. At Abury, we find that all the outward circles and the avenues make up exactly the six hundred, the Neros, which Josephus says was known before the Flood."

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[s] Higgins's Druids, 117. [t] Id. 207.
[u] Upham's Budhism. 55. [x] Becourt's Bramins unveiled by Dalmas, 4, 7.
[y] Id. 57. [z] Upham's Budhism, 27.

A Mr. Waltire, a lecturer in Natural Philosophy, made the best existing model of Stonehenge, and affirmed, that the barrows or tumuli surrounding the Temple accurately represented the situation and magnitude of the fixed stars, forming a correct and complete planisphere; and that the avenue or approach indicated a meridian line, &c.

Now conceding the application of Diodorus's Temple of the Sun to Stonehenge, Pausanias's designation of planets by stones, and the coincidences of Borlase and others in Metonic cycles, the elucidation by Mr. Higgins is consistent and well supported, and shows that the stone circles were orreries, and that there is a justifiable appropriation in making such circles Temples of the Sun, in conjunction with the moon and planets, or without, and that they are, *in fact*, astronomical diagrams.[a] Even the cromlech alone, may have an allusion to sunrise and sunset, for Mr. Logan mentions one, of which the inclined plane or covering stone is higher at the Eastern than the other end.

Diodorus supports Mr. Higgins's felicitous appropriation, and it is not like hypotheses without end, concerning our stone circles, unhistorical.

For Pausanias mentions seven columns, (monuments, he thinks, of the *ancient* worship,) which the people told him represented the *seven* wandering stars (i. e. *Pleiades.*)[b]

Homer mentions stone circles as Courts of Judicature, a character very consistent with known Druidical functions and ancient Celtick customs.[c] Their name in Orkney, *Lawting*, in Icelandic *Domring* and *Domthing*, Circles of Justice and Courts of Judgment, proves this use; and they continued to be selected for occasional meeting in the absence of a court or moothill.

Furthermore, circles continued to be used, as places of meeting, although the practice was discountenanced. In 1380, a Court of Regality was held "apud le stand and stanes de la Rath de Kinguale."[d]

Stone circles are also found as accompaniments of sepulchral tumuli. At Coimbatoor is one of which the circle is not only formed by upright obelisks about sixteen feet high, rude and made without tools, but in the sides and septa of the inner chambers (cistvaens) *mortices with tenons*, apparently ground out by trituration, serve to fix the roofs upon the walls. Thus it may be seen, that trituration was the apparent substitute for tools, but not at Stonehenge, for chippings of its stones have been found in an adjacent barrow. [See p. 547.]

Stone Circles, generally placed upon an eminence, occur in America. One is situated upon a high hill, one mile from the town of Hudson, in the state of New York, and is remarkable for the size of the stones, and their position. Another is artificially placed on a high rock upon the banks of the river Winnipigon. This circle the Indians are accustomed to crown with wreaths of herbage and with branches. That they were orreries is clearly proved by stone circles placed on an eminence, being called in Irish *Carrick Brand*, and in Welsh *Cerryg Brudyn*, both appellations signifying astronomers' circles.[e]

Mr. Cole says, in his Scalby, &c. that the principal stone in a Druidical circle; is now a boundary mark between Whitby strand and Pickering lythe, and that the ground within the circle is raised, to show its sacred character.

Around Wallace's oak, (so called from its having been a rendezvous of that chieftain's followers, temp. Edw. I.) in Stirling, are vestiges of a Druidical circles.[f]

I shall end this account with a reca-

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[a] Upham's Budhism, 27. [b] Pausan. 103. Ed. Syiv. [c] Higgins's Druids, xviii. 239-241.

[d] Archæologia, xxii. 200. Mahè quotes Pelloutier Mem. des Celtes, vii. 123, and Hist. Eccles. de Bretagne, iv. 532, for these Celtick Courts.

[e] Hodgson's Letters from North America, ii. 439. [f] Sylvan Sketches, 282.

pitulation or summary, which shows also that Druidism is not extinct. There is no doubt that the twelve stones set up by Moses and Joshua were stone circles.[g] An order of priests under the name of Druids was common both to ancient Phœnicia as well as the British Isles.[h] Zabæism, which gave a deity and divine worship to the sun, moon, and stars, called in Scripture the Hosts of Heaven, and derived from the Zabii, a sect of Chaldean philosophers, had made advances[i] about the age of Job and Moses,[k] nor can there be a doubt that the traces of this worship are not still found in the island of Ceylon, where it is termed *Baliism*, a word of uncertain etymology, but which will remind an antiquary of the names of *Baal*, *Bel*, and *Bal*, given to the sun[l] by the Chaldeans and other ancient nations, and the *Baltan* or *Bealteine* fires of Ireland and Highlands of Scotland.[m] These Singhalese worshippers of the stars are few in number, and generally conceal their opinions. "The worship consists entirely of adoration to the heavenly bodies, invoking them, in consequence of the supposed influence they have on the affairs of men. The (Singhalese) priests are great astronomers, and believed to be thoroughly skilled in the power and influence of the planets."[n]

Cromlechs, or large stones placed in the fashion of a table, and inclining position upon other smaller, with or without stone circles annexed, are generally deemed Altar Stones, and such they unquestionably were; for Calpurnius, a poet who wrote in the third century, expressly calls them altars, under which shepherds concealed themselves, in the following lines:

> Ipse procul stabo, vel acutâ carice tectus,
> Vel proprius latitans vicina, *ut sæpe sub arâ*
> Eclog. iii. ver. 94.[o]

That they might have a sepulchral origin also, as Borlase says, is quite probable from the ancient universality of founding temples or raising altars upon the sites of interments, as mentioned by Clemens Alexandrinus, Eusebius, and Lactantius.[p] From this sacredness of character, tradition says of an immense one at Albersdorf, that the cromlech was an altar for sacrifice, and that there was another in the village of Bedel, near the river Elbe, surrounded with oaks, the Greek τεμενος, a dark grove, in which was placed an altar,[q] that it was customary to offer sacrifices on these cromlechs, before a person began ploughing, and before he was married; that no one entered this grove without making a present, and that no one swept the cave [under the cromlech] without finding money. In this presumed holiness may have originated the modern superstition mentioned by Pennant, as still practised in a village in Wales called Llandegla. Sick people get under the communion table, lie down with the Bible under their heads, are covered with a carpet or cloth, and remain there till break of dayl Holinshed says, after mentioning places compassed about with huge stones, round like a ring, he adds, "but towards the South was one mightie stone, farre greater than all the rest, pitched up in manner of an altar, whereon their priests might make their sacrifices in honour of their gods. "And the cromlech near Marecross, co. Glamorgan, is called the *Old Church*, and more instances may be seen in Gough's Camden. They are of different constructions. One occurs in annexation to a stone circle, with a rounded top or covering stone, supported upon two uprights, propping the slanting cover in the middle; others, with rounded or flat tops, supported by small pillars at one end. Those of the primitive Bri-

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[g] Higgins's Celtick Druids, 234. [h] Id. 117, 207, 315. [i] Chap. xxxi. 26, 27. [k] Deut. xi. 6. [l] See Selden De Diis Syris Syntog. 2. et Additamenta Bergerii. Amst. 1680, 12mo. [m] See Ency. Perth. *in voce*, and the authorities referred to that work, and Toland's History of the Druids, Lett. 2, pp. 101-106. [n] Townley's Maimonides, p. 44. [o] Mahè, Antiq. du Morbihan, p. 290. In p. 265 he mentions the residence of a Hermit in a Cromlech. [p] Giraldus de Sepulchr. Ap. Boissard, pars. 6. p. 3.

[q] Αλσει ενι σκιερω τεμενος σνιοεντα τε βωμον ποιεον Apoll. Argon. b. iv. 1715.

tons are presumed to be flat stones in an inclining position, supposed for better exhibition of the human victim, and letting the blood run off; the other, ascribed to the northern nations, particularly the Danes, are thick and round stones, standing on a small hillock, and covering a cave; which cave, Mr. Dethleve says, was once closed up with great stones, and never was swept without money having been found.[r]

The French divide them into two kinds, viz. 1, Dolmens, from *daul* or *taul*, in the Breton or ancient Celtick, a table, and *mæn*, a stone; and 2, Demi-Dolmens. The first term they apply to that kind which rests wholly upon uprights like tables upon feet; the second, to those which rest one side on the ground, and the other only raised in an inclining position by two propping stones. The sloping position is ascribed to the inclined plane of the altar of Holocaust, in the Temple of Solomon.[s] And as to the human bodies found under them, it is uncertain whether they denoted victims or persons who were honourably distinguished, because the first Christians buried the bodies of martyrs under the altars.[t]

Cromlechs, though said by Mr. King to have been erected in this island so late as the year 893, are unquestionably of an origin out of Great Britain.[u]

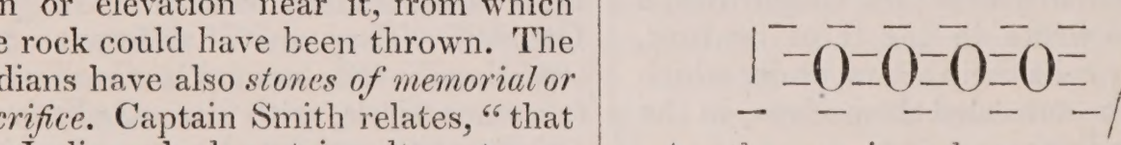
A very fine one, ten feet broad, resting upon the apices of seven small conical pillars, still exists at North Salem, New York. There is no mountain or elevation near it, from which the rock could have been thrown. The Indians have also *stones of memorial or sacrifice*. Captain Smith relates, "that the Indians had certain altar stones, which they call *Pawcorances*;" these stand apart from their temples, some by their houses, others in their woods and wildernesses. Sacrifices are offered upon these stones, when they return from the wars, from hunting, and upon many other occasions. They are also crowned with oak and pine branches.[x]

As to the connection between the Indian Cromlechs and our own, Mahè mentions[y] one at Loch-Maria-Ker, under the table of which was found a large ithyphallus or lingam.[z]

Cistvaens. By Cistvaen is commonly understood three large stones placed on their edges, like three sides of a box, and a cover at top, for the reception of corpses. They are found in barrows, or cairns, mostly at the East end; but sometimes singly, on a larger scale. Such is Kit's Cotty House, in Kent. One engraved by Sir R. C. Hoare has much the appearance of a Cromlech.[a] He records a fact by which Cistvaens show that Cromlechs were altars. Five Cistvaens are placed in a circle with a Cromlech in the centre, and an outward circle of upright stones. Bones, &c. have been found under each of the Cistvaens, but none under the Cromlech.[b]

So late as the sixteenth century, an unhewn column, called King's Stone, was erected to mark the spot where James King of Scotland fell in battle.[c]

Fourmont says, that Pausanias makes Cistvaens [i. e. chests of stone] to be Cyclopean, i. e. Phenician works; and that he, Fourmont, has seen them at Larissa of Argos, Athens, Hermione, the ancient Arsinoe of the Argolis, Tyrins, Mycenæ, and many other places in Greece.[d] One in the wood of Kirfili in France, was of the following form originally.



Another specimen has a cavern under it.[f]

The French call them *Roches-aux-Feés, ou Grottes-aux-Fées*, the residence

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[r] Downes's Mecklenburgh Lett. 198, 202, 203. [s] Mahè, p. 26. [t] Id. p. 26, 27. [u] Munim, i. 231.

[x] Hodgson's Letters from North America, ii. 436-7. [y] Engraved, Higgins, pl. 39-40. [z] The Malabar Cromlechs are round-headed like a mushroom. [a] Anc. Wilts. ii. pl. 9. [b] Id. 116, [c] Ellis's Letters, Engl. Hist. i. 92. [d] Mahè, Antiq. du Morbihan, p. 34. [e] Id. p. 101, pl. iii. fol. 8. [f] Id. 168.

or places of fairies. The Celts thought, according to Ossian, that souls disengaged from the body were dissolved into air; peopled forests, appeared to the living to console, encourage, and assist them, and to reveal secrets; they wandered especially in woods and near lakes: if they had been wicked, they always stayed there; if the contrary, they issued from this sad region; and provided the bard had sung their funeral hymn, then they inhabited floating palaces of clouds, and exhibited themselves in the midst of lightnings, made storms and thunder, and afterwards restored calm and serenity at their inclination; there clothed in light robes of vapours, they reposed upon fantastic thrones of gold, or armed with bows of snow, pursued deer of meteors, or wild boars of mist; from thence they observed what passed here below, and watched over the funeral monuments of heroes. Such is the Celtick Mythology of Ossian, and it is proved in a great part by the story of St. Michael's Mount, the Druidesses, &c. in the Classick authors, Essais sur Paris, &c. whence was deduced this French term of *Roches-aux-Fées*.[g]

It is added that the souls were transported immediately into the Britannic Isles, where those which were disgraced with crimes or cowardice, lived eternally, while those of better character, after the funeral hymn of the bards, were received into the clouds.[h]

Colonel Leake saw in the Morea cistvaens exactly like ours, *viz. four slabs set edgewise in the ground*, and calls it the most ancient mode of sepulture.[i] Finati, too, saw some at Divan, the Divon of Scripture.[k]

GORSEDDAU. In Anglesea Mr. Pennant found the *Bryn Gwyn*, or *Brein Gwyn* (royal tribunal), belonging to the Arch-Druid. It is a circular hollow of 180 feet in diameter, surrounded by an immense aggar of earth and stones. Not far from it was one of the *Gorseddau*, now much dispersed, but once consisting of a great copped heap of stones, upon which the Druid sat a loft while he instructed the people. A stone circle and cromlech were adjacent.[l] Here is another distinction between Celtick and Northern places of Judicature. At the entrance of Ruthin Castle, in the Isle of Man, is a great stone chair for the governor, and two smaller for the dempsters, where they sat and tried civil causes. The gates were certainly the chief places of concourse; for so they are said to be in the Bible (see Proverbs, i. 21), and probably were, as such, succeeded by market-places within the towns.[m]

MAEN SIGL. Self-moving, or rocking-stone. Pliny[n] mentions them as occurring in Asia, and Apollonius Rhodius[o] as surmounting tumuli, and moving with the wind.

A strange tradition is recorded by Mahè,[p] *viz.* that they were probatory stones, by which the Gauls tried the virtue of their wives.

In Aubergne, Dr. Hibbert saw one surmounted by a christian cross, and on the pedestal a figure of a Gaul in the costume of a Highlander, even to the kilt.[q]

They appear to have been formed by cutting away a rock, a little above its base, till the superincumbent weight made it totter. In confirmation of their having been connected with battle, the extract in the note will show vicinity to an ancient British fort.[r] See a specimen of a Rocking-stone, or Loggan, called Mon-amber, in the

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[g] Mahè, 15. [h] Id. 166. [i] Morea, iii. 261. [k] Life, ii. 270.

[l] Rowlands, 69. Nicholson's Cambr. Trav. 789. [m] Grose, vi. 207. Of this custom see p. 6. and Ch. X. § Gateways. [n] ii. 96. [o] Argonout, B. i. v. 1071, Fawkes's, Transl. [p] p. 39. [q] Gent. Mag. 1830, p. 547.

[r] On an eminnece called *Dinas*, near Llandudno, Caernarvonshire, is an ancient fortification, consisting of a wall of prodigious thickness, round the summit of the hill. Within are large circular caves, supposed by Mr. Pennant to have been the rude habitations of our ancestors. Near this is the *Maen Sigl*, or self-moving stone, from its rocking, called also *Cryd Tudno, St. Tudno's Cradle*; a huge massy, rude stone, surrounded by a foss, with a narrow path leading to it. Nicholson's Cambr. Trav. i. 756.

parish of Lethney, Cornwall, in the Plate, p. 556. fig. 11.[s]

Several occur in America, and therefore they are to be reckoned among the earliest Druidical monuments. One near the top of a high hill [the situation of that near Stanton, Gloucestershire] can be moved by the hand, though the upper stone is thirty-one feet in circumference. In New Hampshire, there are two; one at Andover, weighing fifteen or twenty tons; and the other at Durham. This was a short time since, a very "splendid rocking-stone, weighing between fifty or sixty tons, and so exactly poised, that the wind would move it, and its vibrations could be plainly seen at some distance.[t]"

Rock Basins, are cavities cut in in the surface of a rock, of two kinds; one, simply cavities, supposed for reservoirs to preserve the rain or dew in its original purity, for the religious uses of the Druid; the other, with lips, or communications between the different basins. At North Hall in Cornwall are some, called Arthur's Troughs, large enough to receive the head and part of the body.[u] Borlase says, that they were used for libations of blood, wine, honey, or oil.[x]

A very fine specimen occurs on the north end of the topmost Great Mistor, one of the loftiest hills of Dartmoor. The basin is in a most perfect state, in form a circle, three feet in diameter and eight inches deep. Its sides are perpendicular, its bottom flat, having a lip cut in the rock on its northern edge. It would be most characteristically described as a pan excavated in granite, and is plainly of artificial construction. The hypothesis that they are formed on the loftiest tors, for the purpose of obtaining water for lustration, in a state freest from earthy pollution, is far more probable, and derives strong confirmation from the situations in whichthey are so frequently found.[y] As to that kind with lips or communications between different basins, it appears from Vitruvius, that cisterns were repeated, that mud flowing from one to another might subside, and the water of the last be purer.

Baptism was practised by the ancient Etruscans and the followers of Mithras,[z] and a druidical rock basin is still actually used as a font for baptism.[a]

Rock Idols are of undoubted antiquity. Stone Idol Creek on the Missouri derives its name from three rude stones, which the Ricaras, a tribe of Indians, worship. Whenever they pass by, they stop to make some offerings of dress, in order to propitiate these sacred deities. Another stone, on the Chissetaw creek, is a rock visited by parties who go to consult it as to their own and nation's destinies. The fate of the Mandan tribes depends upon the oracular responses of another sacred rock, whose commands are believed and obeyed with the most implicit confidence. Sculptured rocks also occur at Giverton, Rutland, &c.[b]

Tolmen, or perforated stones for drawing children through (as afterwards through the groaning cheese), and adults also, in order to cure diseases, occur in the East Indies. Two brass pins were carefully laid across each other on the top edge of this stone for oracular purposes.[c] Creeping under Tolmens for the cure of diseases is still practised in Ireland;[d] and Mrs. Ellwood informs us, that near a fine tank on Malabar point, "is a famous hole, through which penitents squezeed themselves, in order to attain the remission of their sins. The pirate Angria actually landed one night, and

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[s] Borlase, Antiq. Cornw. 181. [t] Hodgson's Letters from North America, ii. 440. [u] Grose, 138. [x] p. 230.

[y] Rowe's Dartmoor, pp. 13, 14. [z] Higgins's Druids, lxx. [a] Hist. of Belfast, 242. [b] Hodgson's Letters from North America, ii. 437, 428. [c] Popular Antiquities, ii. 523. [d] Higgins's Druids, lix.

came on shore, secretly to perform this superstitious ceremony."[d] Sir Arth. Brooke (Sketches, ii. 38.) found them in Morocco.

Stones for procuring rain, fair winds, &c. also occur,[e] and some were sanctuaries,[f] if the stone called the stone or needle of St. Andrew, which had the privilege of Sanctuary under popular belief, though lost under the Church, be thought to have derived its sanctity from the Druidical superstition. Pelloutier gives however the following account:—"The Celts carried to the places where they were accustomed to hold their religious assemblies, a number of large stones. They took this precaution, not only to inform passengers that there was in such a place a *Mallus*, a sanctuary, but furthermore to hinder the plough passing over it." He further corroborates the present existence of similar sanctuaries in Siberia and Tartary, under the management of persons, whose functions were those of Druids.[g]

The first part of the paragraph designates Cairns or Gorseddau, and *Mallus*[h] is a Tribunal, or rather a hundred or County Court of the ancient form.—See GORSEDDAU.

OBELISKS, or single stones for (it has been said, but disputed) gnomons of Sundials, and to this purpose they have certainly been applied at Rome, and such might have been the Gnomon erected in that city, A. C. 293. There is one outside the circle at Abury, and others at various circles. An obelisk stands in a similar position by the entrance of the Burmagh Temple, at Prince of Wales's Island, and two at that of Agrabodiganni.[i] From one of them at Emesa, a City of Phenicia, Herodian says, that a rude obelisk was the usual Phenician form of representing the SUN. They, he says, made no image with hands, in the Greek or Roman manner, in the resemblance of that God [the Sun], but it is a very large stone, round at bottom, and pointed upwards, nearly in the figure of a cone, the colour of the stones black, *which also they feign to have fallen from Heaven*, i. e. to have been an Aerolite. Some of these have weighed as much as 1200lbs, or been masses of iron, containing 70 cubick feet.[k]

Their Theology. Dionysius, Strabo, and Cæsar, affirm that Bacchus, Ceres, Proserpine, Mercury (in the form of a cube), Apollo (as Belenus), Mars (as Hæsus), Jupiter (represented by the oak), and Minerva, were worshipped by them; and the mythology and rites of the Druids were, in some respects, the same in substance with those of the Greeks and Romans.[l] Rowlands, however, makes this a subsequent corruption. "At the latter end of their time," he says, "they deflected from the unity of the Godhead, or their professed Monotheism, to give divine worship to the Medioxumate Gods."[m] Clitarchus affirms, that they and the Gymnosophists were the first contemners of death;[n] and the Druids attended battles, and were so assured of future life, that they very often put off settling their accounts till they met in the other world, and some threw themselves into the funeral-pile of their friends, to live with them after death,[o] or threw letters to be read by the deceased in the other world. The Gauls even lent money to be repaid there; and when any one died his accounts were therefore buried with him.[p] (See CHAP. XI. § BARROWS, p. 459). Their transmigration, according to Bor-

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[d] Journey to the East, ii. 90. [e] Pop. Antiq. 116, 225, 613. [f] Decem Scriptor. col. 2515. [g] Hist. des Celtes, v. 151. Mahè. [h] Du Cange in voce. [i] Upham's Budhism, pl. 18.

[k] Becourt by Dalmas, p. ult. [l] Delphin Cæsar, pp. 120, 121. Davies, p. 89. [m] These he makes *Taranis* or Jupiter; Hesus, or Mars; Belus, Belatu cadrus, i. e. Bel y duw Cadran; Teutates, presumed Mercury; Belin, i. e. *ap heulin*, or Apollo, Diana, and Andrastes, or Victoria, i. e. Duroyias yn Anrhaith, p. 63.

[n] Diog. Laert. p. 5. [o] The learned reader will recollect Calanus, the Indian Philosopher (see Ælian, p. 173, ed. Tornæs.) who thus coolly destroyed himself. [p] Borlase, 94, 95.

lase,[q] related only to bodies of the *human shape*, and the *same sex*, whence they buried the arms, &c. which they valued during life; but General de Valencey transfers it to animals also.[r] The Metempsichosis of Pythagoras has been deemed mythick only. It is a physical fact, that nothing can deprive the primary molecules of matter, animate or inanimate, of chemical vitality, *i. e.* spontaneous action; and the human body of Christ may have been composed of similar ever-living molecules, causing his resurrection and proving the possibility of our own. Upon some hypothesis regarding this (to him, unknown) fact, Pythagoras might have formed his mythe, as Ezekiel did that of the dry bones. Dr. Smith says, that the Heaven of the Druids was a kind of Elysian Fields, whither the soul immediately ascended: their Hell a place of darkness, infested with every animal of the hurtful kind; where serpents stung and hissed, lions roared, and wolves devoured.[s] Strutt mentions, from Speed, a sort of Druids, who forbad the worship of idols, or any other form intended to represent the Godhead.[t] These were probably followers of the first Druids, and those who fixed upon the Sun, as the great reviver of nature, and the first emblem of Him who was the life of every thing.[u] The later Druids were probably those who united the most conspicuous parts of one animal in an image, to express the several perfections of the Supreme Being, and made symbols of the Gods, because it was contrary to the principles of the Celtick religion to represent Gods in the human form; whence the ugly figures of Gildas[x]. Be all this as it may, they were primarily Sabæisms. They comprized all the principles of their religion in hymns, the celebrated *Triads*, which custom they derived from the Gymnosophists.[y] Indeed, April Fools' Day, the occursaculum of meeting women first on certain days, the sacredness of the misletoe, &c. (of which hereafter) obtain in India,[z] and show the superstition to be of Asiatick origin.

Modes of Devotion, and Sacrifices. The most common of these was the *Deasuil* or *Deisol.* They turned round the body, in worshipping, from right to left; from East, by South, to the West.[a] Most of their religious services were begun and ended by going thrice round the circle, or tarn, or altar, at which they were performed. The *Deaseuil* is always Southerly in progress; but the *Cartua-suil*, or going North was a most bitter imprecation.[b] The old Irish, at the confirmation of friendship, or conclusion of business, met at a church, and walked *three times round it.*[c] To procure easy delivery in parturition, and on various occasions, the practice (and pronunciation) of *Deasuil* still subsists in Wales, the Highlands, Orkney Isles, &c.[d]

Times of Devotion, Sacrifices, &c. They are said to have cut in pieces those who came last to their assemblies; and were such devotees of silence, that if any one, during these meetings, was found prattling, they admonished him three times, and afterwards cut off a large piece of his robe. If this did not succeed, they punished him most rigorously.[e] The chief times of their devotion were at mid-day or mid-night; but their ordinary assemblies seem to have been held at their new and full moons.[f] According to the author of the "Religion des Gaulois," there was an oracle of the moon used by the Druids in the Isle of Sain, situated upon the South coast of Lower Britanny.[g] They gathered the misletoe on the sixth day of it.[h] Relicks of this superstition recently existed. In Scotland the women made a curtesy to the

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[q] Borlase, 97. [r] Coll. Beb. Hyb. ii. 54, 55.
[s] Gaelic Antiq. 21, [t] Horda, i. 11.
[u] Smith, 17. [x] Borlase, 103, 105.
[y] Diog. Laert. p. 4, αινιγματωδως, &c.

[z] Popul. Antiq. i. 133; ii. 521, 522, et al. [a] Borlase, 124, 125. [b] Smith, 38. [c] Gir. Cambrens. p. 743, ed. Frankf. [d] Smith, 39. Pennant's Whiteford, 227. Antiq. Vulg. ub. supr. Borlase, 128. [e] Id. 84. [f] Id. 120.
[g] Enc. [h] Smith, 33.

new moon. Some English women sat astride upon a gate or stile the first night of the new moon, begging, in verse, the moon to tell them who their husbands should be. The people of Elgin and Murray, at the full of the moon in March, cut withies of the misletoe or ivy, make circles of them, keep them all the year, and pretend to cure diseases and troubles by them.[i] The Capitularies also mention worship of the moon by women;[k] but it was thought in the Northern Nations, to have a great influence over the increase of the human species; for which reason the full moon was considered as the most favourable time for nuptials.[l] At these, the ordinary assemblies of the Druids, not only men but women were admitted; and it is said that the Britons brought their wives and daughters-in-law into the temples naked, and painted with the juice of herbs, there to supplicate and appease the gods with human victims. Why human victimation was so usual among the Druids, seems to be thus successfully explained by Captain Beechey, because it still obtains in the despotic governments of the East. Tamehameha would not patronize the introduction of Christianity into Woahoo, &c. because he thought, that "The maxims of our religion would tend to deprive him of that despotic power, which he exercised over the lives and fortunes of his subjects. *The terror, inspired by human sacrifices, and the absolute command which the superstition of his idolatrous* subjects gave him, suited the plan of his government better than any other religion."[m] Before the sacred rites began, it was a general custom to use ablutions, sprinkling, and lustrations,[n] in order to purify, as they imagined, and prepare the priests, the assembly, the victim, and the sacrificial instruments, for what was to ensue. The priests first prayed, then the victim was offered, being first ritually devoted, and the *mola salsa*, wine, and frankincense, added:[o] then followed the libation; and, the victim being dead, prayers succeeded, the blood was poured out, and what was to be burnt placed on the fire-altar.[p] Their sacrifices were sometimes beasts, white bulls, criminals, captives, strangers, and their very disciples. In the sacrifices the entrails were examined for divination, and prognostications were also made from the fall, and convulsions of the limbs, and flow of the blood in the victim, after it had received the fatal blow. Pliny thinks, that the Druids ate part of the human victim. What remained was consumed by the last fire upon the altar. Intemperance in drinking generally closed the sacrifice; and the altar[q] was always consecrated afresh, by strewing oak-leaves upon it.[r] They used to pierce some with arrows for a victim in the sacred groves, and crucified them; and

[i] Popul. Antiq. ii. 469—477. [k] Du Cange. [l] North. Antiq. i. 95. [m] Voyage to the Pacific, ii. 93.

[n] Carnbre Hill, near Redruth, in Cornwall, exhibits a complete system of Druidical worship, and the antiquity of the spot is confirmed by the discovery of British and Roman Coins and Celts. The area on the top of this high hill, is thick set with carns or groupes of rocks, and the spaces between and below were in the last generation filled with oaks. In a carn at the west end are artificial basons or cavities, cut in the uppermost rocks; five of them have distinct lips or mouths to discharge whatever was poured in. A curious orbicular flat stone, thrown down from the summit of a great rock, had one very large. [These basons are engraved in Grose, i. 135.] A stone wall crossed the area, enclosing a castle or fort, probably coeval with the whole. No less than fourteen circles of stones are to be traced on this hill, from seven to twelve paces in diameter, surrounded by a mound of earth or stone, entered from the East. South-east from this, were ten small upright single stones, from which runs winding a ridge of earth, with two large single upright stones in its volute; and further on, are more such stones, leading to an entrance, between two long ones; then a sepulchre [*Kistvaen*] in flat rough stones: then a natural carn for a tribunal. [See *Gorsedau*, p. 777, and the definition of *Mallus* under SANCTUARIES.] On the West side of the hill, is a cave and remains of a cromlech, which kind of monument was probably more numerous here. Gough's Camd. i. 17, 18.

[o] Borlase, 120. The practice of some of the Druidical Sacrifices still exists in several parts of North Britain. These consist of a libation of flour, milk, eggs, and some few simples. [p] Borlase. [q] A specimen of an altar of this kind is engraved in Gough's Camden, iii. 645, pl. xlvii. fig. 13. [r] Borlase, 123.

they also made a great statue of straw, and stuffing it full of wood, cattle, beasts of all kinds, and human beings, made a holocaust of it. This is Strabo's description of Cæsar's wicker image full of men, which was set on fire. These horrible holocausts were, according to Dionysius of Halicarnassus [and the Cingalese Druids] made to avert the anger of Jupiter and Apollo, who otherwise, if they were neglected, would inflict heavy calamities upon the people. These images were the *Bali* of the Budhists, which still exist with the substitution (as latterly among ourselves) of fowls instead of human beings; the intention being to deprecate malignant spirits, which inflict diseases. They are made of clay on a bamboo frame, painted, are lit up at night, have four fowls tied round them, and are intended to represent the planets, whose influence is to be propitiated or averted.[t] The Rev. Mr. Fox, during his residence in Ceylon, where Druidism still exists, says, "Opposite to the front Maduwa, [a temporary hut] was a clay image of Yaksa, or demon, on a frame; before the image lay a sick man, near his feet was a *wicker basket*, this I lifted up, and underneath it was a *black fowl*, which I understood was to be slaughtered at the dawn of day, and its blood sprinkled on the image." This is a very common service for the sick.[u] Mr. Pennant,[x] speaking of a village in Wales, where was a church dedicated to St. Tecla, and a well; says, the patient, among other ceremonies, carried a *fowl in a basket*, first round the *well*, (under the cromlech, called Arthur's stone, is a clear spring of water, why this passage explains,) and then into the churchyard, ultimately leaving the fowl in the church. If the bird died, the cure is supposed to have been effected, and the disease transferred to the victim. This is the cause why so many bones of fowls have been found buried in the body of a parish church.[y] It is a very ancient superstition, Oriental and Druidical. Buxtorf[z] shows, that among the Jews it was the substitute for the Scape Goat, and called *caparah* or *reconciliation*. He says, that the men took a *white cock*, and the women a *hen*, and turning the cock three times round the Priest's head, saying "This cock shall be a propitiation for me," and then killed it, confessing themselves to be worthy of death. Under the head of a skeleton, in one of the barrows on Lancing Down, *were found the bones of a fowl*, and on the breast of the skeleton was also found a fibula, representing a cock,[a] and on a Roman or Roman-British ring was set a turquoise, on which was engraved a person feeding a cock.[b] A cock, and the Druidical Deasuil, occur in the Obeah rites. Natalis says,[c] that the cock was the victim, appropriated to Æsculapius, because he was a vigilant bird, but it may be thought that the matters just quoted furnish a better solution. Dr. Milner, speaking of Cæsar's wicker image, says: "In different places on the opposite side of the Channel, where we are assured that the rites in question prevailed, amongst the rest, at Dunkirk and Douay, it has been an immemorial custom, on a certain holiday in the year, to build up an immense figure of basket-work and canvas, to the height of forty or fifty feet, which, when properly painted and dressed, represented a huge giant, which, also contained a number of living men within it, who raised the same, and caused it to move from place to place. The popular tradition was, that this figure represented a certain pagan giant, *who used to devour the inhabitants of these places*, until he was killed by the patron saint of the same."[d]

Sacred Groves. It was anciently thought that the silence and darkness

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[s] Strabo, L. iv. Delph. Cæs. p. 125. not. 1.
[t] Upham's Budhism, 117, 121. [u] Ibid.
[x] Tour in Wales, i. 405.

[y] Archæologia, xiii. 425. [z] Synagog. Indare. c. 20. Townley's Maimonides, 423.
[a] Cartwright's Bramber, 388. [b] Archæologia, xxvii. 142. [c] Mythol. 375. [d] Popul. Antiq. i. 259.

Ancient Cromlech at Kits-coty House

of woods announced the presence of the Divinity.[e] How awful and solemn those of the Druids were is exhibited by Lucan,[f] in his description of the impression which they made upon Cæsar. Hills encircled with a vallum, the foss inside, are supposed by Sir R. C. Hoare, to be sites of sacred groves. Smith says, that the Druids, as Baalists, had their high places on eminences, on which some of their religious ceremonies, and particularly their courts of judicature, were held. It is certain that the sacred hills worshipped by travellers were surrounded by a small fence.[g] Traces of these consecrated groves occur in the Middle Age,[h] and the veneration of them exists in Scotland to the present day.[i] The modern Cingalese Druids believe in the existence of a Supreme God, who is indifferent to the affairs of men. It is their concern to secure the favour and avert the displeasure of certain malignant spirits, whom they imagine to be constantly attendant on their persons, and to be the authors of all their evils. They place great confidence in their *grogrees* or amulets, and have *sacred groves, trees*, and *huts*. They occasionally strew fruits about their towns, or spread mats by the publick paths, as offerings to the invisible spirits. They sometimes make prayers on the graves of their fathers [as in Ossian] or under their sacred trees.

Sacred Springs. The Classical Ancients deified springs, and made a scruple of bathing or washing in them, and troubling the waters.[k] The same respect attached to them among all nations.[l]

Sacred Caves, or Houses. The Druids did not permit parents to educate their children, and they were separated from the former till they were fourteen years of age; a custom which was long retained by the Welch and Irish, whose children continued long in other families. No one was capable of publick employment who had not been educated by a Druid; and this education was conducted in a most private manner in some cave, or retired and sacred wood, or rocky carn. It is also added that these caves were very rude; the houses for this purpose, without lime or mortar, made of as few and unwrought stones as possible, and capable of holding only one person. These little dwellings were their sacred cells, to which the people resorted for divining, or deciding controversies, or petitions, but not their family habitations. There they sat on golden thrones in large palaces, and fared sumptuously; nor was it lawful for the king himself to resolve or enter upon any important action without their concurrence.[m] One of these cells alluded to, pronounced to be undoubtedly of the Druidical Age, is called *Ty Iltud*, and situated on the top of a hill, in the parish of Llan Hammwlch, in Brecknockshire. It is composed of four large flattish rude stones, three of them pitched in the ground, and the fourth laid on them as a covering, forming a cell, or hut, open in front, about eight feet long, four wide and high. On the two side stones is a variety of crosses. This cell corresponds with Kit's Coity House, in Kent,[n] the cells at Roll-rich, Abury, &c. Within a few paces of it was a circle, called *Maen Iltud*. Probably, says Gough, this Pagan temple was applied to Christian uses.[o] In the Island of Roscrary is a stone circle, and a remarkable subterraneous house, constructed with a single stone, and having a seat and four bed-chambers on the sides.[p] Martin, the author of the "Shetland Isles," a book full of authentic Druidism, says, "here are

[e] Senec. L. v. Ep. 4. Plin. xii. 1. [f] L. iii. v. 399. Smith, 31. [g] Apul. ii. 111.

[h] Du Cange, *v.* Nimeda. Nitas. [i] See Brit. Monach. p. 35. Upham's Budhism, 122.

[k] Senec. Ep. 41. 41. Tacit. Ann. L. iv. c. 22.

[l] See Sir R. C. Hoare's Girald. i, 183, of a relick of the Druidical æra, in the worship of springs.

[m] Borlase, 79, 81, 82, 150. [n] Two neat views of Kit's Coity House, drawn by the late lamented antiquary, William Alexander, Esq. F. S. A. have been etched by Mr. G. Cooke.

[o] Gough's Camd. ii. 476, engraved, pl. xiv. f. 8.

[p] Id. iii. 719.

several little stone-houses, built above ground, capable of holding only one person, called *Tey-nin Druinich*, i. e. Druids' houses."[q] This term, and the vicinity of stone circles in the other instances, sufficiently prove the correctness of the appropriation of these rude fabricks to the Druids.

The *Cromlech*,[r] *Cistvaens*, *Rocking-stones*, *Circles*, &c. having been before mentioned, there shall now be discussed the *authenticated science of the Druids*.

That their doctrine might be known to no person, and might appear more mysterious, they committed nothing to writing, but loaded their own memories, and those of their disciples, with a prodigious number of obscure verses, which also contained their theology, and which they never explained but with the greatest reserve. Diogenes Laertius[s] says, that the gymnosophists and the Druids philosophized through enigmas. In the present day, amongst some Indian tribes, the elders assemble together the youths at stated times, and recount to them their traditions, in order that they may be transmitted to posterity; and this custom seems to be of high antiquity.[t] They applied themselves to astrology, divination, magick, and all the præstiges which accompany it. Sabæism, *i. e.* worship of the planetary system, introduced these fallacies. The Shangalla in Africa (says Major Head) worship trees, serpents, the moon, planets, and stars, in certain positions. They have of course many superstitions. For instance, a star passing near the horns of the moon, denotes, they conceive, the approach of the enemy.[u] They made the people believe that they had the power of transforming themselves into different forms, of travelling at their inclination through the air, and performing all the other follies of the most expert magicians.[x] The disguises or masquerading characters, mentioned in the poems of Tatressin, were Mithraical; but the union of the worship of Mithraica with Druidism did not ensue till the second century after Christ, A. D. 101.[y] These disguises are noticed by Jerom, and designated *seven* grades, which referred to the *seven* planets, and of course harmonized with Druidism.[z] Some Welch poetry is splendid, but its archaisms are spoiled by illustrations as foolish as that of the Colisæum by Bede. Impressions of this kind in the public mind gave birth and credit to the legendary accounts and prophecies of Merlin; and such inclinations to the marvellous in the minds of the uninformed seems mercifully intended by Providence that they should not cavil at the Divine Revelation, supported by both these means, actual prophecy and actual miracle. The whole sum of Magick, says Du Cange,[a] consists in mingling religion and medicine with soothsaying. That of the Druids was very fraudulent.[b] Ossian mentions it as practised in caves. Ventriloquists were always supposed to be diviners.[c] The Witch of Endor is said by Justin Martin to have been a ventriloquist.[d] Among the ancient Irish were the *Aub*, a kind of sorcerers, said to be ventriloquists;[e] and of the Spirit of *Ob* among the Hebrew, mention is made by Godwin.[f] Major Head says,

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[q] Campbell's Journ. Edinb. i. 190.

[r] The remains of a fine Cromlech at Portisham, Dorset, are exhibited in Hutchins's History of Dorset, (ii. 310.) It is commonly called *Hell-stone*. It consisted of ancient upright stones, or supporters, about 3 feet broad, and 6 high above ground, and an horizontal one, which is oval: its long diameter 10 f. 6 in.; its short one 6 feet; it is about 2 feet thick at its north and south ends, and 1 f. 8 in. at the east and west ends. It stands on a tumulus, and on the north-west is a terras or avenue 60 feet long leading to it, 30 feet broad at one end, and 10 at the other.—At Enstone, co. Oxon, are the remains of a Cromlech. See Gent Mag. 1324.

[s] Proem. 4. [t] Emmet, on Volny, p. 12.

[u] Head's Life of Bruce, 145. [x] Enc.

[y] Enc. from St. Croix—Acad. des Inscrip. xvi. 272, 273. Mon. Vet. Antiq. 157-59-61. Martin. Rel. des Gaulois, i. 442. [z] Full details scientifically supported may be seen in the Enc. *v.* Mithra, iv. 129-30. [a] Propheta. [b] Borlase, 148. [c] Aristop. Tertull. Cicer. de Divinat. L. 2. [d] Ed. Cologn. 1686, p. 333.

[e] Collet. Reb. Hyb. ix. cxxxv. [f] Mos. and Aar. 214.

that all secluded and illiterate people are highly superstitious, and while this illustrates the credulity of the Britons, he adds, that a priest who had lived sequestered from the world pretends that he is able to foretell the future, a pretension which he would not make were he not ignorant of the present and the past. The Druids certainly had the art of kindling some sulphureous matter, in order to strike terror into their enemies.[g] Indeed there are presumptive proofs that they and the priests of Delphos were acquainted with gunpowder:[h] for it was known to the Indians,[i] Archimedes, &c. Strabo admits the British manufacture of glass, and a very fine *anguinum* of this material, intermixed with gold, which had a remarkably beautiful effect *when put into a glass of water*, was some few years ago exhibited to the Society of Antiquaries. It was the necessary substitute for the famous serpent's egg of Pliny, which Borlase says was the general distinction of the order of Druids. They pretended that serpents formed it of their *saliva*, and that it was necessary to take it before it touched the ground, and to prove its goodness *it was to float in water*. In imitation of this, the effect mentioned of the glass in water was probably substituted. They pretended that it gave the possessor power to gain lawsuits, obtain access to kings, &c. The *Leice* (see CHAP. IX. p. 325) is its modern representative. In many gems of Stosch, as well as Gaulish monuments, are represented two serpents rampant, of which one appears to have an egg in his mouth, and the other seems to wish to take it from him. The following Budhist legend (as the Druidical ovum was *made of glass*) may have some allusion to it, at least primarily.

"Two Kingly [Cobra-copile] snakes, or Naga Kings, had found a *precious stone* in their haunts, and a consequent altercation ensued between them, each saying against the other, 'it is mine, it is mine,' but being unable to force it one from the other, they began to make war with their great hosts of snakes, &c."

It is noticeable, too, that Pliny says, "Experimentum ejus esse si *contra aquas fluitet*." Now the floating of a golden goblet *against the stream*, till it arrived at that place where the Kings of the Dragons slept, was the sign and miracle by which the elevation of Gaudma to the Budhaship was ratified.

These circumstances bear upon the Anguinum; but, *according to Pliny*, the Druidical meaning was rather connected with the Phœnician cosmogony of the egg and serpent, an egg being represented as the principle of all things, and painted often as issuing from the mouth of a serpent, the symbol of the sun.[k] The *Gabnabeill* was the ordeal of walking thrice over hot ashes or coals barefooted. The Druids are said to have had a kind of antidote against injury.[l] It is certain that the feet or hands are very easily rendered callous by more than one preparation, and that the juggling trick of taking up fire, and walking through it, occurs in the "Antigonè" of Sophocles.[m] Vaticination was, however, their forte; and Cicero says, that they studied physiology (in the old Greek meaning of the word), augury, &c. on purpose to become fortune-tellers. It is certain that people came to consult the Druidesses from all parts of the world, even the Roman Emperors themselves.

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[g] Life of Bruce, 265. Smith, 296. [h] Id. 73, 74.

[i] Sketch. Hind. ii. 57. Friar Bacon acquired his information from Marcus Græcus. Schwartz, the supposed inventor, was probably a plagiarist. The Pooran Shasters, or Histories, ascribe the invention of cannon to Beeshookerma, the artist, who is related to have forged all the weapons for the war, which was maintained in the Suttee Jogue, between Dewta and Ossoor (or the good and bad spirits), for the space of one hundred years. Was it, says Halhed, chance or inspiration, that furnished our admirable Milton with exactly the same idea, which had never before occurred to an European imagination. Halhed's Gentoo Laws. Of *Gunpowder*, however, see Dr. Meyrick's account in Chap. XIX.

[k] Upham's Budhism, 41, 65. Plin. xxxix. 3.

[l] Smith, 46. [m] Beckm. iii. 297, 298.

The philosophical Tacitus does not disdain to record a prophecy of theirs; and the Augustan History[n] mentions other singular prognostications, concerning Aurelian and Dioclesian. From them came our *cunning man*. The Romans, like ourselves, used to consult conjurors for lost goods, &c. but the response was often made by boys in verse, and sometimes by looking at a statue of Mercury in water.[o] These were in general Chaldæans; but amongst us they were the Druids; and there seems to have been a singular preservation of the custom in the dress of a conjuror, thus described in Addison's "Drummer:" "Prithee, John, what sort of a creature is a conjuror?" "Why, he's made such as other men are, if it was not for his long grey beard—his beard is at least half a yard long: he's dressed in a strange dark cloke, as black as a cole. He has a long white wand in his hand."[p] If our ancestors had no other notion of the real costume of a Druid than what they found in the conjectural figures of Paul Merula, Conrad Celtes, and Selden, of which Sammes has given a print;[q] and as, when astrology was in vogue, even the clergy dealt in this art; and thus kept thieves in suprizing awe,[r] the costume suited both, the Druid and the Clergyman.[s] The other modes of divination among the Druids were, by examining the entrails; by lots; by the number of criminal causes, from which they determined the fertility or scarceness of the year; by the increase or decrease of their order, whence they prognosticated plenty or want;[t] and various other modes, which are dispersed through the "Popular Antiquities," and would form a volume. *There* are best to be found the *real* habits of the Druids; and no evidence is more convincing to the antiquary, than that they maintained their extraordinary influence over the people by affecting prophecy, miracle, and favour with Providence; the very methods adopted by all the Heathen priests of antiquity. Of the remarkable hospitality of the Welch they certainly were the authors or patrons. To every stranger, in their days, every house was open, and every table free. They went farther, to inquire at their departure what thing they stood in need of, or wherein their host might serve them. The name of the visitor was not asked till his departure; in exchange some token was given; the guest could stay a year and a day if he chose.[u] Davies adds, that the Laws of the Isle of Man were derived from them;[v] and Du Cange ascribes (v. *Apotelesmata*) to them, or the Celts, customs, of which no mention is made in the Greek and Roman writers. Numerous customs in Ireland and Scotland, particularly those recorded in Martin's Shetland Isles, are to be assigned to them. The real fairy system of Martin is derived from the demonology of Budhism; and of similar origin are the planetary system brought into contact with demons, and sidereal influence on the health and skins of men.—Votive offerings; *Betulia*, or oracle stones; (of which there are reminiscences in the time of Hen. II.;)[x] Moon, attention to; high mountains sacred to divinities; the evil eye; *Samau*, the deity (of whom see Gen. de Valancey); the magical ceremonies of the Bali, mummeries, and the Feast of Fools,[y] &c. &c. Tolmens, Logans, excision of the misletoe (derived, Maimonides says, from the Zabii), Beltine Day, Occursacula, Fires lit up at certain periods, Huli Festival, or April Fool Day, and many other practices too numerous to be mentioned, are likewise of oriental origin.[z] In Ireland

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[n] Hist. August. ii. 282, 302. [o] Apul. de Magaia, ed. Bip. [p] Quoted Popul. Antiq. ii. 411. [q] Brittannia, p. 101. [r] Popul. Antiq. ii. 426. [s] Antiq. Vulgar. 143. [t] Borlase, 123, 133—135.

[u] Smith, 41, 42, 43. [v] p. 74. [x] Holinshed, vi. 166, ed. 4to. [y] Upham's Budhism, 16—31, 49, 53. 58, 63, 66, 73, 113, 116, 120. [z] Brand's Pop. Antiq. i. 124. ii. 522, 592. Plin. ii. 96. Townley's Maimonides, 201-2. Sketches of the religion of the Hindoos, ii. 52, 57.

there still remain frequent memorials of Druidical practices, and in England is not forgotten the Sabæism thus recorded by Maimonides. "Pluck such a leaf of such a herb, when the moon is in such a degree and position," and many similar vaticinatory, therapeutick, and magical nostrums prohibited in the Mosaic Law. Lastly, Sir Thomas Herbert[a] says, that there was little difference between the Druids of Britain, the Magi of Persia, and the Brahmins of India. It is clearly proved by the following identities given by Mr. Higgins: "Many of the Irish deities are *precisely* the gods of Hindostan. The Neil corresponds to the Hindoo Naut, and to the Neith of the Egyptians; Saman, to Samanant; Bud, to Boodhy; Can, to Chandra; Ourhe, *i. e.* he who is, to Om or Aum; Esar, to Eswara." [This last God, the *Iswara* of India, delighted with human sacrifices, was the *Hesus* of the Gauls and Britons; the Romans having Latinized the termination.]

Chreeshna, the name of the Indian Apollo, is actually an old Irish word for the Sun.

The Irish had a deity named *Cali*. The altars on which they sacrificed to her are at this day named *Leba Caili*, or the bed of Cali of the Hindoos.[b]

I cannot leave this subject without confessing, that it has been exceedingly painful to me to differ from brother antiquaries concerning Celticisms and pretendedly Druidical illustrations as derived from a colony of Tartar emigrants who crossed the Danube. The antiquities subsisted in Asia and America, where the Celts never came. Thucydides shows, that the maritime powers on the coasts of the Mediterranean and the Red Sea, were the founders of all the knowledge of Europe. If, as Mr. Weston has scientifically shown, the Ark of Noah rested on the mountain of Thibet, and he and his family settled immediately afterwards in Shinar, that kingdom was transmitted through Ham, his son, to Cush, son of Ham, and father of Nimrod, who founded Babel; and Canaan, another son of Ham, was founder of Sidon, and ancestor of the Canaanites or Phœnicians, whose families were spread abroad, not further than Gaza (Genes. x. 19). To these countries may be authentically traced the superstition and the science of the Druids, at a time when our own island was only known for its tin mines, by the most celebrated of the ancient nations (Rennell's Herodotus, i. 55), and had not even the use of iron. To go to such barbarians for the introduction of Druidical science, would be as absurd as to deduce the civilization of our own colonies in Australia from the natives; and believe, because they also were descendants of Noah, that they had from him all the knowledge of other members of his family. Such, however, is the legend of the Triads, a foolish embellishment. Several druidical customs are given under particular articles, especially in Chapters XI. and XIII. The best book on the subject is Higgins's Druids; others are mere mystical fabrications.

Ranks and Costumes of the Druids. Selden very properly observes, that he cannot reconcile the habits of the pretended Druids of Conrad Celtes with the descriptions of Strabo and Cæsar, that they had golden ornaments, torques and jodham morains, dyed garments, arm bracelets, and shorn beards and mustachios.[c] Strabo and Pliny describe their clothing as a kind of vest and breeches, light and neat, their hair long, a collar about their necks;[d] and bracelets round their wrists and above the elbow. Those who were raised to dignities wore them of gold, the rest of brass. They were always clothed in white when they

[a] Plin. Travels, 3rd ed. 1677, p. 126. Pratt's Quint. Curt. [b] Higgins's Druids, 169, 113.

[c] Quoted by Sammes, 102. [d] *The Torque.* It was exclusively of oriental origin. Tertullian says, "Purpura illa, et *aurum cervicis ornamentum* eodem more apud Egyptias et Babylonios insignia erant dignitatis," p. iii. ed Rigatt.

officiated.[d] The figure in Montfaucon,[e] called an Archdruid, has an oaken crown, and carries a sceptre. He is completely draped in a long mantle and flowing robes. An inferior Druid has no crown, but wears a sleeved tunick, under a kind of surplice, and carries a crescent in his hand of the size of the moon at six days old; and, as that was the time when they cut the misletoe, perhaps this was the shape of the golden hook with which they cut it. *(See the Head-piece, p.* 768). Borlase,[f] besides the oaken wreath, says that the younger Druids were without beards, and that the old ones wore them very long. He adds, that stripes in the garments of figures, a known Phœnician costume, and their standing with rings or circles round their feet, are marks of Druids. He adds, that they passed through six different classes, till they arrived at the summit of their dignity. The first, or plain priest's garment, was distinguished only from that of the laity by the colour, shape, and surcingle, without any ornaments. The second rank had a sash, reaching from the right shoulder, across the body, to the bottom of the garment. The third was a broad stream or facing like a scarf, crossed with horizontal stripes, reaching round his neck, and to the bottom of his clothing; and the garment, so adjusted, was loose, and without a surcingle. The fourth has no ensign of dignity but of place. The fifth has a large sash depending from his right shoulder across the body, and the hinder part meets the forepart, &c.[g] The sixth was the Archdruid, to which Montfaucon's figure applies. In this country there were two of them, one residing in Anglesea, the other in Man. An inscription shows that they rose from the office of Sacrist to others by interest; and that the priesthood descended from father to son.[h] See MISLETOE, OAK, CHAP. XXII. and various dispersed Articles.

Druidesses. The Encyclopedists call by this term the wives of the Druids, and say that they had temples among the Gauls, where no one was permitted to enter; and that their principal characteristic was divination, of which proofs have been before given from the Augustan History. Borlase says, that there were three kinds: 1. Those who vowed perpetual virginity, and were constant attendants on the sacred rites. 2. Those who were married, but only saw their husbands once a year, that they might have children. 3. Those who were married, and performed all conjugal offices. Strabo says[i] that, like the Druids, they were on certain publick occasions cloathed in white tunicks, fastened with clasps, and girt with a broad girdle of brass, and without shoes. Borlase[k] adds, a magic rod. Every body knows Shakspeare's description of the disgusting behaviour of the Welch women to the bodies of soldiers killed in battle. It was derived from the Druidesses. As soon as any captives were taken, they flew upon them with drawn swords in their hands, and struck them down. Thence they dragged them to a large capacious *labrum*, or cistern, on which the officiating Druidess stood. She plunged a long knife into each of these unfortunate wretches, one after another, as fast as they were brought. The assistant Druidesses took up the breathless bodies, opened and examined their entrails, and from thence likewise foretold some new thing, which was immediately communicated to the whole army or council.[l] Tacitus describes the frantic appearance of Druidesses. Strabo says, that they went round the temple (the Deasuil), in the rites of Bacchus, with rejoicings suitable to the solemnities of that God;[m] and the celebration of these orgies, and their savage habits with regard to prisoners

[d] Univ. Hist. xviii. 631. Of a Druid's ring, see p. 248. [e] Vol. ii. p. ii. b. 5. c. 6. [f] 101, 121. [g] p. 102.

[h] Montfauc. ii. p. ii. b. 5. c. 3. Suppl. ii. b. 8. c. 1. [i] L. vii. [k] P. 121. [l] Univ. Hist. xviii. 592. [m] Borlase, 126.

of war, might well introduce the ferocious character just given. Mela describes the islands of Sena (Sein on the coast of Brittany, in the British Seas,) whose priestesses were represented to be nine, and to have vowed eternal virginity. They were called *Barigenæ* and pretended to raise storms, to convert themselves into whatever animals they thought fit, to cure *incurable* diseases, and foretel future events.[h] The Alrunæ of the Goths and Germans, and the Weird Sisters or Witches succeeded them, among ourselves; and at the present time females, substantially Druidesses, exist in the Caucasus. There are tribes who have no priest, properly so called: a woman, who has acquired the character of great sanctity, or holding communications with the inhabitants of the other world, is consulted by people suffering under distress, sickness, or any loss. There are particular streams, vallies, and groves, that are held sacred, in which festivities are performed with the greatest secrecy. Here they offer sacrifices, but their great jealousy in preventing people from witnessing their rite has hitherto precluded the means of positive information.[i] See WEIRD SISTERS.

Extinction of the Order. It is certain that the severe edicts of Claudius and other Roman Emperors against them, and the conversion of Lucius to Christianity, did not extinguish them, for they occur under the reigns of Aurelian and Alexander Severus.[k] Some writers say, that the last remains of them retired to the Isle of Iona, and that they gave birth to the Culdees;[l] the author of the "Identity," that they might have turned mountebanks or fortune-tellers. The latter they always were; in point of fact, Chaldeans, who told fortunes by the planets. Davies finds them in the middle of the twelfth century.[m]

[h] Du Cange, *v.* Barigenæ. [i] Wolf's Journal, iii. 193. [k] See the Delphin Suetonius, 388. Univ. Hist. xviii. 564, &c. [l] Campb. Journ. Edin. i. 190. [m] p. 11.

INTERMEDIATE BEINGS, SUPERSTITION RELATING TO.

AUGURY. See WITCHES, p. 795.

CHRISTOPHER, FIGURE OF. The popularity of the representation of this gigantick Saint, twenty-four feet high, was owing to a superstition, that no one would die in the day, upon which he beheld that figure.

"Cristoferi facium die quacunque tueris,
Illa nempe die morte mala non morieris."[n]

DEMOGORGAN. Boccacio, in his Theogonia, professes to have taken from Theodontius, an ancient Greek author, the following account of Demogorgan. He was the Divinity or Genius of the Earth, represented as a filthy old man, covered *de mousse*, who dwelt in the bowels of the earth. In his creation of Heaven, &c. he sat upon a small globe.

DEMON. This, among the Classical Ancients, signified a kind of intermediate being, between divinity and human nature, who took a concern in human affairs.[o] [See INCUBUS, *postea*.] In the Middle Age demons were supposed to have been begotten upon women by *Incubi*, to know all secrets, turn themselves into various human characters, and perform different matters of business.[p]

DEVIL. It was an ancient opinion, that the deformity of the wicked was in proportion to the degrees of their guilt, whence the ugly representations.[q] There was, however, though a general character is supported, much caprice in these;[r] but all devils are very lively, in constant action, thin, have bats' wings, and sinewy leather muscles, like monkies. The cloven foot, horns,

[n] Singer on Playing Cards, 102.

[o] Enc. Of the corporeal nature of dæmons, see Apuleius, i. 232. ed. Bip. (De Deo Socratis.)

[p] Hoare's Girald. i. 108, 202, 303, &c.

[q] Johns. and Steev. Shaksp. v. 105.

[r] In the wood-cuts annexed to the Postils of Erasmus Sarcerius, Frankf. 1571, 12mo. f. 129 b. where the Devil is sowing tares, he is dressed in hairy pantaloons, and a jacket, his horns appear through his rough hat, and he has ears below; he has also a hooked nose and chin, bats' wings, and eagles' talons instead of feet, but in f. 127 b. he is differently drawn.

and tail, are ascribed to the Devil's frequent appearance in the form of a *goat; Seghuviim*, translated in Scripture by the word Devils, meaning Hairy Goats; and the Goat being the emblem of the sin offering, and of sinful men at the Day of Judgment.[s] Parkhurst shows, that the Demons of idolatry signified some powers or imaginary intelligences in material nature, particularly in the heavens or air, which Demons were mediators between the Supreme Gods and mortal men. Plutarch mentions wicked and malignant Demons, who endeavoured to disturb and corrupt good people, lest hereafter they should obtain a better lot than themselves. The word *Demon*, i. q. δαημων, *knowing*, is used in the Gospel in a bad sense; and as to their presumed figures, Parkhurst adds, that in the LXX. version of Isa. xiii. 21, the Hebrew שעירים, *rough, hairy creatures*, (so *Aquila* ιριχιωνται, and *buly* pilosi sunt,) is rendered by δαιμονια, *Demons*, agreeably to the *heathen* notions, that their *Demons*, such as *Pan*, the *Fauns*, *Satyrs*, &c. appeared in the shape of rough, shaggy animals.[t] The Devil was never named among the first Christians, but called *Malus* (the wicked one) by *Tertullian*, *Cyprian*, &c.[u] *Contrarius*, *Conidarius*, or lousy, &c.[x] *Old Nick* is explained by *Nicken*, or Nocken, or Nicneven, the same Celtick Divinity as the Niord or Neith of the Gauls, whom the Edda believed to reside in the sea or a pool, and to be the instrument of drowning people.[y] *Old Harry*, *Old Scratch*, and the *Old One*, are of very uncertain origin.[z] *Deuce take you* was derived from Deusius, a popular demon among the Gauls, of a very libidinous temper.[a] Any attempt to elucidate the names must be utterly useless, for there is no end to them. In a sermon by one of my collateral ancestors[b] is the following passage: "Some do rightly stile him Πολυονομος, *One full of names*, as Argos was of eyes. *Persequitur me hostis, cui nomina mille, mille nocendi artes* [saith Hierome[c]] *an enemie pursueth me, which hath a thousand names, a thousand subtil devices to annoy or hurt us.* And indeed in the Scriptures, both in the Old and New Testament, we finde great varietie of names ascribed unto him; as when he is called *a Serpent, a Lion, a Dragon, a Fox, a Cockatrice, the Leviathan, the Evil One, the Tempter, the Envious Man, the Accuser of the Brethren, Satan, the Devil,*" &c. Thus it seems, that it was an ancient Scriptural fashion to use this variety of appellation, because every bad quality was ascribed to him. In the thirteenth century it appears, however, that the name was very commonly uttered. An imperial charter of the next century, and still a fundamental law of the Empire, begins with an apostrophe to Satan.[d] Wishing people at the Devil, occurs in Matthew Paris;[e] but Joinville adds, that they who used it were instantly buffeted in the castle of Joinville.[f] Old romances represent Devils as spiritual, invisible [i. e. when they pleased], and incapable of sleep. They were supposed to be perpetually occupied in doing mischief to mankind; and the chief of them was the *Incubus* or *Night Mare*, and certain fairies of a malignant nature; hence it became necessary, to check their operations by charms, and invocations to saints; and hence too at going to bed, prayers were said against their influence; and relicks, images of saints, girdles, &c. were also employed for the same purpose. [See Incubi.] Neubrigensis mentions a man named Ketell of Farnham, in Yorkshire, who made a trade of exorcism, and professed to have a Linnæan knowledge of

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[s] Popul. Antiq. ii. 362, 363. [t] Parkhurst. Lexico. 139, 141. ed. 7. [u] Du Cange, sur Joinv. i. 396. [x] Du Cange, Gloss. in verbis. [y] Douce on Shaksp. i. 390. [z] Popul. Antiq. ii. 365. [a] Id. 366.

[b] Sermons by John Fosbroke, B. D. late of Sidney College, Cambridge, Rector of Cranford, co. Northampton, 4to. Cambr. 1633, p. 6. [c] Ad Heliodor. Fp. L. ii. ep. 6. [d] Joinv. i. 93. Mem. de Petrarque, iii. 429. [e] p. 539, &c. [f] i. 235.

Devils. Hence according to his description, seemingly came our phrases of "Devil, Devilish," from the larger species, and a "little Devil" from the smaller.

"Dicebat idem Ketellus esse quosdam, dæmones, magnos, robustos, et callidos, multumque nocuos .... quosdam vero parvos ac despicabiles, impotentes viribus et sensu hebetes; omnes tamen pro modulo suo infestos hominibus." Neubrig. l. ii. c. 21. p. 153, ed. Antw. 1567.

"*The same Kettell used to say that there were some dæmons large, robust, and cunning, and very hurtful, and some little and contemptible ones, impotent in power and dull in sense; but all according to their ability, troublesome to men.*"

Asmodeus, the lame devil of Le Sage, was supposed to have particular influence in these nocturnal illusions.[g] Robbery and murders were often committed in the disguise of devils;[h] as rapes by human beings were fathered on non-entities, the Heathen Gods. It was an ancient opinion, that they annoyed the beds of the dying to seize their souls, which are represented in woodcuts, as small human figures issuing from the mouth. The Abbé Sade, speaking of the death of Laura, says, "the enemy of our souls, who had no hold upon her, did not affright her with hideous and menacing phantoms, as, according to Augustine, was customary." As to *raising the devil*, one absurd process at least consisted, in making a ring under a certain sign of the Zodiack; *burning misletoe;* depositing it in a cover of black silk at the entrance of a house or garden; and pronouncing certain words.[i] Thus there is a mixture of Druidism with it. *Saying the Lord's Prayer* backwards for this purpose was a part of ancient magick, and is mentioned by William of Malmsbury.[k] As to *dealing with the devil*, the same author observes, that no person could be eminent in any abstruse science, without suspicion of diabolical aid.[l] In 1303 William Bishop of Lichfield and Coventry was publickly defamed, for having done homage to the devil, kissed him on the back, and often spoken to him.[m] [See the next Article.]

Diana. Ephesian Letters. A Diana, with whom witches had a connection, existed in the Middle Age.[n] Pope John the twenty-second says, in one of his letters, that there were then (about the year 1326) all manners of sorcery practised; that they kept themselves inclosed in a circle; by the virtue of certain magical charms forced the evil spirits to appear; and after having worshipped them, interrogated them, and by their aid performed very extraordinary things. *Sometimes*, he says, *they took the figure of Diana, and committed with them all sorts of abominations.* This was properly speaking *conjuration*, or *conjuring*. In our common law (says Cowel) *conjuration* is specially used, for such as have personal conference with the Devil, or Evil Spirits, to know any secret, or to effect any purpose (An. 5 Eliz. cap. 16); and the difference between *conjuration* and *witchcraft* seems to be this; that the one by prayers, and invocations of God's powerful names, compels the Devil to say or do what he commandeth him; the other dealeth rather by a friendly and voluntary conference, and agreement between him or her and the Devil, or Familiar, to have his or her desires or turns served, in lieu of blood or other gift offered unto him, especially of his or her soul. And both these differ from enchantments or sorceries, because they are personal conferences with the Devil, as already said, but these are but medicines, and ceremonial forms of words, called commonly *charms*, without apparition. Sorcery is *sortilegium*, divination by

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[g] Douce on Shaksp. i. 187, 205—208. [h] Notices des MSS, vi. 95 Mem. de Petrarche, ii. 458. [i] Magical MS. presented by me to the Society of Antiquaries. [k] De Gest. Pont. L. iv.

[l] De Gest. Pont. L. ii. c. 10. [m] Rym. Fœd. ii. 932. [n] Du Cange, *v.* Diaua. Douce, i. 382. Mem. pour la Vie de Petrarche, i. 70. Cowel, *v.* Conjuration—Sorcery.

lots. It seems that letters written upon the crown, the girdle, and the feet of the Statue of Diana of Ephesus, were conceived to have the power of procuring the person his desires, and of chasing evil spirits from the possessed.[o] Hence, *perhaps*, the assumption of the *name* of *Diana*.

Fairies. The Arabians in Spain, or Pilgrims and Crusaders, could not have introduced notions long before subsisting in the Shetland Isles and Highlands.[p] [See Hobgoblin.] In the Eddas, both of Saemund and Snorro, we hear of dwarfs, partaking both of human shape and reason, who were great artificers of enchanted armour, dwelt in caves, &c.; and is not the Edda the mythology where dwarfs are great magicians, &c.?[q] They seem to have been mixed up with the *Alrunæ* of the ancient Northern Nations; and, from what Mr. Douce says on the subject,[r] have been represented by their Lars or Penates. These were images among the ancient Germans, made of the roots of the hardest plants, especially the *mandragora*, about six inches or a foot high, representing female magicians, or as Druidesses, rarely men. They were clothed, laid softly in little boxes, fed every week with wine and water, and offered meat and drink at every meal. They were kept in a secret spot, and never taken out but to be consulted, when it was supposed they told fortunes (only to their happy possessor), by moving the head, and sometimes in a more intelligible form. Health, and the cure of diseases, were also expected from having them in the house.[s] The Druids are said to have believed in, and even worshipped them; and our Saxon ancestors thought that all caves, and remarkable hollows in the earth, were inhabited by them.[t] Every house in the Highlands was supposed to be the residence of one or two, who superintended the offices of the house, and punished servants for their misdemeanours.[u] The writers of the old romances mention gifts to infants by fairies.[x] See the next Article: and Lamæ, p. 793.

Genii of the Northern Nations. In the Edda of Saemund we have the *Duergi*, or Pigmies, who would be turned to stone if they saw the light. The nocturnal visits of the fairies will occur to mind.[y]

Goblins. Innocent Dæmons, called by Cassian Fauns, who appeared in different forms, (see Hobgoblins, infra,) and made a frightful noise, but only deluded people.[z] See the interesting story of Orthon, in Froissart.[a]

Grant. A kind of dæmon in England, says Gervase of Tilbury, made like a colt of a year old, erect upon his legs, with sparkling eyes. This kind of devil often appears in the streets in the heat of the day, or about sunset; and such appearance foretells fire in that town or city. When, therefore, on the preceding day or night, the danger is at hand, it provokes the dogs to bark by running about, and thus gives warning.[b] Cowel puts the following question: "I wish some ingenious citizen of York would inquire into the appearances and effects of the *Barr-guest* or apparition, which is said to haunt the streets of that place, and compare it with the *Grant* before described."

Hobgoblin. Casaubon derives it from the Greek κοβαλος, a spirit supposed to lurk about houses, and to derive the name from hopping on one leg.[c] An old dictionary defines it by Robin Goodfellow, with whom Brand connects it. But there are other elucidations. Cotgrave defines *Loup garou* (a Gaulish not a French postfix), in one sense, a Hobgoblin, Hob-thrush, Robin-good-fellow; also, a night-walker, or flie-light; one that is never

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[o] Plut. Smpos. 2. 5. [p] Gael. Antiq. 206, &c. [q] See Cottle's Edda, 245, 263. [r] I. 388. [s] Du Cange, *v.* Alrunæ. [t] Archæolog. ii. 362.

[u] Gael. Antiq. ii. 206. [x] Hist. Troubadours, 52. [y] Cottle, p. 225. [z] Du Cange, *v.* Gobelinus. Douce, i. 342. Cotgrave, *v.* Gobeliner. [a] vii. 294. [b] Du Cange, *v.* Grant. [c] Popul. Antiq. ii. 359.

seen but by owl-light. This superstition, and power of taking the forms of various animals, or of metamorphosing human beings, M. Mahè believes to be *Celtic*, because Circe was a Scythian Celt, born in Colchis; Mœris, in Virgil, had a similar power; the Neuri, a Celto-Scythian nation, also, according to Herodotus; the Priestesses of the Isle of Sein, likewise, according to Pomponius Mela, as well as our well-known Merlin, of whom Mahè says, "If we may believe Forcatulus *(de Gall. imp.)* the enchanter Merlin must have inherited this marvellous power from the above priestesses; for this author pretends, that he was born in the Isle of Sein, and rendered great services to Arthur, founder of the Round Table [a Celtick custom, mentioned by Athenæus]; sometimes under the form of a dwarf; sometimes under the form of a varlet; sometimes under that of a stag; and the English Annals report, that he gave to King Uterius the features of Gorlois, Duke of Cornwall, for the execution of a criminal enterprize." (Delrio. Disq. Magi. L. ii. p. 187.)[d] Several of these disguises were parts of the Mithraica.

Incubi. Alvares Pelagius, Bishop of Silva, Penitentiar of Pope John XXII. about the year 1316, says, that he had much difficulty to expel from a Convent of Nuns of Avignon, a troop of Demons (*Incubi*), who had become so intimate with the *religieuses*, that by their own confession they saw and touched them without horror. From all this it may be inferred, that the Pope and Penitentiar were very credulous, and that the town of Avignon was at that time very corrupt. These *Incubi* were only libertines.[e] John Rous says, that through a connection with *Incubi*, were generated Gogmagog and the British giants; and Merlin had a similar putative father. Scripture makes Gog and Magog national denominations of Scythia, &c. As to Merlin, or rather the *two* Merlins (for whom see Mr. Webb, in Archæologia, xx. 250.) I have no doubt that the prophetick popularity was a derivation or succession of that of the preceding Druids, retained by custom, and vindicated by the Bible Seers, such as was Gad to David.

Lamæ, Lamiæ. The Lamiæ of the Classical Ancients were spectres with a *female* visage, who concealed themselves in thickets near the road to devour passengers.[f] The *Lamæ* of Gervase of Tilbury are *female* dæmons, who enter houses by night, fill casks, search the coffers, plates and dishes, light the candles, and sometimes torment persons asleep.[g]

Nightmare, or Ephialtes. The *Ælfheim* of the Edda is the abode of the Genii, i. e. of male fairies. These Genii, of good and bad kinds, are said to come at night, and lay themselves on those whom they find sleeping on their backs.[h] The bad Genii were peculiarly dreaded at the hour of noon, and it was usual in some places for persons to keep company at that hour with women in child-bed, lest the Dæmon of Noon should attack them if left alone.[i] Warton[k] derives the Nightmare from the *Mara* of the Runick Mythology, a spirit or spectre of night, which seized men in their sleep, and suddenly deprived them of speech and motion. Douce and Brand mention charms, &c. used against it.[l]

Runes. The magic Runes and those of an occult nature were occasionally employed for sepulchral purposes, and are not now intelligible, though most of the funeral inscriptions that do remain are easily to be decyphered by those, who are acquainted with the Islandic language. When the Christian religion was introduced into the northern part of Europe, the Ecclesiastics contrived to bring the Roman or Lombardic alphabet into general use, but the Runes still remained with the com-

[d] Antiq. de Morbihan, p. 361.
[e] Mem. pour la Vie de Petrarque, i. 70. J. de Rous, 13.
[f] Enc. An altar to them was found at the station Condercum (Chester upon the Street). Brand's Newcastle, i. 607.
[g] Du Cange, *v.* Lama.
[h] Keysler, 500.
[i] North Antiq. ii. 59. Cottle's Edda, 47.
[k] Poetr. Diss. i.
[l] Douce, i. 205, seq. Popul. Antiq. ii. 584 seq.

mon people for the purpose of inscribing their sepulchral monuments and their wooden almanacks.[m]

Runes for magical and supernatural purposes. These were called Ram-runes, i. e. strong or bitter runes. They were of different kinds and may be classed as follows: 1. *Mai-runes*, to be used in considering and revenging injuries. They were to be inscribed on the pillars, seats, &c. of all inclosed places, where trials were held and judgment pronounced. 2. *Sig-runes*. Their property was to render those who used them skilful and crafty, so as to obtain the victory in all controversies, for which purpose they were to be marked on the party's gloves, the hilt of his sword, on his war trumpet, &c. and the sacred names of Thor to be twice invoked. 3. *Lim-runes*. To be marked on the bark or leaves of trees that inclined to the south. Their use to cure diseases. 4. *Brun-runes*, or fountain-runes, to insure safety at sea to men and property. They were to be placed on the stern or rudder of the vessel. 5. *Hug-runes* or *Hog-runes*, that is, runes of the mind; to be inscribed on the breast and secret parts, and then the party excelled his companions in mental vigour. 6. *Biarg-runes*. These, with the assistance of the Fates, were to obtain safe parturition, and generally to protect lying-in women. 7. *Swart-runes* or necromantic letters, used in practising the *black* art. 8. *Willa-runes*, cryptic, sepulchral, or deceitful letters. 9. *Keap-runes*, not written, but made by the simple motion of the fingers on some other instrument. 10. *Troyl-runes* or *Devil-letters*, used for divination and enchantment. 11. *Al-runes*, or *Ale-runes*, that were to destroy the allurements or deceits of any strange woman, for which purpose they were to be inscribed on the vessel out of which she drank, and on the nail of the party's hand that used them. His nail was also to be marked in the Runic character for N.

These must not be confounded with the *Alirunæ* or wise women of the North, who are likewise mentioned by various writers, under the several appellations of *Alrunæ*, *Halrunæ*, *Raelrunæ*, and *Alcornuæ*. They have been properly assimilated to the Druidesses or female prophets, among the Celtic nations, and all of them have at last dwindled down into mere old witches, as foolish and harmless as their predecessors. Nor are they to be mistaken for another sort of *Alrunæ*, a name applied to the mandrake or mandragora plant, and its imitations, chiefly from the forked root of briony, and fashioned into a shape resembling that of a man. It was used by witches, conjurors, and other impostors, for magical purposes. These were also denominated *Hell-runes*, and seem to mean hell groans, from the common superstition of the groaning mandrake, thus alluded to by Drayton, where he describes the magic charms of the queen of fairies:

> "By the Mandrake's dreadful groans,
> By the Lubrican's sad moans,
> By the noise of dead men's bones."

By means of these images, combined with the before-mentioned Swart-runes, they professed to raise the dead, and perform numerous other supernatural wonders.

In the Edda of Saemund, a man enumerates eighteen various Runic charms, with the properties of which he professes to be acquainted. Whether any of the written magical runes now exist, may be questioned; for those which Perinskiold has given as such, are either Gothic monograms, combinations of Runic letters to express a name, Saxon numismatic devices, or the marks that were substituted when the parties could not write, which was often the case with the royal personages.[n]

Second Sight formed part of the magick and prophecy of the Druids.[o]

Vaticination. Taliessin, and other Welch bards, mention decoctions of

[m] Archæolog. xxi. 130. [n] Ibid. 132. [o] Rowlands's Mon. Antiq. i. 141.

herbs, which were thought to produce the power of vaticination.

Witches. Magick was formerly studied by most persons.[p] [See before, Druids, p. 768.] It was used to render persons unfit for amorous pleasures; was employed in ligatures to cure diseases; and the Visigoths used to steal the *Sarcophagi* of the dead for this purpose.[q] But the application of magick was endless. There were two kinds which obtained in this country; one that of scientifick sorcery, derived from the Arabians in Spain, and consisting of judicial astrology, divination by horoscopes, cups, glasses, mirrors, swords, &c.; and the other, Witchcraft of Northern origin, implying direct communication with fiends.[r] Augury formed part of the science of our Anglo-Saxon Witches; and it is expressly denominated the *old* Augury.[s] The Sabbath of Witches was supposed to be a nocturnal assembly on a Saturday, in which the devil was said to appear in the shape of a goat, about whom they made several dances, and performed magical ceremonies. In order to prepare themselves for their meeting they took several soporifick drugs;[t] after which they were fancied to fly up the chimney, and to be spirited or carried through the air, riding on a switch to their Sabbath assemblies.[u] This property of conveyance was communicated to broomsticks by rubbing them with a particular ointment.[x] A cat, an animal highly revered by the Egyptians and Romans, was a *sine qua non;* and Knighton mentions persons accused of keeping devils in the form of cats.[y] Fabian,[z] speaking of one John Tanner, pretending to be the real eldest son of Edward the First, says that "he at the hour of death confessed, that he had a fynde in hys house, in the similitude of a catte, the whiche, amonge other promyses to him made, he assured hym, that he shoulde bee Kynge of England." They had particular instruments which they used in their arts, in cure of the headache, &c.[a] The Anglo-Saxon witches practised the ancient augury.[b] They even retained the old art of divination by cutting up victims.[c] We find that if a lover could not obtain his fair object, he caused her to be bewitched; that witches were brought out to enchant the engines of besiegers; that favour was supposed to be gained by witchcraft; that the practice was firmly believed to be the cause of extraordinary actions, and made the subject of accusation from malice.[d] A Pope charged Petrarch with being a sorcerer, because he read Virgil, his holiness confounding the poet with a mediæval necromancer of the same name; and Petrarch left his court from fear that he should be suspected by the pontiff of bewitching him.[e] In fact, the clergy made it a means of intimidating and governing the laity, in the manner of the Inquisition, by charging enemies with it, and so excommunicating them, and endangering their lives and property.[f] We see horse-shoes, owls, hawks, &c. nailed on doors. This was one Roman method of preventing witchcraft.[g] Brand mentions various other modes. The trial by immersion was an abuse of the cold water ordeal. The right hand was tied to the left foot, and the left hand to the right foot. If they swam they were strongly suspected, and exposed to the greater trial.[h] It would be utterly impossible, in a limited work like this, to give the contents of the two large quartos forming the "Popular Antiquities." The rule here observed, has been to explain superstitions still existing, or which throw strong light upon

[p] Spart. in Pesienn. Niger. [q] Du Cange, *v.* Maleficiati, Obligatores, Remedium. [r] Brit. Monachism, p. 14. [s] Dec. Scriptor, 240. Du Cange, *v.* Venta, &c. enumerates the various kinds of Augury.

[t] The astonishing effects of opium in producing dreams similar to the acts described (mentioned in the "Confessions of an Opium-Eater"), probably gave birth to these fictions. [u] Popul. Antiq. ii. 372—374. [x] Ibid. [y] Dec. Scriptor, 2535. [z] Chron. 169.

[a] Du Cange, *v.* Carminilia Instrumenta. [b] Dec. Script. 940. Du Cange enumerates various kinds, *v.* Stercoraces, Sternutatio, Venta. [c] Id. *v.* Gazarum. [d] Du Cange, *v.* Præstigiare. M. Paris, 40, 128, 318, 781, 1907. [e] Mem. de Petrarque, iii. 584. [f] Mason's St. Patrick's Dublin. [g] Pintian. in Plin. xix. 4. p. 410. [h] Du Cange.

ancient manners. I shall therefore end this article by observing, that *Boh*, the word now used to frighten children, was the name of Boh, a great general, son of Odin, whose appellation struck immediate panick in his enemies.[i] [Of Bugabos, *postea.*]

I shall now mention some popular superstitions.

Days Lucky and Unlucky. Of those among the Egyptians and Classical Ancients, it is sufficient to say, that there were such superstitions. Among our British ancestors the 14th of May was the most unlucky day, and the day of the week upon which that fell was deemed the most unfortunate, and nothing of consequence was done upon it. In May or January they did not marry. After the introduction of Christianity, Childermas Day took the place of the 14th of May, the superstition being transferred thither. The age of the moon, and pilgrimages at particular seasons, were also most strictly regarded.[k] In the Middle Ages Monday and Tuesday were unlucky days.[l] In Hopton's "Concordancie of Yeares"[m] is a whole chapter devoted to show the unlucky days and hours; but, to shun tiresome details, I shall give, from p. 75, the following table, ridiculous on the subject of women, &c.

[i] Popul. Antiq. ii. 360.

[k] Camp. Journ. Edinb. i. 261. et alii. Antiq. Vulgar, 211, 333. [l] Hist. Troubadours, 127.
[m] Bl. lett. c. 24. p. 71.

A TABLE OF THE MOON'S ASPECTS TO

	Conjunction.	Sextile.	Quadrat.	Trine.	Opposition.
Saturne.	An infortunate day. Journey not to princes: converse not with old men: flye husbandmen.	Joyne with rural people; till the earth; plant, &c.; but do not seeke the love of women.	Conferre not with princes and aged men: abstain from physick and journies: seek not thy desire.	Accompany rurall people: repaire thy house: plant vines, and till the ground.	Entertain no servant: beginne nor undertake no kind of thing.
Jupiter.	A fortunate day. Goe unto great men and rulers: expect good counsell and justice.	Accompanylawyers and ecclesiastical men; read law statutes.	Study philosophy; and you may intreate of law matters, as judgements, &c.	Begin all honest workes: repaire to kings, prelates, and judges; it is good to meet them.	Take thy journey: it is good to meet with persons ecclesiastical.
Mars.	An infortunate day. Take no journey: avoid soldiers and warfaring men.	Buy weapons and horses for war: take journy toward war: deale with alchymy and fireworks.	A day of feare. Beware of contention: the peace and truce shall not hold.	Dispose of all things necessary for war: buy horses of war: make experience in alchymy.	Take no journey: hire no servant: seek no love of women: avoid company of any.
Sol.	Begin nothing but what thou wouldst should be kept close and secret.	Repaire to kings, princes, &c.: effect thy business: expect the office and dignity sought.	Take heed of princes and great men; for this day is to be shunned in all affaires.	Give gifts to kings and great men: aske and have: a league betwixt kings shall hold.	Come not before great men: avoid this day in all thy affaires, as most infortunate.
Venus.	Dayes of pleasure. Put on new apparell: seeke the love of women, now they be tractable—aske and have.	Good to seek love of women: take a wife: women be fond.	Hire thy servant: dayes of sport: put on new apparel, and take a wife.	Combe thy haire: seek the love of women: set thy children to schoole: put on new apparel: in all let not the ☽ be in *Leo.*	Hire servants: take thy journey; proceed to matrimony: it is a day of pleasure and content.
Mercurii.	Beginne calculations and writings: exercise merchandize: let the ambassador or messenger proceed.	Write letters: seek offices: set children to school: accompanying witty men and singers.	Let ambassadors, messengers, or posts, proceed journy: excellent to buy or sell.	Poets be busy: make verses: exercise thy things: witty: let thy children goe to schoole.	Accompany pennemen: send messengers: take a journey: exercise the mathematicks.

Though Childermas Day was so unfortunate, there were carols for it, and a mock play of Alexander and the King of Egypt was usually acted about this time by mummers.[n] Upon this day, in the Inns of Court, they chose the King of the Cockney.[o] In the churches the choristers had a procession and much appropriate chanting.[p] At Ruerdean, in Gloucestershire, a muffled peal is rung at the present time. The dog-star was of peculiarly fatal influence in Roman superstition; and for the same reason the dog-days were unfortunate among us.[q]

Ghosts. Burney says,[r] that Orpheus invented evocation of the manes. The terror of seeing and being haunted by them is ancient.[s] Their appearance in sleep was to prognosticate future events.[t] Their wandering in the night is mentioned in Prudentius and Cassian. Their frequenting churchyards is founded upon the heathen opinion, that the manes of the dead haunted the place where the body lay. Their airy and transparent bodies occur in Virgil; and Tertullian[u] annexes to them the power of feeling. The walking of Ghosts was enjoined by way of penance;[v] but it seems, that they have complained of walking in cold and uncomfortable places, and begged for sheltered spots.[w] The old opinion was, that the good souls were white, those of the wicked spotted or black, according to their guilt.[x] In the fire of purgatory they fasted.[y] The vulgar notion of laying Ghosts in the Red Sea, is founded on the following circumstance: The large bay of Birket Faioum is, according to tradition, the place where the Israelites crossed the sea. There is almost a continual motion in the water of this bay, which motion may be ascribed to exposure on three sides to the sea, and sudden gusts of wind from the openings of the vallies. Hence the Arabs say, that the restless spirits of the host of Pharaoh still remain at the bottom of the deep, and are continually busied in drawing down mariners to destruction.[x]

Omens. The influence of Omens was surprising.[y] On particular occasions they were taken from the Bible.[z] Great attention was paid to them.[a] It would be impossible, however, to mention all of them. Most of them are pure Roman superstitions. Ammianus Marcellinus says, that *comets* foretold the ruin of great conditions.[b] In the Middle Age, they were supposed to foretell either pestilence, famine, war, or change of the kingdom.[c] Milton's Comet shaking from his horrid hair pestilence and war, was seriously believed. Izacke says,[d] that the Dutch war in 1664 ensued from a comet.—*Lights in the Air*, as portents of war, &c. are very ancient.[e]—*Money Spinners* belong also to ancient Rome.[f]—*Thirteen in Company* is of the same æra.[g] Many others might be found of the same origin, but Brand does not in general go so far back.

Numbers. The mystick Pythagorean appropriation of numbers is very silly, but had amazing influence even in the Middle Age.[h] Nine was the number which, by the agreement of Northern superstitions with those of Ovid and Propertius, seems to have been universal.[i] Three and seven had also high mystical appropriation, but the general fact without particulars is sufficient for a work of this kind.

Bible and Key, is derived from the *Coscinomanteia*, or turning a pendant

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[n] Antiq. Vulgar. p. 19. [o] Strutt's Sports, &c. 255. [p] Portifor. sec. usum Sarum, f. xxxv. ed. Grafton, 1549. [q] Plin. Enc. Hopton, 74. Mus. i. 325. [s] Suet. Calig. lvii. lix. [t] Amm. Marcelin. L. xxi. [u] De Anim. Resurr. 17. [v] Antiq. Vulgar. 108, 109, 119. [w] Id. ub. supr. [x] M. Paris, 184. [y] Douce, ii. 223.

[x] Life of Finati, i. 139, 140. [y] Dec. Scriptor. 966. [z] M. Paris, 15, 468. [a] Dec. Scriptor. 2386. [b] L. 30. Hist. Aug. [c] Scrip. p. Bed. 512. Dec. Scriptor. 961. [d] Exeter, 170. [e] Lamprid. in Commodo. [f] Popular Antiq. ii. 537. [g] See Chap. XII. p. 596, § Dinner. [h] They are explained by Ludovic. Vives in his notes to Augustine de Civit. Dei, p. 384. [i] Olaus Magnus. Edda. Ovid, Metam. x. v. 434. Propert. L. ii. El. 34.

sieve or shears round,[k] mixed with the *Homericæ* and *Virgilianæ sortes*, which succeeded to the famous lots in the temple of Fortune at Preneste: for which the Christians substituted the Scripture.[l] The Divination was of two kinds;—1. where the Gospel was opened at the altar and the prediction taken from the chapter which first occurred, mentioned by Malmesbury and Matthew Paris,[m] as very common at the election of Bishops, to learn their future characters;—2. another method was by placing two schedules, one negative, the other affirmative, of the matter doubted, under the pall of the altar, which, after solemn prayers, was believed would be decided by divine judgment. Gregory of Tours mentions another method by the Psalms. The Anglo-Saxons also took slips of wood, made from some fruit-bearing tree, and marked them on either side. These being shaken together were, after a solemn prayer, cast promiscuously into a white garment for the purpose; and according to the number of marks lying uppermost the degrees of fortune were thought to be more or less favourable.[n]

Prophecy. A Prophet in the Heathen Temples was an officer charged with interpreting, and especially with reducing to writing, the Divine Oracles.[o] Of the fondness for vaticination in these Ages nothing need be said. In the Middle Ages the study of Divinity was supposed to be rewarded by God with the gift of Prophecy.[p] Prophecies were inscribed upon stone tables, and much valued.[q] The art was greatly affected,[r] and astonishing attention paid to it.[s] Trivet[t] mentions Merlin's Prophecies, as indeed do others without end.

Ordeals. These have been found among the Hindoos, and most ancient nations.[u] As accounts of them occur in the Histories of England, Law Dictionaries, &c. nothing more need be observed here, than that Mr. Vidall has detected the mistakes of Blackstone and the first writers. The culprit was to *carry* the iron, which was to be either one or three pounds weight. The person who walked over the ploughshares was *not blind-folded*, and stepped upon each of them. In the trial by boiling water, in the *expurgatio simplex*, the party only immersed his arm up to the wrist; in the triple ordeal up to the elbow.[x]

Weird-Sisters. These were the successors of the Druidesses, and the German Abrunæ. Janus Frey, in his work, entitled "Admiranda Galliarum," Muratorius, Jornandes, Michael Scotus, and Trithemius, prove that the *Abrunæ*, *Alyrumnæ* of the Germans and Goths, were called Magæ *(Witches*, whence the term in Shakspeare), and that they performed the same offices, and followed the same laws as the Druidesses of Britain and Gaul.[y]

Wishes. The Classical Ancients laid their requests or vows, inscribed upon waxen tablets, and put them upon the knees of the Divinities seated, in order to obtain the accomplishment of them. This is the *Incerare genna Deorum* of Juvenal.[z] In the same manner, in the Middle Age, persons used to lay catalogues of their sins under the altar cloth of a favourite Saint, accompanied with a donation, and find them in a day or two erased.[a]

Touching for the Evil. This custom of our kings is supposed to have originated with Edward the Confessor; but the vulgar in the Roman æra used to ascribe the power of curing diseases, especially blindness, in a si-

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[k] Theocr. Id. iii. Archæol. Attic. 364. [l] Enc. [m] Malmesb. G. Pont. in Lanfranc. M. Paris, 1093. [n] Du Cange, *v.* Sortes Sanctorum. Strutt's Horda, i. 20. [o] Chishull, Antiq. Asiat. 90, 92. Grut. pl. 314. n. 2. [p] XV. Scriptor. 515. [q] Scr. p. Bed. f. 386, 387. [r] Dec Scriptor. 2394, 2476. [s] J. Rous, 215, 219. [t] Annal. 166.

[u] Halhed's Gentoo Laws, C. iii. § 6. p. 104, and Pref. lvi. Rous's Archælog. Attic. 287. [x] Archælog. xv. 192, seq. [y] Du Cange, v. *Abrunæ*, *Alyrumnæ*. [z] Sat. x. 53. Enc. [a] Brit. Monach. 9.

milar way to great persons.[b] It is not generally known, that it was customary to transfer the real or pretended great actions of one man to another, in order to make a splendid thing of his history. Thus an ancient writer of the life of any General, without regard to veracity or consistency, would, for the sake of embellishment, copy actions of Cæsar or other conquerors, and make them feats of the hero of his story.[c] Thus probably from the anecdote of Vespasian, related by Suetonius, Edward the Confessor and Charles II. are both said to have restored blind persons to sight.[d] At particular times, according to proclamation, the afflicted used to attend at Court, and during a religious service for the occasion, receive a piece of money, with a hole in it, which was hung round the neck by a ribbon.[e] It was a state trick, for superstitiously confirming loyalty in the lower orders. Queen Anne was the last who practised it. Dr. Plot has engraved a presumed Touch-piece of Edward the Confessor.[f] The ceremony was suspended during hot weather, because then "neither safe nor fit."[g] From persons coming two or three times to get the money, an order was made, that the applicants should bring a certificate from the minister and churchwardens, that they had not been touched before.[h]

Blessing Cramp-rings. This was a ceremony used by the Catholick Kings of England on Good-Friday.[i] It was derived from the miraculous virtues of a ring, given by Edward the Confessor to a pilgrim, who having conveyed it to Jerusalem, it was thence brought back to the King, and preserved in Westminster Abbey.[k] Of other Cramp-rings, see p. 249.

[b] See Sueton. ed. Delph. p. 515. [c] Fosbroke's Gloucester City, pp. 2, 3. [d] Pegge's Anecdotes of Old Times, 123. Mr. Pegge (Anecdotes, 111—163) treats the subject amply. [e] Ib. [f] Oxfordshire, pl. 16. n. 5. The latter commonly have St. Michael and the Dragon on one side, and a Ship on the other. The most recent are of James II., Anne, and the Pretenders.—*Pinkerton.*

[g] Kingdom's Intelligencer, No. 18, April 29 to May 6, 1661. [h] Kingdom's Intelligencer, No. 7, Feb. 11—18, 1661. [i] Mr. Pegge has preserved the Ceremonial. Anecdotes, 164—172.

II. Obsolete Ecclesiastical Matters.

1. *Introductory Remarks.* There has been much discussion about the æra when Parishes were formed, but the *Parochia* of the seventh century meant a Diocese, not the small district which we call *Parish.*[l] These small portions of land were formed in various æras. Those which existed before the Conquest are specified in Domesday Book, by the mention of a Priest; and those which were formed between the eleventh and fourteenth centuries by the omission or nomination of them in the Valor of Pope Nicholas, the Nomina Villarum, Nonæ Rolls, and similar documents. According to Dr. Whitaker,[m] where a rectory is not endowed with a glebe, the parish was not in its first institution separated from another. To meet the inconvenience of the extent of the early parishes, chapels were erected in the hamlets. The king's manors, before the Norman Invasion, were furnished with churches, and chapels also in the hamlets; as were many other great, and some little manors,[n] but they were rare, the great landed proprietors preferring private chapels. In some places, says Thoroton, we have two parishes and but one church, which must needs arise from several manors, the Lords whereof joined in founding or building, but not in endowing the church, each keeping apart his tithes, and what else he would give for the sustenance of his own clerk, whom he intended to present to the Bishop, for the ministerial care and government of his own tenants, who, with the lands which they occupied, made up one parish, as the others did another, yet both had use of the same church.[o] Saint Palaye

[k] Popular Antiq. i. 128, 129. [l] Baker's Northamptonshire, i. 12. [m] Richmondshire. i. 86. [n] Thoroton's Nottinghamshire, i. xiv. ed. Throsby. [o] Ibid.

observes, that in the eleventh century the great lords were reproached with multiplying their domestick chapels, which abuse continued till the fourteenth century. Even common lawyers had their chaplains.[p] Dr. Whitaker is of opinion, that many chapels formerly existed which after the great Saxon parishes were subdivided, and new churches formed, were suffered to dilapidate.[q] In short, as manors augmented (an evil which was checked by the statute of *Quia Emptores* 18 Edw. I.) parishes augmented with them; and the old substitutes of chapels gradually disappeared. Churches were built with good will by the rich, because such acts were supposed to confer prosperity and duration upon the family;[r] the very inducement which Ovid recommends for the foundation of temples.[s] See a full account of CHURCHES, p. 112, seq.

CHURCH-YARDS (it is said) were introduced by Cuthbert, Archbishop of Canterbury, from what he saw at Rome, A. D. 742;[t] but they were not universal till long after, and many legends were invented to show the sanctity of burial in them,[u] nor were all of them at first inclosed.[x] The Institutes of Lycurgus mention burial of the dead outside the temples;[y] "and," says Sir R. C. Hoare, "on the north side of this building [at Thruxton in Hants,] were found several graves, in which five skeletons were discovered, one of which had his legs crossed, like the Knights Templars of more modern times. This circumstance corroborated my conjecture of its having been a *Temple*, whither the *religio loci* induced people to have their bones deposited, as we find attested by the numerous sepulchral barrows around Abury and Stonehenge. It must be observed, that the cemeteries were commonly situated on the north side. The coins found were principally of the *Constantines*, and *the Lower Empire*."[z] Thus Cuthbert's introduction could have only been a revival. The elevation of tents and bowers, and festivals held in them, was a substitution, according to Huntingdon,[a] by Gregory, for the heathen sacrifices of oxen, which instead were to be killed for eating. [See CHAP. XIII. § 1. art. WHITSUNTIDE, p. 653.] We hear of persons walking round them at night, singing psalms for the dead,[b] and, notwithstanding, of fear of going through them at night, an apprehension derived from the heathens believing that departed spirits came out of the tombs, and wandered about the place where the body lay. Indeed there is reason to think that the living desired burials in church-yards, that ghosts might be confined to such spots. Another superstition, supposed Druidical, is, that the ghosts of the person last buried wanders round the church-yard till another is interred, who then takes his place.[c] We hear also of dancing and singing in them;[d] of fighting in them at fair times;[e] of persons passing through them praying for the dead;[f] of high roads running through them, and of penitences performed in them.[g] The custom of laying flat stones occurs in Cicero.[h] A form of benediction was provided for consecrating church-yards, by erecting a cross in the centre, and four in the corners; some churches had more than one in the church-yard.[i] The graves are turned round to the south for the benefit of *Paters* and *Aves* from the passengers; and a part left unconsecrated, called *Burial without the procession*, for the reception of excommunicates.[k]

PARSONAGE HOUSES. Some were embattled and fortified, and had numerous offices and appendages, some-

[p] Chivalry, p. 5. Engl. Trans. [q] Richmondshire, i. 233. [r] Berkeley MSS. p. 71. Fuller's Ch. Hist. B. vi. 326. [s] Fastii, ii. Kal. Febr. lin. 57, seq. [t] Weever, Funer. Monum. p. 8. [u] Decem Scriptores, 871, 941. [x] Cemeterium nunc clausum Bestiis primum (of Mere, about anno 1090). Sir R. C. Hoare's Modern Wilts, 143. [y] Boiss. iii. n. 9.

[z] Archæologia, xxii. 51. [a] Scriptor. p. Bed. 185, ed. 1596. [b] XV. Scriptor. 262. [c] Popular Antiq. ii. 194, 5, 202. [d] Malmesb. Gest. Reg. &c. ii. c. 10. [e] Dec. Scriptor. 1796. [f] Id. 2368. [g] Scriptor. p. Bed. 494. a. Dec. Scriptor. 2737. [h] Popular Antiq. ii. 203. [i] Gough's Sepulchr. Monum. Introd. ii. 177, 236. [k] Grose's Olio. Hearne's Antiq. Discours. i. 220.

times a chapel. Others, as at Bicknor in Kent, were mere hovels, built on to the church.[l]

2. Ecclesiastical Officers, and latent particulars of others, *now obsolete.*

Burn's Ecclesiastical Law, and other familiar works, contain such histories of the existing orders, as to render it unnecessary to reprint the matter in this work, where room is precious.

Advocates of Churches. Protectors of Church-property, who pleaded in the Courts, &c. first instituted after the Consulship of Stilicho.[m]

Archpriest, certain places or revenues, called *Archpriestships*, conferred this title.[n]

Capellane. This term was at first applied to persons who had the care of things necessary for different services, and simply meant *custos*. It was the same also as Cubicularius, Scribe, Secretary, Amanuensis, Notary. To the Arch-capellane in the French Court, belonged the office of saying grace. It also signified Rector of a church, or Curate; in after ages, he who presided over a chapel, or small religious building.[o] The word chaplain is derived from Capellanus. Some Roman families kept priests for the lustral waters, or altars.[p] In the Middle Age, as before observed, (see § 1, p. 800,) they were quite common; noblemen began to neglect having chaplains in their houses about the time of Charles II.[q]

Cardinal. The Prefects of some countries in the time of Theodosius were so denominated.[r] Ancient churches were either parochial, with *priests*, or deaconries, or a kind of hospital for the poor, under *deacons*. The other places of worship were oratories, in which there were neither baptisms or sacraments, only private masses by capellanes. Hence cardinal priests, because they assisted the pope, when he officiated, and in processions, &c. Hence, too, cardinal deacons, because they assisted together with the cardinal priests, or because they were the chief of the deacons. The popes are always elected from the cardinal priests. The title was anciently common to all the priests of parish churches in Rome; but was afterwards transferred to seven bishops of the Roman Provinces, and again to other bishops. Thus Du Cange.[s] Martin Polonus first mentions the institution of fifteen cardinalships at Rome in the year 304.[t] The red hat was first granted to them by Innocent IV. in 1244,[u] and pompous ceremonies attended the transmission of it.[x] Ornamented pillars were formerly carried before cardinals.[y]

Chancellor's Vicar. In 1539 the Chancellor of St. Patrick's Cathedral, Dublin, had a vicar, who assisted that dignitary in amending the false Latin of the choir books.[z]

Clergy. The first regular settlement of our clergy was since the Conquest, and their institution to parochial cures then chiefly commenced. Aldred, Bishop of Worcester, afterwards Archbishop of York, made great alterations in the habits of his clergy, which did not differ before from that of laymen. This was A. D. 1061.[a] Upon this copious and familiar subject, some curious notices shall only be given. We find them drinking at alehouses; wearing gay and coloured cloaths; treated with great respect; taking liberties even with the king; dining at the tables of the great; treated as laymen if appearing in arms; begging alms; leaving their profession to become knights; detested, if married, because the people thought that married persons were most subject to the influence of malignant dæmons, and therefore unfit to instruct others; engaged in trade; if not graduated, entitled *Sir*; if graduates, *Master*.

[l] Collinson's Somersetsh. ii. 408. Dec. Scriptor. 1676, 2096, 2104. Hutchinson's Durh. ii. 359. Hasted's Kent. Fosbroke's Gloucester, &c.
[m] Du Cange, *v.* Advocatus. Spelm. Archæologus, p. 22, seq. where ample particulars of them.
[n] Froiss. ii. 211. [o] Du Cange, *v.* Capellanus.
[p] Enc. Reines. Inscr. Cl. v. n. 58. [q] Burnett's Own Times, v. 440, ed. 1753. [r] Enc.

[s] In voce. [t] Chron. sub anno.
[u] Du Cange, *v.* Galerus. [x] Fiddes's Wolsey, p. 252, &c. [y] Nares, *v.* Pillar. [z] Mason's St. Patrick's Cathedral, i. 89. [a] Willis's Cathedrals, i. 33.

To learn the four Gospels by heart was part of the Anglo-Saxon preparations for the ministry.[b] Writs were sometimes issued by our kings, for calling into military service all the clergy between sixteen and sixty. See a curious clause roll in Grose, as quoted below,[c] but it is a mistake to think it a mere attempt to extort money. Knighton says, that when the clergy of the North were summoned to march against the Scots, *temp.* Edward III. they assembled at Berwick, unshod themselves, uncovered their heads, and with swords and arrows at their thighs, and bows under their arms, marched in procession, singing hymns, services, &c.[d] In 1386 Nicholas Lillington, Abbot of Westminster, though nearly seventy years of age, prepared himself with two of his monks to go armed to the sea-coast, to assist in repelling a threatened invasion by the French. The monks which he elected seem to have been those of the greatest stature; for one of them is described as being so extremely large, that when his armour was offered for sale afterwards, no person could be found of sufficient size to wear it.[e]

Curates, originated in ordination without titles. The stipend of them down to 1672, and 1718, was the appropriation of one third of the tithe.[f]

Dignitary. Archbishop Alan calls *Villa Citharæ* (Harpstown) the *Dignity*, and Ffinglas the *Prebend* of the Chancellor,[g] distinctions now lost.

Divinity Lecturer. In 1364 King Edward III. granted to the Lord Lieutenant of Ireland, a certain provision that the members of the Cathedral Church of St. Patrick should provide an eremite of the order of St. Augustine to preach the divinity lecture in the robing-room of St. Patrick's.[h]

Legate. The legate, simply taken, was an ambassador of the Pope. The Legate *a Latere* was always a cardinal, vested with the fullest powers which could be given him, and in some measure capable of doing as much, in the name and by the authority of the Pope, as if his holiness were present, he could do himself. The legate *de latere* had or might have the same power, but he was not a cardinal. As to the *legati nati*, or legates born, they were so only by virtue of their office, as the Archbishop of St. Andrew's in Scotland. The legatine power was very great. Wolsey was empowered to visit all persons and places, exempt and not exempt, to reform and correct them; to inflict mulcts on them at pleasure; to dispense with several irregularities and defects; to legitimate in case of dishonest births, and to absolve from disqualifications or incapacities in several other respects; to make knights and counts palatine, and to confer degrees.[i]

Minor Canons, wore an amess, of a particular kind, by way of distinction.[k]

Parish Clerks. They were anciently poor *real* clerks. Their reading the lessons (as now in some places) is ancient, rather peculiar to Africa, and elsewhere was shared with the subdeacons. Upon condition of their assistance at church, parsons were to let them have the holy water for hawking about, and they sprinkled not only the people, but the houses.[l] Chaucer's Absalom is exquisite, and from hence it appears, that they went about on Sundays with the censer, "censing the wives at the parish feast." They attended funerals, going before the corpse, and singing, with their surplices hanging upon their arms, and in some churches they still wear a surplice without sleeves. There was at Rome a *Schola Cantorum*, or College of Singing Men in Churches; and in the same manner, the parish

[b] Scriptor. p. Bed. 13, 425, 430. M. Paris, 78, 82, 342, 396, 511, 574, 677, 1122. Dec. Scriptor. 962, 2412. Brit. Monachism, 43. Edd. Vit. Wilfr. c. 5. [c] Milit. Antiq. i. 67, 68. [d] Dec. Scriptor. 2591. [e] Neale and Brayley's Westm. Abbey, i. 83, 84. [f] Mason's St. Patrick's, i. 33. Fra. Paolo. Eccl. Benef. c. 14. [g] Mason, ub. supr. p. 37. [h] Mason, ub. supr. 124.

[i] Biogr. Brit. ii. 48. ed. 2. Fiddes's Wolsey, 297. [k] Id. p. 48. not. B. [l] Du Cange, *v.* Lictores.

clerks formed a gild or fraternity from the time of Henry III. and so excelled in church musick that ladies and men of quality on this account became members, and on certain days they had publick feasts, celebrated with singing and music.[m] Upon working days they attended the schools.[n] Their ancient duty at church was to assist the priest at the altar, sing with him, and read the Epistle. In some places, they had a contribution every Sunday from each housekeeper, for carrying the holy water; at Christmas a loaf from every house; some eggs at Easter; and corn in autumn; in other places a quarterage collected round the parish.[o] The London clerks, before the invention of newspapers, when families thought it necessary, in case they came to town, to know the state of health there, used to communicate accounts of it to country families.[p]

VERGERS, ordered to be unmarried; one reason given is, because no man can well serve *two masters*, his wife and his office.[q]

III. ANCHORETS, HERMITS, MONKS, NUNS, PILGRIMS, CONTINENTES.

Having written a full account of these Orders in a peculiar work, entitled "British Monachism," it is sufficient here to be concise, according to the rule of this Work, of not wasting room upon subjects of which there exist ample and easily-accessible disquisitions.

ANCHORET. This word implied a solitary, who was, after a solemn ceremonial, inclosed in a cell, called a *Destina* or *Anchorage*, situated in churches, church-yards, over church porches, and at town gates. They had often annexed chapels.[r] The distinction between anchorets and hermits is this: the former never left these cells; the latter roamed at large. Though some of the rules were so strict as to require eternal silence, learning the Gospels and other Scriptures by heart, and a monastick discipline, yet they were the great emporia of the village news; day-schools (among some anchoresses); and workshops, where the anchorets were mechanicks. They were allowed attendants for necessary purposes. Some of them were so austere that, for the sake of mortification, they wore an iron corslet next the skin, presumed to prevent temptation by carnal weakness. These were called *Loricati*. Anchorets were always supposed to hold direct intercourse with angels, and therefore were often consulted for their advice and blessing.[s] They were denominated *Sir*, as "Sir Thomas the Anchoret;" and the females "Mother."[t]

HERMITS were also solitaries, who lived often in caverns cut into rooms, or cells, at the ends of bridges, church-yards and chapels, at the gates of towns, or exquisite rural situations. They were thought to hold celestial intercourse, work miracles, and cure diseases. Though the mode of life ought to have been severe, they were often worthless vagabonds. They had gardens and lands upon which they worked.[u]

MONKS. NUNS. The mode of living among all monks and nuns (trifling variations excepted) was simply this: about four in the morning they rose to Matins and Lauds,[x] and afterwards returned to bed till Prime, about six in the morning. After Prime, the Chapter (a meeting of the whole body in a particular room) was held, to say certain prayers for deceased benefactors, and investigate and punish misbehaviour, by disciplining offenders. After this, silence commenced. The service being finished they went to the Cloister, in some Orders to study, in others to

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[m] Du Cange, *v.* Cantor. Hawk. Mus. iii. 527—535. [n] Collinson's Somersetshire, ii. 468. [o] Lyndwood's Provincial, 142, 143, ed. Oxf. [p] "Given in reward to the Clerk of Coleman Street, for oftentimes bringing bills of the sickness in town. xiid." Gage's Hengrave, 205. Bills of Mortality commenced in 1657. [q] Dugdale's St. Paul's, 346, ed. Ellis.

[r] Taylor's Index Monasticus, p. 65. [s] Brit. Monachism, 489—500. [t] Taylor, ub. supr. 65. Brit. Monach. 502. [u] Id. 503—508. Taylor, ub. supr. 65, 66. [x] Explained p. 810.

manual labour, till Sext. From dinner they went to sleep or study at option, till Vespers. To Vespers succeeded supper, and Complin about seven o'clock; after which they retired to the dormitory, and were in bed by eight. They were not to speak till the prime of next day; slept in part of their cloaths, in distinct boarded divisions of the Dormitory, and a light was kept burning all night. The Abbot and his Chaplains, who were to be perpetual spies upon his conduct, lived in separate lodgings, with a distinct establishment, but observed the rule. Occasional indulgences were granted to the monks in the form of *charities*, donations of wine; *pittances*, an allowance on one plate between two; *commonses*, a plate to each; and *misericords*, or extra portions of food, drink, wine, or beer, cloathing or bedding, beyond the rule, which were generally given in a place called by the name of the indulgence, Misericord. If they were sick, they withdrew to the Infirmary, where there was very good living. The age when Novices were professed was various; Nuns usually at sixteen, but they could not be consecrated till twenty-five. The latter ceremony appertained only to virgins, and could not be solemnized by any other than the bishop. Every convent was divided into four orders: *Novices*, juniors, who, up to the 24th year of their profession, bore all the burthens of the choir, cloister, and refectory. The next sixteen years they were exonerated from the duties of Chantries, Epistle, Gospel, and similar labours. They undertook the important business of the house. From the 40th to the 50th year they were called *Seniors*, and were excused from the offices of the cellar, almonry, and kitchen. In the 50th year they became *Sempectæ*, and lived at their ease in the infirmary, with a boy to wait upon them, and a junior for a companion. Particular officers conducted each department of the house.[y] The Prior and Sub-priors were the chief and general overseers and directors under the Abbot; the Refectioner had the care of the fratry, or refectory; the Precentor superintended the church-service and writing-room; the Hospitaler, the parlour and guest-hall; the Cellarer, outer and inner, the provisions; the Sacrist, the church goods; the Almoner the alms; the Master of the Novices, the education of the boys; the Porter, the gate; the Treasurer, the pecuniary concerns; the Chamberlain, the cloaths; and there were inferior officers for every thing. The servants of the house were professed Lay-brothers, who wore the habit of the order, and were taught to say pater-nosters, aves, &c. to serve at the masses and graces at dinner, as well as to say the hours, in a form peculiar to themselves. There were also *Oblati*, persons who devoted themselves to servitude by giving fourpence, and sometimes binding their necks in a bell-rope; *Fratres ad succurrendum*, assistant brothers; and servants, who were often mechanicks and married men; and sometimes wore liveries.

The habits of Nuns were similar; except that they had a particular officer, a Confessor, who was their chaplain, and did not reside in the house.

The monastick apartments have been before described [p. 135]. The Eremite Orders had however cells round the cloister. The same denomination (Cell) was also applied to the farm-houses or granges of the convent estates, where offending monks were often sent for punishment. Several of our monasteries were fortified, and capable of enduring a siege. Ewenny Priory, in South Wales, is an interesting specimen.[z]

The Military Orders, as the Templars and Hospitallers, observed a modified rule, in substance monastick; the Canons one, of the kind detailed, but of less strictness. The Friars were only monks, who subsisted by alms.[a]

PILGRIMS*. The several kinds of

[y] In small houses the same person filled various offices. See Gough's Sepulchr. Monum. Intr. ii. 51.

[z] Taylor's Ind. Monast. Pref. iii. [a] Brit. Monachism.

* EXPLANATION OF THE PLATE.—*Fig.* 1. *is a*

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W. Alexander F.S.A. del. *Audinet sculp.*

PILGRIMS'.

1

2

these holy itinerants were: 1. Pilgrims to Jerusalem.—2. Pilgrims to all places. —3. Pilgrimages of punishment and penance.—4. Pilgrimages to Rome.—5. Pilgrimages to Compostella.—6. Pilgrimages to shrines, wells, images, &c. —7. Mourning Pilgrimages, like our travelling after decease of near relatives. —8. Incognito Pilgrimages, when persons of rank on political business, as envoys, &c. assumed the garb.—9. Political Pilgrimages, when they were assumed in disguise of seditious assemblages. — 10. Pilgrims, Adventurers, who travelled in this costume from castle to castle.—11. Pilgrims against hereticks. — 12. Love Pilgrims; people pretending, like Petrarch, to be violently in love, who travelled for instruction in the art of bringing it to a successful termination.—13. Trading Pilgrims.

The Costume of Pilgrims was the *sclavina*, a long gown; the *staff*, or *bourdon*, a long walking-stick, with two knobs towards the top, wide apart, sometimes, as affirmed, hollowed for a musical instrument;[b] the *scrip*, for carrying provisions; the hat round, with the front turned up, in fact the *petasus*, occurring on figures of Mercury, and commonly worn by Greek and Roman travellers. This hat was adorned very often with one or more escallops, to denote voyages by sea, and more particularly the pilgrimage to Compostella.[c] A *bell*, the usual appendage of very early pilgrims, as the Scots, Irish, &c. which bell was thought to possess locomotive and other miraculous powers.[d] The *scarf*, a mere leather thong, worn as a belt over the shoulders or girdle round the loins. The *rosary*, or string of beads. The *scrobula*, a gown worn by female pilgrims, but with closer sleeves than that of the men. All these were regularly consecrated by priests. The pilgrims having confessed their sins, and lying prostrate before the altar, prayers were said over them, and they were then invested in their habits. They were also conducted out of the parish, with the cross and holy-water borne in procession.

1. *Pilgrims to Jerusalem.* This custom obtained among the Britons; and our Saints brought back miraculous hand-bells, and other curiosities. These pilgrims were denominated *Palmers*, from a particular kind of staff which they carried, with a curious hook, somewhat like a crosier.[e] (*See Plate, p.* 804, *fig.* 2.) If they had, on their going or return, called at Compostella, or other famous places, they added escallop shells for that; cross-keys, and the *Vernicle*,* or *Veronique*, a corruption of *veraicon*, (*see page* 393), or face of Christ, miraculously impressed upon a handkerchief, in token of having been to Rome;[f] bells for Canterbury, &c.[g] As to the Cru-

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simple Pilgrim, of the fourteenth century, copied from Brit. Mus. Royal MS. 15 *D. iii. In the original it is intended for St. James.—Fig.* 2. *is a Palmer, designed from a Monument in Ashby-de-la-Zouch Church.—Fig.* 3. *is also a Palmer, from a Cotton MS. Tib. A. vii. Both these figures are shod. The staves differ; and there is another variety, engraved in Archæologia, xiv. pl.* 38, *fig.* 2. *—Fig.* 4. *is copied from Brit. Mus. Royal MS. B. vii.*

[b] Pollux describes the *Embaterion*, as a flute, used by the Greeks for recreation in travelling.

[c] Of the Escallop, see p. 303.

[d] Popul. Antiq. ii. 595, note *

* *The carving in the annexed Plate is intended to represent the Syrian legend of the Image of Christ, which originated, probably, soon after the siege of Edessa, in* 540, *and which asserts that Christ gratified the faith of King Abgarus by granting to him his picture, the perfect impression of his face on linen, he having invoked his healing power, and offered the strong city of Edessa to protect him against the malice of the Jews. After an oblivion of* 500 *years, it was released by some prudent Bishop, and seasonably presented to the devotion of the times. See Gibbon, vii.* 8.—*It bears, also, a resemblance to the* Santo Volto *(of which see ref.* 5) *distinct from the* Veronique.—*The figure on the left side is certainly St. Peter, from the tonsure and key; the other is a pope, propably Nicholas IV, who lived in* 1291. *This same Carving is engraved in Nichols's Leicestershire, iv.* 461; *but is there erroneously supposed to represent the head of John the Baptist.*

[e] A palm-tree was the symbol of Judæa, as well as of Phœnicia upon monuments. Enc. *v.* Judée.

[f] There was another portrait, the "Santo Volto," engraved in Duppa's Subversion of the Papal Government, 8vo, 1798, p. 20.

[g] In my account of Pilgrims (Brit. Monach. 476), I have presumed them to be bells. A person of distinction (See Strutt's Dresses, pl. lxxvi.) wears a belt hung with bells over his other dress.

saders, those of the first expedition had a cross of red stuff placed upon their hood or left shoulder; when in arms, they appeared with a cross upon every part of their armour. Afterwards our English crusaders are distinguished by a red cross upon a white ground, upon the shield, cuirass, and banner. The pilgrims travelled to Jerusalem in every way, by sea, on horseback, or on foot, subsisting by charity, and helping one another.

2. *The Pilgrims to all Places* consisted chiefly of the early Scots and Irish, who were always travelling to worship relicks, and bring back novel ecclesiastical knowledge to enlighten their country.

3. The *Pilgrimages of Punishment and Penance* were expiatory. Very curious penances were annexed. These pilgrims were sometimes bound to carry iron chains, iron rings upon the arm, and dash the palms of their hands upon the ground. Menage says, knights used to wear chains and other badges fastened to their armour, as pledges of the enterprise in which they were occupied, and as symbols of an engagement which they were bound to perform. This practice was taken from penitents, who, in the Pilgrimages in which they devoted themselves to the Church, wore iron chains, in token of their slavery.[h] [See frontispiece of Strutt's Dresses, v. i.]

4. The *Pilgrimages to Rome* were voluntary and penitentiary, chiefly to obtain absolution from the Pope, visit the *Limina Apostolorum*, or relicks of the Saints, and see the Portraits of Christ.

5. The *Pilgrimage to Compostella*, to visit the relicks of St. James, was very fashionable among our countrymen, after the year 1119, but was probably unknown before Calixtus II. first brought this pilgrimage into notice, and advised English pilgrims in particular to make their tour *twice*, instead of going once to Rome.[i] These pilgrims on their return were loaded with Scallop shells,[k] pewter or leaden images, chains of straw, and a rosary on the arms.

6. *Pilgrimages to Shrines, Wells, &c.* These were the most common, and were accompanied with singing, bagpipes, &c. Doors of chapels were left open upon particular holidays, that pilgrims might have free access to them. Sometimes an Iron box for the offerings were affixed to the pillar where an image stood. It was a common practice to hire a pilgrim to visit a certain image, the distance of the journey being regulated by the wealth or piety of the individual; and legacies were left for the same purpose.[l] During these pilgrimages they were privileged from arrest, civil processes, &c.[m]

The pilgrimages marked 7, 8, 9, 10, 11, 12, have been before explained, p. 805.

13. *Trading Pilgrims.* The pil-

Mr. Singer *(Playing Cards,* 52) says, "Little Hawkes-bells were anciently the ornament of the dress of princes and nobility, and (as in Strutt's plate) a German Prince is represented with a shoulder belt, decorated with bells, which hangs down his back and reaches to the legs. The wearer in Strutt has the head shorn, a costume, that writer says, of Pilgrims, but certainly not appropriate to them. (See KNIGHTS.) Nares *(v. Canterbury Bells)* calls *them* a sort of Bells, carried by Pilgrims for their solace. Du Cange *(v. Nola)* gives full accounts of these little bells, attached to the necks of dogs, and feet of hawks, but nothing indicative of any application to pilgrimage or costume. The real intention was to announce the wearer when walking. I have a leaf or two of an old black letter "Ecclesiasticus," in which is this versicle, "Sinxit illum tintinabulis aureis ..... dare sonitus in incessu suo." [See in our translation, ch. 45. v. 9.]

[h] Menagiana, iv. 146, 147.

[i] Lewis's Life of Caxton, in Dibdin's Typograph. Antiq. i. 176.

[k] I still retain the opinion, because it is that of our ancient writers, that the escallop shell had a particular relation to this pilgrimage (see Brit. Monach. 423.) but since that was published a new hypothesis has been started, viz. that those who undertook pilgrimages to St. James's shrine at Compostella, or to *St. Peter's at Rome*, were distinguished by the escallop shell affixed to their hats and cloaks; a badge which denoted the wearer's intention of crossing the seas, and which further reminded him of the occupation of those Apostles, as fishermen.

[l] Dugd. St. Paul's, 14, 91. Taylor's Ind. Monast. pref. xviii. Taylor's Ind. Monast. pref. xviii. 66.

[m] Stat. 14 E. IV. cited in Mason's Dublin, 43, 44,

grimages to Compostella were particularly conducted upon the plan, of uniting the merchant and pilgrim. But since the publication of the "Monachism" the following additional information has been printed. In the eighth century the profession of Christianity appears to have been greatly abused by the English merchants, who carried on a singular kind of smuggling trade in foreign countries. In order to elude the payment of duties abroad, they put on the habits of pilgrims, and pretended that they were travelling to Rome or some other places for religious purposes. The bales, which they carried with them, they insisted contained only provisions for their journey, and were exempt from paying any duty. But the collectors of the customs often searched the parcels of those pretended pilgrims, and either seized them or fined the owners.[n]

CONTINENTES.[o] This term applied to persons who took vows of chastity, on a demi-monastic principle. The custom was borrowed from the heathens, and it existed in virgins, even girls, women who lived in monasteries with nuns, tertiaries of St. Francis, women who sung psalms at the celebration of funerals, holy or consecrated widows or priestesses, who lived in almshouses near the Church, conversæ or penitent prostitutes, who took the habit of widows, and lived in penitentiaries, convert husbands and wives who declined intercourse, a preliminary requisite before admission into certain hospitals, and a resolution often taken, when parties were advanced in years; but the most common vow was that of widowers and widows, who observed chastity in honour of their deceased wives or husbands. These widows were called *viduæ pullutæ*, mourning widows. They wore a veil, ring, and mourning habit, and took the vow before a bishop or priest in a solemn form. Widows who took upon them these vows, received in consequence the title of Dame or Lady.[p]

[n] Thompson's Ocellum Promontorium, 34. This passage well illustrates Brit. Monach. p. 436—440. [o] This article is compiled from British Monachism, 503—512, new edit.

IV. LYTURGICAL MATTERS AND SOLEMNITIES.

[It may be useful to introduce this section with the following short Chronological Table, of certain matters connected with the subject, and prior to the reign of Constantine.]

CENT. I. St. Peter celebrated the first mass in the East, A. D. 36, saying only the Lord's Prayer. *(M. Polon. Supputationes;*[q] *sub An.* 36.) He is said to have had a wooden altar, "*quod erat concavium velut area,*" with four rings at the corners, by which four priests used to carry it to the place of celebration, *(Id. An.* 309.) and Sylvester ordered that no one but the Pope himself should celebrate upon it. *(Ibid. A. D.* 44.) The Greeks attempted to carry off the bodies of Peter and Paul, but were prevented by the Dæmons, in "idolis habitantibus." (*Id. An.* 44.)

[The birth of our Lord happened four years before the common account. *Wright's Spanheim,* 34.]

CENT. II. Anacletus ordered that no clerk should preserve *(nutriret)* his hair or beard. *(M. Polon. sub An.* 107.)

Alexander I. founded the mixture of salt with water for consecration and sprinkling—the mixture of water with wine in the mass, to typify the Union of Christ with the Church, and making the host of a small portion of unleavened bread, because "quanto potior tanto rarior." *(Id. s. An.* 125.)

Pope Sixtus inserted in the Mass "Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth." He or some stranger enacted, that the Corporal should not be made of silk, but of the purest linen,

[p] Fosbroke's Gloucester, p. 301. [q] From the edition annexed to the folio one of Bale, ed. Oporim.

contexto non tincto, and that no woman should touch the vessels or cloths of the altar. (*Id. s. An.* 133.)

Anicetus ordered, that no clerk should preserve his hair or beard, but have a "*coronam in modum Sphærulæ.*" (*Id. An. s.* 169.)

Soter ordered, that no nun should touch the altar cloths, nor put incense in the "Holy Church," and wear a veil. He also ordered, that no woman should be considered a lawful wife unless she had received the Priest's benediction, been given away by her parents, and guarded (custodita) by bridemen (paranymphis.) (*Id. s. An.* 178.)

[Christian assemblies held on Sundays and other appointed days, in private houses and the burying places of the Martyrs.—Sponsors admitted to stand for infants in baptism, various festivals and fasts introduced, viz. Lent, &c., the sign of the cross and anointing used, the custom of praying towards the East introduced, Bishops, Presbyters, Deacons, and Readers the only Ecclesiastical orders known, Christmas-day observed as a festival. *Wright's Spanheim*, 35.]

Cent. III. Victor ordered that Easter should be always celebrated on a Sunday. (*M. Polon. s. An.* 203.)

Zepherinus enacted, that all Christians of twelve years old should take the Sacrament on Easter Sunday, and that all vessels for the altar should be of glass or tin. (*Id. s. An.* 213.)

Urban made all the sacred vessels of silver, gold, or tin. He formed endowments for the clerks and notaries, who wrote the Gests of the Martyrs.

Antheros ordered the Gests of the Martyrs to be written. (*Id. s. An.* 239.)

Fabian allotted seven districts to Deacons, and made seven Subdeacons, to superintend as many notaries, and see that the Gests of the Martyrs were collected into a volume. (*Id. s. An.* 241.)

Priests allowed to take oaths. (*Id. s. An.* 252.)

Stephen appointed that Priests and Levites (sic) should not use the sacred vestments for common clothing (quotidiano usu.) (*Id. s. An.* 257.)

Sixtus ordered mass to be celebrated at the altar, which was not done before. (*Id. s. An.* 262.)

Dionysius founded parishes and church-yards, and appointed particular ministers to each. (*Id. s. An.* 267.)

Felix ordered masses to be performed to the memory of the Martyrs. (*Id. s. An.* 267.)

The same Pontiff directed beans, plumbs, and fruits, to be blessed upon the altar. He buried martyrs with his own hand, [a common practice] and ordered that no one should perform that solemnity without a dalmatic *et collobis purpuratis*. (*Id. s. An.* 270.)

Caius fixed the ecclesiastical orders, as Hostiarius, Lector, Exorcista, Acolytus, Subdiac', Presbyt', deinde Episc', and ordered that Clerks should not be amenable to secular courts. He also appointed subdeacons to inquire in the territories of Rome for Gests of Martyrs, and reduce them to writing. (*Id. s. An.* 278.)

Marcellinus did penance, "cinere aspersus capite necnon et cilicio indutus." (*Id. s. An.* 289.)

[Christian Churches built—several editions of the Scriptures published—religious rites greatly multiplied—the Pagan ceremonies imitated by the Christians—honey and milk tasted by Catechumens before baptism; they are anointed before and after that rite, received a crown, and are arrayed in white. *Wright's Spanheim*, 37.]

Cent. IV. Marcellus built a Reliquary (*capsulam*, any inclosed place), and adorned it with porphyry, and enclosed it above with the purest silver; and ornamented a *cancellus* (grating) which weighed 200 lbs. and before the place itself in the crypt placed a lamp made of the purest gold, and before the body of St. Lawrence a *pharatantarum*[q] of silver, with dolphins. (*M. Polon. s. An.* 315.)

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[q] Here is some error of the Scribe. A *faracanthera* was a lamp in the form of a tree, from which

Sylvester ordered stone altars to be made; for before, during the persecutions, and the performance of service in private houses, those only of wood were moveable. (*Id. s. An.* 309.)

Jerom composed and placed the Gloria Patri at the end of the Psalms. He also adorned the tombs of such martyrs as he found with verses. (*Id. s. An.* 370.)

[In this century wax lights were introduced into churches in the day time. Incense was used in churches, Saints were invoked, images introduced, the cross reverenced, and new clerical orders instituted, viz. Archbishops, &c. *Wright's Spanheim*, 39.]

[Sundays were first ordered to be kept sacred by law in the reign of Constantine, and Saints days took their origin from the annual commemoration of the deaths of the Martyrs. *Spanheim*, 14, 251, 252, *ed. Wright.*]

The *Supputations of Martin Polonus* not being a common book, there was an inducement to recapitulate much of the contents in the early periods, applicable to Archaics, although in other views inferior to those of the professed Ecclesiastical Historians. The following description of the first Christian Church in the fourth century shall close this introduction.

"A Christian Church, at this period, consisted of three principal parts, the Vestibule, the body of the church, and the Sacrarium. Before the entrance was an enclosure or court, called *Propylæum*, or *Porticus*, in which was the station of the mourners, who supplicated the faithful as they entered, to pray for them. Having passed the propylæum, the worshipper entered through the great gate into the Vestibule, called also προναος and ναρθηξ, within which was first the station of the Catechumens, and higher up, that of the hearers; between the two was the station of those possessed with unclean spirits. On one side of the Vestibule was placed the baptismal font. Passing on, the church, properly so called, was entered by the beautiful gate. In the lower part, nearest the entrance, was the station of the prostrate penitents, behind the pulpit, which was placed in the middle, looking toward the Sacrarium [choir]. In the front was the station of the fourth degree of penitents, and of the faithful. The men and the women appear to have been separated from each other. At the east end, through the sacred door, was the Sacrarium [βημα, choir], which was separated from the body of the church, by a partition of lattice work, (*cancelli*, hence chancel). It was appropriated exclusively to the clergy. In the middle was the holy table. Behind this was the throne of the Bishop, on either side of which were the benches of the presbyters. On each side of the Sacrarium was a small chapel; that on the south was appropriated to the use of the priest, and for preparing the sacramental bread and wine; that on the north was for the use of the deacons, and the depository of the sacred vestments and vessels, since called the Sacristy, and by us the Vestry. On each side of the body of the church was a passage (εμβολος) through which the clergy passed from the Vestibule into the side chapels, and thence into the Sacrarium."

Thus Bishop Beveridge.[r] Among *us* there was no such uniformity of plan, for *our* ancestors were ignorant of building with stone, till about the year 680; and Bede mentions even a cathedral constructed of wood, covered with reeds. Through want of parochial churches, divine service was performed under a cross in some open place; and this was the original of the service at St Paul's Cross in London.[s]

ANNIVERSARY. See CHANTRIES, p. 811.

BEAD-ROLL. This was the catalogue of those who were to be men-

depended dishes. The word was derived from *pharus* (a light-house) and *canthera*. Charpentier, *v. faracanthera.*

[r] Spanheim, 298 note.

[s] Staveley, 102—104, ed. 2nd.

tioned at prayers. The King's enemies were thus cursed by name in the bead-roll at Paul's.[r]

Benediction. The posture is usually, in delineations, the arm and two fingers of the right hand elevated, but there were various kinds.

Benedictio super plebem. This was the act of the bishop alone, made after the Lord's Prayer and before the Communion. The bishop nodded to the deacon, who said, "*Humilitate vos ad benedictionem,*" and the people answered, "*Deo gratias.*" Then the bishop gave this benediction, "*Benedicat vos Omnipotens Dominus,*" &c.; then taking part of the host, he said, "*Pax Domini semper sit vobiscum:*" but this benediction was different from that of simple priests; for the bishop's consisted of three parts; the priests of only one, and shorter, *viz.* "*Pax fides, et caritas, et communicatio corporis et sanguinis Domini, sit semper vobiscum.*" This benediction he gave, not only in the mass, but in vespers and matins; and there was another given by the priest at the end of the mass. The *benedictio magna* of priests was distinguished from the *parva* of deacons.

Benedictione privari, among the Monks, was a compulsion to depart before the Abbot gave the benediction.

Benedictions, various. 1. Of the monks going out for two or three days. 2. Of beards. 3. Of the hair. 4. Of the chalice. 5. Of the paschal taper. 6. Of the church-yard. 7. Of the first tonsure. 8. Of deacons. 9. Of bishops. 10. Of the table or grace said by the clergy, when at table; the form in *Alcuinus, Poem,* 146. The Pagans invoked the gods. 11. The nuptial benediction, excluded where it was a second marriage, or the party had lost her virginity. 12. The benediction of a new well. 13. Of a new house. *Sacram Greg.* p. 250. 14. Of pilgrims, in which, for a fee was paid, *benedictio in auro,* paying ready-money; and several others. The charities of the monks, and the song of the three children, were also called *benedictions.*

The *Benedictionalis Liber* was the book of benedictions, and the *benedictorium.*[s]

Bidding of the Beads was an exhortation, the *bidding prayer,* from the priest, to say prayers, &c. for the soul of a deceased person.[t]

Canonical Hours. There were seven: 1. *Prime,* about 6 A.M.; 2. *Tierce,* about 9 A.M.; 3. *Sext,* about 12 at noon; 4. *Nones,* about 2 or 3; 5. *Vespers,* about 4, or later; *Camplin,* about seven; 7. *Mattins* and *Lauds,* midnight. They were originally celebrated in the church by all the congregation; but some persons afterwards took the liberty to perform them privately; and they began about the year 800 to be called *Officium Divinum.*[u]

Canonization. It was anciently vested in the people; but was next referred to the Primate. About the time of Alexander III. or Innocent II. it devolved to the Roman Pontiff, through schism among the Primates. It was exceedingly expensive.[x]

Catechism. This was a ceremony previous to baptism, mentioned by Cyril and Jerome as performed by godfathers.[y] Thus when Edward I. was born, the Bishop of Carlisle, from ceremony, catechised him before baptism by the Legate.[z] One kind of baptism taught by mothers is given in the Recantation of Wickliffe.[a]

Catholick Faith. This term was in the early part of the Reformation applied to the Lutherans, in its true sense, in opposition to the novelties of the See of Rome.[b]

Cenotaph. In the Middle Age, when persons of any consequence died, service with a *corpus fictum,* standing hearse, &c. was performed in churches with which they had connection, and many entries of such, as actual burials,

[r] Bacon's Hist. H. VII. p. 72.

[s] Du Cange, *v.* Benedictio. [t] Cowell. Nares, *v.* Bidding Prayer. [u] Fra Paolo, on Eccles. Benef. p. 130. [x] See Du Cange, Spelman, &c. [y] Du Cange, *v.* Catechesis. [z] M. Paris, 413. [a] Dec. Scriptor. 2647. [b] Bayley's Tower of London, pt. 2, p. 387.

occur in parish registers, although the persons were interred elsewhere.[c] Queen Elizabeth was thus buried in all the churches of London.[d] It was a Roman custom.[e]

CHANTRIES. These were endowments for certain ministers to pray for the souls of the founders; but not till after they had first done so for those of the Kings who had licensed the foundation. As they were not allowed to celebrate their private masses at the high altar, those numerous structures and chapels of which we read in our ancient churches were devoted to this purpose, that they might not disturb each other. Unbeneficed priests were generally preferred, as most at leisure to attend to the duty, and they amended their incomes by general and special obits for other men, procession-pence, and other perquisites. If any priest, through sickness, &c. could not celebrate, he was bound to make a recompense by psalms and prayers. The clergy, too, who obtained them, used to let them to others, reserving a profit. There were also itinerants. The ordinary price of a mass of this kind was 4*d.*; but, if they dealt in the gross, it was 40 marks for 2000.[f]

One general annexation to Chantries was an Anniversary Festival. It was a Roman fashion, brought, says Ovid,[g] into Italy by Æneas. The Roman *divisiones* were doles or donations to the poor upon anniversaries; and Suetonius says (c. 26), that Cæsar first instituted feasts to the people, upon the death of his daughter. Lyndwood[h] notes that anniversary implied the office, not only at the end of the year, but that of every day throughout the year. The word also signified a yearly distribution made to clerks, the day of the consecration of a Bishop, Abbot, &c.[i] The *Month's Mind* was a monthly solemnity of the same kind, attended, in Ireland, with invitations to the gentry and clergy; masses said for the deceased in all parts of the house at once; feasting and largesses.[k] The *Trental*, an office for the dead, which consisted of thirty days' masses, was first founded by Gregory the Great, in substitution for "Ossian's Song of Bards, which rose over the dead," an accompaniment of the Irish Howl.[l]

CHRISOM. CHRISTENINGS. (See p. 131.) In addition to the matter there given, the following may be added from Nares.[m] In the Liturgy, compiled by Cranmer, Ridley, &c. *temp.* Edw. VI. it is directed that the child, if not weak, shall be dipped three times in the font; first on the right side, then on the left, and lastly with the face towards the font. After which the godfathers and godmothers were to lay their hands on the child, and the minister put on the chrysom, in which the child was buried if he died within the time of wearing it. In some cases it became the perquisite of the clergyman.[n] The box for holding the chrism, a mere common oblong one, with a hinged lid, is engraved from Strutt in Robinson's History of Baptism.[o] Sermons were formerly preached at christenings; and at the feasts the guests carried off what they liked.[p]

CHURCHING. Among the Greeks the women sacrificed to Diana, and the husband to the Nymphs.[q] Of the purification among the Jews it is needless to speak. A woman who came to be churched stood at the door till the priest had sprinkled her with holy water.[r] She offered, too, a candle. There were churching sermons and churching feasts, and the women wore new gowns.[s]

CONFIRMATION. Anciently the newly-baptized person was immediately

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[c] Du Cange, *v.* Hersia. M. Paris, 965. [d] Stowe, Maitland, Lysons, &c. [e] Hist. August. ii. 222. Cicer. pro Aul. Cluent. [f] Fuller's Church Hist. b. vi. p. 352. Lyndwood's Provinc. 230, 280. Hawkins's Musick, ii. 100. [g] Fasti, ii. 533. [h] Prov. 230, 280. [i] Du Cange.

[k] Coll. Reb. Hybern. ii. 126. [l] Du Cange, *v.* Bardicatio, Tricenarium. [m] *v.* Chrysom. [n] Nares. [o] Pl. 9, p. 127. [p] Popul. Antiq. ii. 11, 18, where various other customs appertaining to different places. [q] Rous's Archæol. Attic. 215. [r] Strutt's Horda, iii, 177. [s] Popul. Antiq. ii. 10. See too Coll. Reb. Hyb. iv. 24.

confirmed by the Bishop, after he had taken the sacrament. The candidates wore bandages round their foreheads, which, on the *third* day (from the Trinity), after their foreheads had been washed by the priest, were burnt, and thrown into the *Piscina* with the water.[y] A Liber de Miraculis Tho. Episc. Hereford, MS. quoted by Cowel (v. Rodundellers), says, that he wore when riding a stole at his neck, in the form of a cross, that it might be open for confirming any boys that met him.

Eulogiæ. (See Bread, Chap. X. p. 418.) *Eulogiæ Privatæ* were loaves sent by bishops and priests to one another with complimentary letters. They were consecrated like the meat at table. The custom seems to have begun from bishops who had taken the sacrament together sending the loaves to one another in token of communion.[z]

Excommunication. This existed as a religious punishment among the Classical Ancients and the Druids. Du Cange says, that it was formerly an anathema only. The greater excommunication separated persons from the society of believers, and participation of the sacrament. Such excommunicates were not to enter the church, or stand near it in service-time. In the lesser, the parties were not to communicate till absolved. It was a singular privilege of kings and priests, that if they took the sacrament with excommunicates the latter were immediately restored to the communion.[a] The ceremony consisted in certain anathemas, the book at the end suddenly closed, candles thrown violently on the ground, and the bells rung with a hideous noise.[b] The first instance of bishops carrying torches in their hands, and throwing them down, occurs in the excommunication of some murderers in Rheims, about the year 900.[c]

Exorcism. It was a superstition of the Middle Age that persons in all times and places were incessantly assailed by evil spirits; and Weir de Præstigiis Dæmonum is profuse upon the subject. The most general exorcism was the sign of the cross; and fumigation was common, but the modes are endless.[d] They imply a rational intermixture of physical remedies, as sulphur, against evils resulting from contagion or disease, and ascribed from ignorance to dæmons, with pretended superstitious remedies.

Faggot. A badge (says Cowel) worn in times of Popery on the sleeve of the upper garment of those who had recanted and abjured what the then powers called heresy. For those poor terrified wretches were not only condemned to the penance of carrying a *faggot* to such an appointed place of solemnity; but for a more lasting mark of infamy, they were to have the sign of a *faggot* embroidered on one and sometimes each sleeve. And the leaving off this badge or *faggot* was often alleged as the sign of apostacy (v. *faggot*). Wood-cuts have been published (Q? in Fox's Martyr's, or Douce's Shakspeare) of persons so badged.

Fiancels. See Marriage, p. 816.

Funerals. The funeral ceremonies of the Classical Ancients, &c. have been so often printed in school-books, that it is quite needless to reiterate them here. In the Middle Age the body was conveyed by horses, upon men's shoulders, and on carriages,[e] covered with black cloth, and banners thereupon.[f] The bodies of the French kings were carried by the members of their parliaments.[g] Edward III. and his sons walked after the funeral of Sir Walter Manny. The Welsh and others sung psalms as they walked;[h] a custom still retained, and borrowed from the song of the British bards on such occasions. Capt. Kotzebue says, that the song of the bard still accompanies the funeral rites of the barbarous Ka-

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[y] Du Cange, *v.* Bandellus, Confirmatio. Du Cange, in voce. [a] Id. *v.* Excommunicatio. [b] Staveley on Churches, 235 et al. Jortin's Remarks, iv. 518.

[d] Can. Constantinop. n. 7. Lyndw. Prov. 244. Douce on Shaksp. ii. 21. [c] Dec. Scriptor. 43. Angl. Sacr. i. 673, 766, &c. Hutchinson's Durham, ii. 232. [f] Archæologia, xx. 221. [g] Froiss. iii. 137. [h] Hoare's Girald. Kotzebue's Voyage, ii. 57.

lushes at the New Archangel, so that it is not of Celtick original. The pall-bearers carried a bough in the other hand, which they threw into the grave;[i] a custom, with regard to nose-gays carried in the hand, still practised at the funerals of Freemasons. The Irish howl is forbidden in certain constitutions.[k] It was usual in this country.[l] The funeral feast was common in all the East, and is the *Cœna Feralis* of the Romans, made to cheer the mourners.[m] These funeral dinners among great persons were immense,[n] and, in the orders given out in 1569 for avoiding the plague, one was, to have no funeral dinners.[o] The ancient jugglers (common also in the Classical funerals) used to have a great share in this feast, and putting their hands behind their heads, and laying hold of their feet, rolled themselves in a circle to amuse the mourners.[p] People put on a monk's cowl when on the verge of death;[q] and, according to Menage, Count Carpi Alberti Pio, who died in 1530, was the last person so buried.[r] The burial of the dead was seemingly much neglected by the clergy.[s] In the *Leges Ripuariorum*, on the burial of criminals in the high road, their feet were bound with a *retorta*, or rope, made of twisted wood.[t] *Lying in state* is quite ancient. Philostratus says of Herodes Atticus, that upon the death of his wife he changed the whole face of the house, and covered the paintings of the walls with black cloth. Hence came the custom of hanging walls with black in funerals. Hence, too, says Du Cange, *Listre*, or *Litre*, for the black wash which is smeared upon the walls of churches within and without after the form of a border, when the feudal lords die who enjoy the right of castellans, or patrons; for then the walls are washed with black, and their arms and ensigns painted at certain intervals. The houses of the dead were also hung with black cloth.[u] Money was contributed for burial of the indigent.[x] We hear of a person killed in battle placed in a tent just out of the church all night.[y] Even kings were the bearers of the corpses of saints and holy persons.[z] Torches with the cross and censer were carried.[a] Psalm-singing incessantly till the interment, and the corpse covered with a pall, were usual.[b] At the stately solemnity of John de Montacute's exequies, t. Edw. II. a payment was made "*to* THIRTEEN WIDOWS *watching round the body*."[c] We hear of the nearest relative riding before the corpse, all the kindred accompanying.[d] The bodies of persons esteemed for sanctity were washed even by abbots. Michael and the Angels descended to carry the soul to heaven, and their presence was made known by some sort of sound.[e] The plate of salt placed upon the corpse, as an emblem of incorruptibility, is affirmed to be a Druidical custom.[f] The praise of the dead was performed over the corpse by the minister in the room where the relatives were assembled, who sat round the body; the memory of which custom Hogarth has preserved in his Harlot's Progress. They also sat round the body at church,[g] properly speaking, the chief mourner at the head, the rest upon each side,[h] and they still *kneel* there in Herefordshire. The torches were also extinguished in the earth with which the body was covered.[i] A sort of sword of ceremony, called a *Trutch*, was displayed at funerals.[k] In the village of Thornton Rust, which had a chapel, the chapel bell was carried out and rung by the hand; so that when any of the individuals died it was rung as a passing-bell, in

[i] Antiq. Repert. ub. infr. [k] Du Cange, *v.* Reputatio. [l] Angl. Sacr. ii. 269. [m] Coll. Reb. Hybern. ix. 531, 579. [n] Berkeley MSS. [o] Maitland's London, i. 260. [p] Du Cange, *v.* Corbitores. [q] Angl. Sacr. i. 10. [r] Menagiana, iv. 9. [s] M. Paris. 172. [t] Du Cange, *v.* Retorta.

[u] Du Cange, *v.* Cappel. Ardent. Listra, Veilla Mortua. [x] Script. p. Bed. 467, a. [y] Id. 232, a. [z] M. Paris, 172. [a] Id. 277. [b] Id. 310. [c] Archæologia, xxvi. 339. [d] M. Paris, 503. [e] Eddius Vit. Wilfrid. c. lxiii. See too Douce. [f] Smith's Gaelic Antiq. 36. Antiq. Vulgar. 95. [g] Antiq. Repert. ii. 102. [h] Nichols's Progresses. [i] Antiq. Repert. ub. supr. [k] Nares, *v.* Trutch.

the middle and at each end of the village. This was considered as a public invitation to one member of every family in the place to attend the funeral, which was announced by another peal, rung as before.[l] The passing-bell was originally rung for persons dying, but not dead, that good Christians might pray for the soul. Books were given away at funerals for memorials, as well as gloves, &c.[m] The *Sin-eaters* were persons who, when the corpse was brought out of the house, and placed upon the bier, in consideration of a small donation, took upon themselves all the sins of the deceased. The custom is supposed to have been taken from the scape-goat in Leviticus.[n] Before the new form of burial under Edward VI. the priest threw earth upon the body in the form of a cross, and then sprinkled it with holy water.[o] Trumpets were also sounded over the grave. The friends of the deceased, among the Anglo-Saxons, met the day after the funeral in council upon his affairs, which was called *Morgen spæce*.

Long details of funeral rites may be found in Ossian, Henry, Strutt, Gough, Peck, Collins's Peerage, and various topographical works. I shall only give some accounts.

Funeral of the Anglo-Saxons. Having first washed the corpse, they cloathed it in a strait linen garment, or put it into a bag or sack of linen, and then wrapped it closely round from head to foot with a strong cloth wrapper, the head and shoulders being left uncovered for the view of friends. Before the body was put into the sepulchre the head and shoulders were closely covered with the wrapper; and when brought to the tomb was held by two persons, one at the head and the other at the feet. While the priest perfumed it with incense, the two who held the corpse kneeled down and put it into the grave. In the meanwhile the priest prayed and blessed it.[p]

Sprigs of evergreens, mostly of rosemary, were carried by the mourners in their hands, and thrown into the grave with the corpse.[q] The Romans used cypress. The Irish howl, a ceremony mentioned in Scripture and Homer, is still practised in Egypt by hired women.[r] Du Cange says, that anciently bodies were never put one upon another, because they would not disturb the dead; and a double leaden coffin, side by side, for this purpose, has been found at South-fleet, in Kent, within a mausoleum,[s] [which, from the coincidence of the plan with one at Spalatro, given by Spon, appears to be of the age of Dioclesian. F.] Funeral sermons are deduced from orations over Christian martyrs;[t] but such orations in honour of the dead occur among the Classical Ancients, old bards, &c. The common fee was 10*s*. but perhaps the clergyman was sometimes presented with a gown on the occasion.[u] The phrase with *dirige* and *placebo* often occurs in the details of funeral ceremonies. The *Dirige*, the 5th Psalm, often bound up separately at the end of missals,[x] was borrowed from the first nocturn in the matins of the office for the dead. *Placebo* was taken from the anthem, "*Placebo Domino*," &c. with which the vespers for the dead open.[y]

Burial of an Ass (a proverb), originally implied the interment of an excommunicate out of the church-yard.[z]

Burial in the cross road. Mentioned in the *Leges Ripuariorum*.[a]

GODFATHERS. They took the children in their arms and offered them to the priest, who then made a cross with the chrism upon their foreheads.[b] Ruf-

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[l] Whitaker's Richmondshire, i. 404. [m] Popul. Antiq. ii. 154. [n] Chap. xvi. 21, 22. Popul. Antiq. ii. 156. [o] Douce, i. 362. [p] Strutt's Horda, i. 67.

[q] Popul. Antiq. ii. 157—170. [r] Clarke, v. 425. Of Irish Funerals, see Collect. Reb. Hybern. No. i. 125, 126. Of the Scotch, Birt's Letters, &c. [s] *v.* Bisomium. Archæolog. xiv. 37, 221. [t] Popul. Antiq. ii. 185. [u] "It'm, paide unto Mr. D. Perne, for his gowne, and for his sermon made at the funerall."—Gage's Hengrave, 135. [x] Brev. Rom. Off. Defunct. Cowel says, that our word *Dirge* was not derived from the *Dirige*, but from the Teutonick, *Dyrke*, laudare, *v.* *Dirge*. [y] Gage 112. [z] Du Cange, *v.* Sepultura Asini. [a] Id. *v.* Retorta. [b] Id. *v.* Gestantes, Levare de sacro fonte.

finus observes, that he had a godfather who taught him both his creed and his faith;[c] and hence, perhaps, bishops and abbots were so often sponsors. Among the Anglo-Saxons, we hear of life being spared by a godfather to a godson on that account.[d] On the vigil of Christmas Day sponsors gave to their god-children, till they were grown up, a particular kind of cake.[e] Cowel says, "It was a good old custom for godfathers and godmothers, every time their god-children asked them blessing, to give them a cake, which was called a *God's kichell.*" It is still a proverbial saying in some countries, "*Ask me blessing and I will give you some plum-cake.*"[f] At the baptism they used to give christening-shirts, with little bands, or cuffs, wrought with silk or blue thread; the best, for chief persons, being edged with a small lace of black silk and gold; but afterwards they gave spoons, cups, &c.[g] (See p. 131).

Holy-lamb. This was anciently a lamb with St. John pointing to him, and was ordered to be changed into the human form by the Trullan Canons, made in 653.[h] The Holy Lamb bleeding into the chalice is an emblem of the Sacrament of the Passion.

Holy-water. Everybody knows that it was taken from the holy-water of the heathens. Du Cange says, that the water was fetched from the springs of the fonts when they were consecrated.[i] At Durham, the bellringers, or servants of the church, used to bring water every Sunday morning, which one of the monks consecrated before service.[k] Poor clerks and scholars used to hawk it for sale.

Host. Du Cange[l] mentions a stamped iron, on which the Host was baked; and the *Lancea*, a knife by which it was separated from the bread. It was cut in the form of a cross. In preparing it particular caution was used in selecting the corn, which was carefully carried to the mill in a clean bag of good cloth. Some other corn was then ground first, that the flour for the Host might be without filth. It was then brought home and boulted, with a curtain around it. A servant then made the dough on a very clean board; and he who held the irons on which it was to be baked, had his hands protected by sleeves, and while it was making and baking, did not speak except to give short directions to the person who made the fire, and brought the wood, which was to be very dry, and prepared many days before.[m] It was preserved in a pix over the altar, carried out to the sick, to stop warfare, fire, &c. and save the lives of the clergy, when in danger. At the elevation of it all persons were to kneel.

Legends. Saints were not complete without their legends, which were read to the people on Sundays and Holydays.[n] Children's books purposely consist of fairy tales and wonders, that they may be induced to spell and read them. Some such motive to inculcate religious awe, more truly superstition, instigated (to omit several) the following absurdities. Calixtus I. a Pope of the third century, is said to have built or rebuilt a cemetery, in which were interred 174,000 martyrs, and 46 Popes; and this cemetery is mentioned in the Martyrology. Many Christians no doubt perished under the Imperial Persecutions, and this circumstance gave birth to Martyrologies and Legends, which in their turn were embellished, for the sake of a greater impression than plain murders, with exaggerations and fictions. Even the comick was incited. In the year 557, when the body of St. Stephen was brought to the church of St. Laurence at Rome, and buried by the side of Laurence, the skeleton of the latter spontaneously moved out of its place to make room for that of Stephen. Hence Laurence, who was thought to have been a Spa-

[c] Du Cange, *v.* Pater. [d] Ingram's Saxon Chronicle, p. 71. [e] Du Cange, *v.* Pompa. [f] Cowel, *v.* Kichell. [g] Stowe, Strutt, &c. [h] Johnson's Eastern Canons, 283. [i] *v.* Guadalerium. [k] Antiq. Durham, 40, 41. [l] *v.* Oblatæ.

[m] Tyndal's Evesham, p. 185. [n] Warton's Poetr. ii. 19.

niard, acquired the *soubriquet* of "civil Espagnol," (polite Spaniard).[o]

Litanies. The *Litania Major*, or Black Crosses, was instituted by Gregory the Great in consequence of a plague. The altars and crosses on this day, the Feast of St. Mark, were covered with black.[p] In 1547 the Litany was sung between the choir and high altar, the singers kneeling, half on one side and half on the other.[q]

Marriage. The marriages of the Greeks and Romans are so amply detailed in school-books, &c. that I shall confine myself to matters not there to be found.

It was a custom among the Jews, Greeks, and Romans,[r] where immediate union from tender years, or other causes, was not convenient, to betroth themselves before witnesses, a custom still in use among the Jews. In some countries the lover still gives a ring to the bride.[s] The Greeks, besides witnesses, gave a token of earnest.[t] Among the Romans, although a simple consent by letter or message, or even without witnesses, was sufficient, yet, in general, *tabulæ* were executed, sealed by the signet-rings of the witnesses, and a ring of iron, in the time of Pliny, sent to the bride as a pledge.[u] Kippingius[x] quotes Tertullian for a *gold* ring in his time, and adds that the bride gave a supper to the bridegroom and his relatives. These *Sponsalia* gave birth to our fiancels. Mr. Douce[y] has given an account of the ancient ceremonials. The contract was made by a simple promise; by earnest or security given; by an oath; the interchange of rings, or the man only giving a ring; and sometimes also a pair of shoes, to bind both hands and feet; by a mutual kiss, if in private, followed by drinking of healths; by the joining of hands and testimony of witnesses. The ceremony, generally speaking, was performed by the priest, demanding of the parties if they had entered into a contract with any other person, or made a vow of chastity or religion; whether they had acted for each other, or for any child which they might have had in the capacity of godfather or godmother; or whether they had committed incontinence with any near relative of the other party; but the latter questions might be dispensed with at the convenience of the priest. Then this oath was administered, "You swear by God and his holy Saints, herein, and all the Saints of Paradise, that you will take this woman, whose name is — to wife, within forty days, if Holy Church will permit." The priest then joined their hands and said, "And thus you affiance yourselves." To which the parties answered, "Yes, Sir." They then received a suitable exhortation on the nature and design of marriage, and an injunction to live piously and chastely until that event should take place. They were not permitted, at least by the Church, to reside in the same house, but were nevertheless regarded as man and wife. The marriage took place in modern times forty days after. At the fiancels of two children, though both only ten years old, they were put into the same bed.[z] An illicit connection in the interval was styled *Matrimonium presumptum*,[a] and whether it was adulterous was a moot point of the Roman lawyers.[b] The betrothed persons wore some flower as a mark of their engagement, broke a piece of gold or silver, each keeping a half, used a joint ring, as a token (see p. 248), &c.[c] The custom was abolished through its opening an inlet to people's taking one another upon trial, to infinite perfidiousness, the discovery of defects, which prevented the union, and opposition to the purity of Christianity.[d]

[o] Both these legends are mentioned Mem. de Petrarque, iii. 60, not. *c. f.* [p] Du Cange, sur Joinville, i. 271. [q] Hawk. Mus. iii. 468. A cut of this forms the frontispiece of Sparrow's Rationale of the Common Prayer. [r] Pythæi Mosayc, et Rom Leg. Colla. pp. 18, 19. [s] Hymen, or the Marriage Ceremonies of all Nations, p. 4. [t] Archæol. Attic. 166. [u] Rosin. 443, 444. [x] Antiq. Roman. 694. [y] On Shaksp. 109—114.

[z] Froiss. vi. 21. [a] Du Cange, in voce. [b] Pythæus ub. supr. [c] Popul. Antiq. ii. 20—31. [d] Hymen, p. 21.

The Roman marriage by *Confarreation* (whence the bride-cake is derived) is denoted in many antiques by a man and woman standing; she gives her right hand to the man, and in her left holds three wheat-ears. The man wears a *toga*, the woman a *stola*, and *peplum*, thrown over the shoulders. Her hair is rolled, and raised around her head, as in Diana and Victory; a fashion usual with virgins and brides. Hands touching each other, with wheat-ears, are also emblems of the marriage by confarreation.[e] Seduction under promise of marriage,[f] marriage for mere money,[g] the consultation of astrologers,[h] the settlement,[i] the ring, &c. are of classical ancientry. There are many bas-reliefs of marriages in Montfaucon. In one of the Villa Borghese, and another of the Justiniani Palace, the bride is veiled, and the old woman by her side is probably the nurse, the constant attendant of young girls.

It has been before presumed, that the marriages of the Britons were celebrated at a cromlech. [See CROMLECH, p. 775.] Among the Anglo-Saxons, the young man first obtained the consent of the *Mundbora*, father or guardian, for which he made a present called the *Mede*, or price. The lady agreeing they were solemnly contracted; and a friend of the bridegroom became surety for the woman's good treatment, maintenance, &c. The dowry was fixed, and all the relatives within the third degree were invited. They in return made presents to the young people; the father, or whatever relative was guardian, making a considerable one of arms, furniture, and money. This *faderfrum*, or father's gift, was all the fortune which the man received. No marriage could be lawful without the presence of the *Mundbora*, who gave the bride to the bridegroom, saying, "I give her to be thy honour and thy wife; to keep thy keys and share with thee in thy bed and goods." In the morrow on the morning, the bridegroom gave the *Morgæn-gife*, the ancient pin-money. The marriage was celebrated at the house of the bridegroom, at his expense, generally within six or eight weeks from the time of contract. The day before the wedding, the friends of the bridegroom, who were invited, spent the day in conviviality, and next morning, the bridegroom's friends, armed and on horseback, proceeded to the house of the bride, under the conduct of the *forewistaman*, or foremost man, to lead the bride to the residence of her intended husband. This martial array was, both for compliment, and to prevent rescue by any former lover. The bride was led by a matron, called the bride's woman, followed by many young women, termed bride's maids, and attended by her *Mundbora*, and other male relatives. On her arrival, she was received by the bridegroom and solemnly betrothed by her guardian. The united companies then proceeded to the church, attended by musicians, and received the nuptial benediction from the priest, sometimes under a veil, or square piece of cloth, except the bride was a widow.[k] After this, both parties were crowned with crowns of flowers kept in the church.[l] They then returned home to the feast. The bride was conducted to her chamber by the women, the bridegroom by the men. The company having drunk their health departed. The wedding-dresses of the bride, and of three of her maidens, and of the bridegroom and his attendants, were of a peculiar fashion and colour, proper to the ceremony, and might not be worn on any other. This dress, at first the fee of the musicians, was latterly given to some church or abbey. The will of Paul de Sade, father-in-law of Pe-

[e] Enc. Affect. Attic. 192. [f] Suet. Calig. xii. [h] Diog. Laert. p. 63. [g] Plut. Nat. [i] Archæol.

[k] This was the *Care-cloth*, apparently derived from the Jewish *Taleth*, and a substitute for the ancient canopy. Popul. Antiq. ii. 68, 69. [l] A custom both of Jews and Heathens. It was sometimes of myrtle. The bride, temp. Henry VIII. wore one of corn ears, sometimes of flowers. We find it also of metal. Id. ii. 52, 53.

trarch's Laura, states "that her wedding clothes, &c. were received by him *as part of her dower*."[m] The next morning all the company came to the chamber to hear the *morgæn-gife*, or *morning's gift*, declared, after which they feasted till all the provisions were consumed, and then, having made a handsome present, departed.[n]

In subsequent æras the following customs obtained.

Bride-ale.[o] It was called *Bride-ale*, *Bride-bush*, and *Bride-stake*, from the bride's selling ale on the wedding-day, and friends contributing what they liked in payment for it; and from a bush at the end of a stake or pole being the ancient badge of a country ale-house, around which the guests used to dance as round a maypole. It was also called a *Bidding*, from guests being invited; and *Bride-wain*, from persons low in their fortunes sending round carts and horses to relations and friends, and receiving from them corn, or whatever they could get.[p] From the places where this custom has obtained it seems to have been British; and there is scarcely a computus of great families where donations on marriages of dependents, and circulars sent to tenants for their contributions, are not mentioned.[q] The term, however, of Bride-ale was also applied to the marriage procession. The bride, says Strutt, was led to church between two boys or men, according to her age, with bride-laces and rosemary tied upon their sleeves.[r] Those who led the bride to church were always bachelors, but she was to be conducted home by married persons.[s] The rosemary and bays were gilt, and dipped in scented water. The bridal bed was also decked with sprigs of rosemary.[t] Besides bride-laces, scarves, and favours or top-knots, were worn,[u] the knot being among the Northern Nations the symbol of love, faith, and friendship.[v] Gloves were presented to the leaders to and from church.[x] Herbs, flowers, and rushes were strewed on the way, and nosegays borne.[y] A fair bride-cup, of silver gilt, was carried before the bride (where the parties were of consequence); in it a branch of rosemary gilt, and hung with ribands of all colours. Musicians played all the way before her. The chief girls of the country followed, some carrying bride-cakes, others garlands of wheat finely gilt. Thus they came to the church, and the bridegroom, finely apparelled, with the young men, followed close behind.[z] The bride-cup was the substitute for the Classical torch; the wheat-garlands betokened fruitfulness.[a] In the weddings of rusticks morris-dancers attended.[b] A knife,[c] and long loose hair (a distinction of virgins derived from the old Northern nations),[d] were parts of the costume of brides. The marriage in white, now usual, and the peculiar fashion mentioned by Strutt, is taken from the *Paludanus*, an outer garment of the whitest linen, descending nearly to the ancles, worn by young women at the time.[e]—*Arrival at the Church*. When the couple arrived at the church-door the jointure was often publicly proclaimed, and the priest, adorned with the alb, &c. consecrated the *silver* ring (sic), which was laid upon a bason.[f] Possibly this custom is of Heathen origin; for the ancient Etruscans were always married in the streets before the door of the house, which was thrown open at the conclusion of the ceremony.[g] In the Wardrobe accounts of King Edward II. we have, anno 1317, "in oblations *thrown over the heads* of the said Sir Hugh, and the said Countess, during the said nuptials;" and, again, "*in money thrown over the heads* of Oliver de Bourdeaux and the Lady Maud

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[m] Mem. pour la Vie de Petrarche, i. 58.
[n] Strutt's Horda, i. 77. [o] There is a long account of one in Nichols's Progresses. [p] Popul. Antiq. ii. 70—76. [q] See Berkeley MSS. Gage's Hengrave, pp. 191, 193. Archæologia, xix. &c. &c. [r] Horda, iii. 154. [s] Popul. Antiq. ii. 44. [t] Id. 49—54. [u] Id. 58.

[v] Popul. Antiq. 39. [x] Id. 54. [y] Id. 46.
[z] Strutt, ub. supra. [a] Popul. Antiq. ii. 45.
[b] Nichols's Progresses. [c] Nares. [d] Du Cange, *v.* Capillus. [e] Du Cange, in voce. [f] Id. *v.* Saitum. [g] Popul. Antiq. ii. 61.

Trussel, during the celebration of their nuptials, *at the door of the chapel, within the park of Woodstock.*"[h] After the ceremony was advanced they entered the church, as far as the step of the altar.[i] The *Care-cloth*, or *Veil*, before mentioned, was put, according to Du Cange,[k] over the *shoulders* of the man and the *head* of the woman, the priest saying, "In the name of the Father, Son," &c. Wine, with sops immersed, was drunk in the church;[l] and bowls were kept in the church for this purpose.[m] It is an ancient Gothick practice; and the wedding-day was formerly kept at the church by a mass and a particular prayer.[n] The nuptial kiss in the church is very ancient.[o]

Customs after the Ceremony. Immediately on the conclusion the young men strove who should first pluck the bride's garters from her legs and place them in their hats. She was generally gartered with ribbons for the occasion, and they were untied and hung loose, to prevent indecency.[p] This appears to be of Celtick practice, by the Northern custom, accompanied with the *Deasuil*, or walk round the church, stated below.[q] After kissing the bride at the church-stile, a race was then run on horseback, which should first reach the bridegroom's house; the prize being the kail, a dish of spice broth, a cake, &c. In Welsh weddings they ride full speed to the church-porch. Money for a foot-ball was demanded from the bridegroom; and ball-money was given by the bride to her old playfellows, a practice derived from the Romans offering to Venus the nuts, &c. After the nuptial feast, among the Anglo-Saxons, dancing and drinking ensued. In later times, among the higher ranks, a wedding sermon, an epithalamium, and a masque. The quintain was a customary sport.[r] In more recent times, persons of condition were married late in the evening at their own houses. Wedding favours were distributed to the guests, very often to some hundreds, who did not come. They were worn pinned on the sleeve, breast, or hat. When the marriage was in public, which was rare, the friends and relatives were invited; and it was indispensable to appear in rich and elegant clothes. The gentlemen conducted the ladies to their coaches, and went themselves with a great retinue to church. After the ceremony each party went a different way, and met next at a tavern, or friend's house, where they feasted, and then returned home privately. After the circulation of a glass, the bridesmen took off the bride's garters, which she had before untied, and put them in their hats. The bride or bridemaids then lost or threw away all their pins, the latter under pain of not being married till the Easter following. The female friends and relatives conducted the bride to bed; and the men the bridegroom. The latter then took the bride's stockings, the women those of the bridegroom, sat on the foot of the bed, and threw the stockings over their heads. When any one hit the owner of them, it was deemed an omen that the thrower of them would in a short time be married. Meanwhile the posset was got ready, and given to the new-married couple.[s] Brand agrees with this, but adds benediction of the bed by a priest, and the ridiculous custom of sometimes sewing up the bride in one of the sheets.[t] In the morning after, the

[h] Archæologia, xxvi. 339. [i] Popul. Antiq. ii. 61. [k] *v.* Jugalis. [l] Popul. Antiq. ii. 63. [m] Id. ii. 63. [n] Du Cange, *v.* Tricesimus. [o] Id. *v.* Osculum. [p] Popul. Antiq. ii. 57.

[q] In Sir John Sinclair's Account of Scotland, vol. v. 8vo. p. 83, the Minister of Logierait, in Perthshire, says, "Immediately before the celebration of the marriage ceremony, every knot about the bride and bridegroom (garters, shoe-strings, strings of petticoats, &c.) is carefully loosened. After leaving the church, the whole company walk round it, keeping the church walls always upon the right hand. The bridegroom however first retires one way with some young men to tie the knots, that were loosened about him; while the young married woman, in the same manner, retires somewhere else to adjust the disorder of her dress." Popul. Antiq. ii. 69.

[r] Popul. Antiq. ii. 77—85. [s] Hymen, ubi supra. [t] Popul. Antiq. ii. 86—96. I omit some other divinations in that work, connected with marriage.

bride and bridegroom had a sack-posset. In the wedding of the Classical Ancients a musician used to play about the streets. The Greeks sung the *Egersis*.[u] Among ourselves, musicians, in later years a drummer, used to come before day-break, and were silenced by a bribe.[x] Owen mentions a garment or cloak, with a veil, called *Cowyll*, presented by the husband to the bride on the morning after marriage.[y]

Miscellaneous. Publication of marriage by banns was instituted in 1210, and marriage was first celebrated in churches in 1226.[z] Gregory the Great was the first Pontiff who granted dispensations for marriages.[a] In marriages by proxy, he and the lady, *inter alia*, were laid beside each other upon a bed.[b] Persons who married a second time were often subjected to libels, songs, insults, &c. made in the night, and hence called *Noctivalia*.[c] Du Cange mentions a dish sent from the marriage festival to the priest, and another to the feudal lord, at least in some countries.[d] We find instances where bridegrooms on the wedding-night declined consummation until the proper hour was fixed by the astrologers;[e] and other instances, where consummation directly followed the solemnity.[f] Great families married much among each other;[g] and a plebeian was persecuted by the nobles if he married a girl of family.[h] The king disposed of the daughters of nobles at his pleasure,[i] and recommendations of the court were expected for advantageous matches.[k] Wards were bought and sold like cattle.[l] In marriage of a coheir money was given to the others for their consent.[m] Early marriages were made to prevent the rapacity of guardians.[n] The proposals came from the friends of the lady.[o] Wisdom in a family was a strong inducement to intermarriage.[p] For every hundred marks of money, ten marks jointure was the custom of the country, at least in some places.[q]

Mass. Our kings heard mass before battle;[r] and it was commonly said in the bed-chambers of noble persons, by chaplains, before getting up, or while dressing.[s] The fee for a mass was 4*d*.; but there were altars where none but dignitaries could celebrate.[t]

Mortuaries. In the thirteenth century noble matrons used to give their beds, fully furnished, to the churches in which they were buried; as their husbands gave the arms, horse, or other warlike accoutrements; and this custom so prevailed that ecclesiasticks often demanded it as a right; hence the beds were often redeemed for money.[u] The custom is of great antiquity; called a corse-present; and made as a recompense for any deficiency in the payment of tithes and oblations. A horse or cow was led before the corpse at the funeral for this purpose.[x] These originally were derived from Asia, and are still used at Lony in India.[y]

Oblatæ. This term was applied to bread not consecrated, yet blessed upon the altar, and given to monks who had not taken the sacrament before they ate in the refectory. *Oblatæ* of this kind were in the earliest ages made in an iron mould, of a small figure, in the form of money. Some pious matrons, whom they used to call *Sanctimoniales*, often undertook the office of making them. They were without leaven. There is room to think that they were sometimes placed upon the breasts of the dead. They were baked in a *clibanus*, or oven. From hence the term was applied to

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[u] Plut. de Amore. [x] Hymen, ubi supra. Popul. Antiq. ii. 97. See Plate of Hogarth's Good Apprentice. [y] Id. 96. [z] Robinson's Enfield, ii. 88. [a] Menagiana, ii. 112. [b] Froiss. viii. 177. [c] Du Cange, in voce. [d] Id. *v.* Pastus Nuptialis. [e] M. Paris, 351. [f] Gage's Hengrave, 188. [g] Paston Lett. iv. 290. [h] M. Paris, 574. [i] Scriptor. p. Bed. 498, b. [k] Clarendon's Own Life, i. 143. [l] Strutt's Horda, i. 77. [m] Script. p. Bed. 316, a.

[n] Henry, xii. 365, a. [o] Past. Lett. iv. 88. [p] Whitaker's Richmondshire, i. 387. [q] Id. 388. [r] Froiss. i. 156. [s] M. Paris, p. 4. [t] Du Cange, *v.* Ara Dignitatis. [u] Id. *v.* Lectus. [x] Popul. Antiq. ii. 157. [y] Bombay Transactions, iii. 203—205.

very fine bread, made of flour and water, and roasted before the fire in iron presses (*prælis*).[z]

PENANCE. Du Cange mentions a curious penance, that of drinking water befouled by a hen; and another of a libidinous woman being obliged to walk forty days through the common markets naked to the navel, with a schedule of her crime fastened to her head. Penances were remitted on Sundays and holidays; and often redeemed by disciplines. Arms were ordered to be laid aside on account of a penance imposed.[a] There was a formula for the reconciliation of penitents, in which the priests, &c. went to the West door of the church preceded by a hair-cloth banner.[b] Penitence was also expressed by prostration naked at a person's feet, or putting a rope round the neck.[c] I omit fasting, and well-known penances.

PENITENTIARIES. Small square houses, in which the penitent shut himself up, sometimes in a grove, near a river, and at a distance from towns, were so called.[d]

PILLAR OF FIRE, which guided the Israelites. In the Desart of Nubia, Bruce saw the following phenomenon. On the 15th, the same moving pillars of sand presented themselves, only they seemed to be more in number and less in size. They began immediately after sunrise, like a thick wood, and almost darkened the sun. *His rays shining through for near an hour gave them an appearance of a pillar of fire.*[e]

PRAYERS. Some were to be only blabbered with the lips.[f] Mr. Douce has many curious matters on the subject.

PROCESSIONS. The processions of the Classical Ancients represented the first state of nature. There was a kind of *cassette*, containing seeds of plants, a child swathed, a serpent, &c.[g] The Sunday procession in the Middle Ages was founded upon Christ's ordering his disciples to go forth into Galilee.[h] — *Penitentiary Processions* were made with bare feet, and in shirts and breeches, with rods in the hands.— *Plenary Processions* were made by the priest and seven deacons, and as many sub-deacons, and taper-bearers, and censer-bearers, and candlesticks, and a shrine with relicks.[i]—Of the Rogation Processions, see CHAP. XIII. § MAY, p. 652. We find ecclesiastical processions performed on horseback.[k]

RELICKS. They were carried in procession upon a fork.[l] Even the linen which held them was worshipped.[m] They were considered by the Anglo-Saxons as amulets from danger on journies;[n] worn round the neck, &c.,[o] sold at a high price,[p] preferred to other presents,[p] carried about on occasion in carts,[r] kept together with jewels in a cask,[s] taken to the monastick farms to keep off thieves; carried through towns to collect money for wants or repairs of the church; brought to camps and battles, and to places which were given to the church, that the Saints themselves might be put in possession. They were concealed in the crypts of churches; under the altar; in the walls where the sacred images were usually placed; sometimes in the baptistery; and, though very rarely, in suspended doves, for a time, like the Host. The neighbouring churches used to bring all their relicks to a fixed spot, with processions, as a symbol of amity.[t] The importation of relicks was attended with processions, bell-ringing, &c.[u]

ROBBERY OF CHURCHES. When a Church was robbed, on the Sunday following a priest ascended the pulpit, and after an exordium and narrative of

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[z] Du Cange. [a] Id. *v.* Ingarrula, Penitentia, Arma deponere. [b] Missal. Eccl. Sarisb. [c] Angl. Sacr. ii. 717. M. Paris, 277. [d] Du Cange, *v.* Peniti. [e] Head's Life of Bruce, p. 438. [f] Decem Scriptor. 2658. [g] Enc.

[h] Rup. Tuitiens. L. vii. c. 21. [i] Du Cange, *v.* Processio. One is engraved Brit. Monachism, p. 390, pl. iv. [k] Decem Scriptor. 1716. [l] Du Cange, *v.* Branchada. [m] Greg. Turon. Enc. [n] XV. Scriptor. 46, 353. [o] Angl. Sacr. ii. 481. [p] Eadm. 50. [q] Dec. Scriptor. 2607. [r] Trivet, 45. [s] Joinville, i. 166. [t] Du Cange, *v.* Reliquiæ. [u] M. Paris, 487.

the circumstances, prayed for the conversion of the thief. When he had ended, the choir began the responsory, "*Aspice vel congregati sunt inimici nostri,*" and all the bells were rung for a short time. It was also a custom among ecclesiasticks, when they had received injury, as robbery, &c. to put the relicks, images, cross, &c. among thorns, in order to excite restitution and provoke indignation. Gregory of Tours mentions a priest who had been robbed, prostrating himself before the shrine of the Saint, saying the chapter of the psalm, and adding, "*Let no light be lit here, no psalm be sung, most glorious Saint, until you are avenged of your enemies, and the stolen goods restored.*" Having said this with tears, he threw thorns with sharp points upon the altar, and going out placed others in the entrance. Sometimes the gates were merely fastened with thorns.[x]

Sacrament. Part of the bread was at one time given to be carried home to the women, and the men took the wine through a silver pipe.[y] It was usual to take it before death, and deemed a great misfortune to die without it.[z]

Saints. It was usual to consider persons, as such, who had the reputation of having done miracles.[a]

Sermons. No room can be afforded here for critical and philological discussions. Howell says that there were no sermons in the days of Elizabeth, except the Sunday happened to be a festival.[b] The succeeding Kings had two duly every morning, one for the household, the other for themselves, where they were always present; as also at private prayers in the closet. They often lasted more than two hours.[c] All the sermons of the ninth century were devoted to the subject of paying tithes;[d] afterwards to publish the political instructions of the great.[e] So incongruous were the materials, that the preacher of St. Paul's Cross is ordered to give notice in his sermon of the sale of unredeemed pledges. [See Pawnbroker, Chap. X. p. 496.] In the time of Petrarch even women wrote Latin Letters; and Bishops preached Latin sermons to well-educated people, which Friars the next day repeated in the vulgar tongue to others. Latin is common in many of our old sermons. Jeremy Taylor's abound in Greek.[f] They ended, as now, to Father, Son, &c.[g] Laymen, ladies, colonels (to their troops, &c.) used to preach in the sixteenth and seventeenth centuries. The Puritans made a great point of attending sermons on week-days, which they called exercises.[h]

Shrines. The canopy over shrines called *Mandualis*, whence mantel-piece, *Requies*, *Ripa*, &c. was sometimes so richly adorned with gold, silver, gems, and other ornaments, as to make a very brilliant appearance, on which account the shrines were covered in Lent.[i] Formerly, in foreign countries at least, a golden dove was placed on the top of the canopy,[k] and gifts and offerings were hung round the shrines.[l] The form and condition of the shrine, and the annexation of an image to it, was of importance, because such tombs had greater privileges than plainer monuments. It is observed of the tomb of Ralph de Shrewsbury, fifteenth Bishop of Bath and Wells, that he was buried at Wells, between the steps of the choir and the high altar, in an alabaster tomb, and that over his tomb was placed an image very like him. *From whence* more indulgences were granted to all who visited the place of his burial, and prayed devoutly for his soul.[m] When the tombs of eminent saints were visited for the purpose of recovering health, and also in return for vows, if there remained any token of the disease, as congealed blood, &c. it was

[x] Du Cange, *v.* Reliquiæ. [y] Id. *v.* Buccula, Calamus. [z] Dec. Scriptor. 955, &c. [a] Mem. de Petrarque, ii. 164. [b] Letters, 451. [c] Biogr. Brit. i. 119, ed 2. [d] Fra. Paolo, Ecc. Ben. ch. 11. [e] Donne Anniv. ii.

[f] Burn. Mus. ii. 312. [g] M. Paris, 159. [h] Nares, *v.* Exercise. [i] Du Cange, *v.* Ripa, &c. [k] Id. *v.* Pendentiæ. [l] Id. *v.* Sepulchrum. [m] Angl. Sacr. i. 569.

sometimes inclosed in silver, and suspended to the shrine of the saint who effected the cure.[n] St. Cuthbert's shrine at Durham had four seats or places convenient underneath for the pilgrims or lame men, sitting on their knees, to lean and rest on, in the time of their devout offerings and fervent prayers to God and holy St. Cuthbert, for his miraculous relief and succour.[o] The old Gauls used to hang the members or feet of men made of wood, or wool stuffed, upon consecrated trees in the high roads, thinking by this means to be cured of divers diseases; instead of this, it is ordered in Councils that persons should keep vigils in the church.[p] Porphyry (de Abstinentiâ) says, that Amasis substituted figures of wax of the human size for the human victims used at Ilithyia near Latopolis.[q] Solon made the Thesmothetæ, or guardians of the laws, promise, for every law which they broke, to dedicate a golden statue at Delphi, *of the same weight* as themselves.[r] These observations may explain some very curious offerings. It was formerly the custom to weigh sick children at the shrines or sepulchres of saints, and offer their weight in corn, bread, or other things, adding a sum of money. Metellus mentions a person who weighed himself there in bread and cheese, which he afterwards gave to the poor.[s] King Edward the First offered his measure in wax to the church of Orcheston, in Wilts;[t] and John Paston's mother, upon the sickness of her son, vowed that she would present an image of wax of the weight of him to our Lady of Walsingham.[u] Of these offerings of wax of the weight of the person, the anonymous writer of the Miracles of St. Thomas, published by Stapleton, treats largely.[x] They appear to be, in some instances, tapers of the stature or height of the person,[y] and are called, in the Miracles of Simon the Hermit, *Statual Tapers*. In the Life of St. Stephen, it is said, when the above man found his oxen stumble, fearing lest they should die within the house, he ordered his wife to take them far away, lest they should infect the other animals, but his wife recommending *waxen statuaries* to be made for them, this was accordingly done, and the oxen led to the shrine of the saint, and the statuaries offered.[z] When persons could not well tame or manage their hawks, they sent waxen images of a hawk, or other presents, to St. Tibbe, for better success.[a] It was a common practice for the sick to lie all night at shrines. But waxen images were used for less innocent purposes. Figures of that material were made to represent a person, the object of malice. These figures were baptized by invoking dæmons. There were engraved upon them certain magical characters, supposed to have the power of conveying the operations made on the figures, into the bodies of the persons represented; so that in pricking or burning the figures, the impressions of the iron or fire were felt by those whom they wished to torment or kill. Three of these waxen images fell into the hand of Pope John 22, [14th cent.] and were made by John d'Amant, his *Medecin Barbier*. The French called this practice *envouter*, from *volt*, a charm, or the Latin *devovere*.[y]

Sunday. This day has always been subject to the extremes of observation or neglect. We find it most religiously observed, and no business to be done upon it.[c] On the contrary, we also find markets held (with indeed a limitation, except for provisions); and trading and working upon this day.[d]

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[n] Angl. Sacr. i. 648. [o] Antiq. of Durham, by Patr. Saunderson, p. 6. [p] Du Cange, *v.* Pervigilium. [q] Savary's Egypt, ii. 440. [r] Plutarch in Solon. [s] Du Cange, *v.* Ponderare. [t] Liber Garderobæ, 28 E. I. p. 34. [u] Paston Letters, iii. 21, 22. [x] c. 23, 37, 63.

[y] Of twisted long tapers, &c. see Du Cange, *v.* Longitudo. [z] Id. *v.* Statualis, Statuarius cereus, Statuarium. [a] J. Rous, p. 71. [b] Mem. pour la Vie de Petrarque, i. 61. [c] XV. Scriptor. 380. Dec. Scriptor. 830, 844, 920. [d] Dec. Scriptor. 1079, 2395. Script. p. Bed. 467. M. Paris, 169, 523.

Battles, &c. were often suspended because it was Sunday. Dressing well on this day is ancient. Bear and bull-baiting, and all kinds of games, were not unusual after church. In the seventeenth century, the people, in almost every house, passed the Sunday evening in singing psalms and reading the Book of Martyrs.[e]

Surplice. This vestment, derived from the *Isiaca*, has often been confounded with the alb, a close-bodied garment. Our ancient princes and nobles joined in the choir service, clothed in surplices.[f]

Taper. (See p. 125). Tapers were carried before abbots in procession, as lighted candles now before kings.[g]

Vigils. The observation of Eves and Vigils was Druidical.[h] Honorius says, that in the ancient manner there were two nocturnal services on the chief festivals; one in the beginning of night by the priest, with his chaplains, without *Venite;* another at midnight, solemnly celebrated by the clergy and people, who were accustomed to watch the whole night in praises; but this custom being abused to revelry, the Fasts were lengthened, but the name of Vigil was retained.[i] Upon these evenings the festivals, similar to those mentioned (Chap. XII. *v.* Holidays, p. 612,) and (Chap. XIII. *v.* Whitsuntide) p. 653, took place.

Women *refused access to certain churches.* The mysogony of Cuthbert at Durham was not unique. Women were not allowed to enter the Pope's chapel at the Lateran,[j] rebuilt by Sextus V.[k]

V. Fasts, Festivals, and certain peculiar Religious Rites.

These are such, as not being connected with the laity, are excluded from Chapter XIII. where the latter kinds are treated.

Alleluia, Burial of. This ceremony is alluded to in Anglia Sacra,[l] and by Selden or Eadmer[m], and was styled *Alleluaticæ Exequiæ.* The *Alleluia* was suspended just before the Octaves of Easter, and *interred,* of which one mode was this. In the Sabbath of Septuagesima at Nones, the choir boys assembled in the great vestiary, and there arranged the ceremony. Having finished the last *Benedicamus,* they advanced with crosses, holy water, and incense; and carrying earth (*glebam*) in the manner of a burying, passed through the choir, and went howling to the cloister, as far as the place of interment, and there having sprinkled the water, and censed the place, returned by the same road. According to a story, (whether true or false), in one of the churches of Paris a choir boy used to whip a top, marked *Alleluia* in golden letters, from one end of the choir to the other. Elsewhere *Alleluia* was buried by a serious service on Septuagesima Sunday.[n]

Asses, Feast of. Theophylact, Patriarch of Constantinople, about the year 990, caused the *Feast of Fools,* and the *Feast of the Ass,* with other religious farces of that sort, to be exhibited in the Greek Church, whence it was borrowed by the Latins.[o] [See p. 663.][o]

Mr. Warton[p] gives some account of this feast among ourselves, which corresponds, so far as it goes, with the following *full* account, except the prayers. Upon Christmas Day after Tierce, the Prophets were dressed according to order, and a furnace prepared with linen and tow (or wicks, *stuppis,*) in the middle of the nave. A procession then moved from the cloister, and two clerks in copes, from the second seat, directed the procession, singing certain verses, which were repeated by a chorus; after a

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[e] Hawk. Mus. ii. 120; iii. 264, 506. [f] Id. ii. 432; iii. 71. [g] Brit. Monach. 139. [h] Cæs. Bell. Gall. vi. 16. [i] Du Cange, *v.* Vigiliæ. [k] Mem. de Petrarque, iii. 60.

[l] i. 366. [m] p. 199. [n] Du Cange, *v.* Alleluia. [o] Hone on Mysteries, 157, from Warton. [p] Hist. Poetr. i. 249.

few of these, the procession stopped in the middle of the church, and six Jews were ready on one side, and six Gentiles on the other. The Gentiles then called to the Jews, who made their speech, and after that, to the following prophets, in succession, who quoted a text of Scripture in reply:—1. To *Moses*, who held the tables of the law open, was clothed in an alb and cope, a horned visage, a beard, and a rod in his hand. After his speech, he was led beyond the cauldron.—2. To *Amos*, an old man bearded, carrying a wheat-ear.—3. To *Isaiah*, bearded, with a red stole across his forehead.—4. To *Aaron*, in a mitre and pontificals, holding a flower.—5. To *Jeremiah*, bearded, robed like a priest, and holding a roll.—6. To *Daniel*, clothed in a green tunick, having a juvenile aspect, and carrying a wheat-ear.—7. To *Habakkuk*, a lame old man, in a Dalmatic, with a scrip full of radishes (which he ate while he spoke) and long hands.—8. To *Balaam*, dressed up, sitting upon an ass, spurred, (very large spurs, says Warton) holding the reins, and spurring the ass, which a young man, with a sword, opposes.—9. To the *ass*, under which was a person who replied, and an angel, directing that the command of Balak should not be complied with.—10. To *Balaam*.—11. To *Samuel*, clothed religiously.—12. To *David*, vested in royal robes.—13. To *Osea*, a man with a beard.—14. To *Joel*, dressed in parti-colours, and bearded.—15. To *Abdias*, dressed as Joel.—16. To *Jonas*, bald and dressed in white.—17. To *Micah*, dressed as Joel.—18. To *Naum*, an old man.—19. To *Sophonias*, bearded.—20. To *Aggai*, an old man, or masked.—21. To *Zacharias*, in a beard.—22. To *Ezekiel*.—23. To *Malachi*.—24. To *Zacharias*, dressed as a Jew, husband of—25. *Elizabeth*, like a pregnant woman.—26. *John the Baptist*, bare-footed, and holding the bible.—27. To *Simeon*, an old man.—28. To *Virgil*, a well-dressed young man. (Mr. Warton says, "he spoke monkish verses.")

Here the ceremony was interrupted by the appearance of Nebuchadnezzar, dressed like a king, showing an image to two armed men, whom he orders to exhibit the image to three youths. They refuse to worship it, and make his majesty a pert reply. The armed men then lead them to the cauldron, which is lit, and, after being placed upon it, they are immediately liberated, to the astonishment of the king. The calling and replies then recommence with the *Sibyll*, crowned and dressed like a woman. All the prophets and ministers then began a chant, with which the feast ended.

Another *Feast of Asses*, celebrated Jan. 14, represented the flight of the Virgin Mary into Egypt. A very pretty girl, seated upon an ass elegantly trapped, and holding a child, was led in procession to the church, and placed upon the ass at the gospel side of the altar. *Kyrie*, the *Glory*, *Creed*, &c. were then chanted, and concluded with *Hinham*. At the end of the service, the priest, turning to the people, instead of dismissing them, said, three times, *Hinham;* to which they replied, *Hinham, Hinham, Hinham*.[q]

Chairing of St. Peter. 8 kal. Mart. ix Less.[r] It was founded upon Peter's being seated in a chair, as bishop, at Antioch, when a light appeared, and many sick were healed; or from Theophilus, the Governor of Antioch, making a church in his palace, and setting up a chair on high for St. Peter. It was also founded from respect to the tonsure, which it seems had its origin thus: when Peter first preached at Antioch, they shaved his head, *like a fool's*.[s] The heathens on this day held feasts at the tombs of their relatives. This feast was also called *cara cognatio*, because all enmities were lost in death.[t]

Circumcision. Blumenbach, in his Physiology, as edited by Elliotson,

[q] Du Cange, *v.* Festum Asin. [r] Portifor. sec. Us. Sarum. [s] Gold. Leg. lxix. b. [t] Du Cange, *v.* Festum.

shows the necessity and modern voluntary adoption of this operation, from regard to the preservation of health and comfort in certain climates. It was a form to which the Egyptian priests subjected those who wished to learn their mysteries, physics, &c. The Ethiopians, Colchians, Syrians, &c. practised it. This was the principal proof to which Pythagoras was put. The Jews once rebelled because it was forbidden. [u]

Clergy, Sons of. This institution commenced in 1658. The incorporation charter is dated July 1, 1678. The annual feast is prior; but whether there was a yearly sermon from the first is not known; since 1697 it has been constant. [x]

Epiphany. Three priests, clothed as kings, with their servants carrying offerings, met from different directions before the altar. The middle one, who came from the East, pointed with his staff to a star. A dialogue then ensued; and, after kissing each other, they began to sing, "Let us go and enquire;" after which the precentor began a responsory, "Let the Magi come." A procession then commenced; and as soon as it began to enter the nave, a crown like a star hanging before the cross, was lighted up, and pointed out to the Magi, with, "Behold the star in the East." This being concluded, two priests standing at each side of the altar, answered meekly, "We are those whom you seek;" and, drawing a curtain, shewed them a child, whom, falling down, they worshipped. Then the servants made the offerings of gold, frankincense, and myrrh, which were divided among the priests. The Magi, in the mean while, continued praying till they dropped alseep; when a boy, clothed in an alb, like an angel, addressed them with, "All things which the Prophets said are fulfilled." [x] The festival concluded with chanting services, &c. At Soissons, a rope was let down from the roof of the church, to which was annexed an iron circle, having seven tapers, intended to represent Lucifer, or the morning star; but it was not confined to the Feast of the Star. [y]

Fasting. The Romans used to fast for the sake of health. [z] The fast in the calends of January was taken from the feasts of Janus. The Friday's fast was without meat. The fast of St. Michael, in the Laws of Ethelred, was that in which every person of age was ordered to live three days upon bread and water, before the feast of St. Michael, viz. *Monday*, *Tuesday*, and *Wednesday*, going barefoot to church, &c. The purgation by fasting consisted in abstinence three days, and singing every day a psalter and masses, that Christ would vouchsafe to show a sign in the Host. The *Superpositio Jejunii* was one in which they abstained from bread and beer. [a] (See Chap. XII. § Friday, p. 605); (Chap. XIII. § February, p. 645).

Feasts. At ancient feasts, whether religious or not, it was usual for friends to send in presents of provisions, [b] and to abstain from all work from vespers on one day to vespers on the other. In the thirteenth century transgressions of this custom were punished by offenders standing for three Sundays, in their shirts and breeches, before the altar, during mass; if rich, to pay 5s. to the light of the altar; if poor, for the five following Sundays to follow the procession in a shirt and breeches, having upon their necks the instruments with which they worked; but there were feasts of the hand, or *manualia*, in which those works only were forbidden, which could not be done without horses or carts. The festival of the next week was given out by the deacon, after the communion on the Sunday; and money was some-

[u] Enc. Herodot. ii. Diod. Sic. ii. iv. Strab. xvi. xvii. Porphyr. Vit. Pythagor. p. 183. Hist. Aug. ii. 150. [x] Hawkins, Mus. 501.

[y] Du Cange, *v.* Stella, Stellæ officium. [z] Suet. Vesp. xx. [a] Du Cange, *v.* Jejunium, where accounts of several kinds, and Superpositio Jejunii. [b] Wart. Sir Tho. Pope, 329.

times distributed on mass and vespers at feast-days.[c] Du Cange enumerates the various kinds of feasts. Those which are merely liturgical throw no light upon ancient manners, and therefore are here omitted. The following are of different character:—1. *Capilatoria*, feasts given by parents to children at twelve years old, upon cutting off the hair. — 2. *Children's Feasts.* Capselarii used to hawk boxes with sweetmeats, which children called a *Feast.*—3. *Festivitates feriales*, for women only.—4. *Festa Dominica*, or *Saints' Days*,[d] instituted either by the Apostles themselves or ancient Councils. Alcuinus says, from the celebration of the birthdays of themselves or their friends by the heathens. — 5. *Festa Annualia*, the chief feasts of the year, *viz.* Christmas, Easter, Pentecost, and All Saints.—6. *Feasts of the Calends*, uncertain whether the calends of January or Nativity of Christ. Then the people gave suppers in the manner of the Romans.—7. *Feast of Bells.* The feast of the *Annunciation of the Virgin Mary*, so called because on this day the bells were rung on account of the salutation of the Angels. — 8. *Feast of Lights*, or *Hypapantes*, so called because the solemn consecration of tapers was then made. It was called, besides, the anniversary of their baptisms by the first Christians.—9. *Feast of the Transfiguration*, about the beginning of Spring. The blood of Christ was then made of new wine, if it could be found. Sometimes the Sacrament was taken from the juice of a ripe grape, after the branches were consecrated.[e]

Maundy. Nares derives the word from *Maundy*, a basket. It was a ceremony of washing the feet of poor people, in imitation of Christ's performing that office with his Disciples. Augustine is first quoted for it. Rupert Tuitiensis ascribes its origin to the woman anointing our Lord. In some monasteries it occurred every Sabbath; and it was a custom in some houses to wash the feet of as many poor persons as there were monks, but more were sometimes added for comforting the souls of friends and families of the deceased. By derivation from the Anglo-Saxon Monarchs, it was practised by our Kings.[f]

Octaves of Feasts. Our worldly labours occupy seven days; on the eighth our Lord rose from the dead; whence it became the symbol of our eternal rest, and was applied to the solemnity which closed festivals.[g]

Passion-week and Easter. In this week the bells were not rung, because the Apostles deserted Christ; the lights were extinguished, for other mystical reasons; and there were also, a Maundy Procession, with a wooden tomb of Christ, called the Paschal, as a mock imitation of betraying our Lord; on Good Friday, *creeping to the Cross* (which was laid upon the ground) upon hands and knees, to kiss the feet of it; on Saturday the Paschal Taper paraded in procession: on Easter Day the Office of the Sepulchre. Du Cange[h] thus describes it:—Three deacons, clothed in dalmaticks and amesses, with their heads in the manner of women, and holding a vase in their hands, came through the middle of the choir, and hastening towards the sepulchre, with downcast looks, said together this verse, "Who will remove the stone for us?" Upon this a boy, clothed like an angel, in albs, and holding a wheat-ear in his hand, before the sepulchre, said, "Whom do you seek in the sepulchre?" The Maries answered, "Jesus of Nazareth, who was crucified?" The Angel answered, "He is not here, but is risen;" and pointed to the place with his

[c] Du Cange, *v.* Librare Festum. [d] See of Saint's Days, Brit. Monachism, 472, 4to. edit. [e] Du Cange, *v.* Festum.

[f] Id. *v.* Mandatum. Rupert Tuitiens. in Biblioth. Patr. 951. XV. Scriptor. 267. Angl. Sacr. ii. 414. Dec. Scriptor. 1723. See a long detail of the ceremony in Nichols's Progresses, 2nd edit. i. 325. [g] Du Cange. [h] See full details of all these in British Monachism, chap. iv. v.

finger. The angel then departed very quickly, and two priests in tunicks, sitting without the sepulchre, said, "Woman, whom do you mourn for? Whom do ye seek?" The middle one of the women said, "Sir, if you have taken him away, say so." The priest, showing the cross, said, "Because they have taken away the Lord." The two priests sitting, said, "Whom do ye seek, women?" The Maries, kissing the place, afterwards went from the sepulchre. In the mean time, a certain priest, in the character of Christ, in an alb, with a stole, holding a cross, met them on the left horn of the altar, and said, "Mary." Upon hearing this, the mock Mary threw herself at his feet, and, with a loud voice, cried, *Cabboin.* The priest, nodding, replied, "Noli me tangere" (touch me not). This being finished, the priest again appeared at the right horn of the altar, and said to them as they passed before the altar, "Hail! do not fear." This being finished, he concealed himself; and the women, joyful at hearing this, bowed to the altar, and turning to the choir, sung "*Alleluia*, the Lord is risen." This was the signal for the bishop or priest before the altar, with the censer, to begin aloud, "Te Deum."[i] In country churches there was often a table-tomb near the altar, which served for a pedestal or stand of the wooden sepulchres;[k] some of which were very curious, and furnished with puppets of Angels, God the Father, Holy Ghost,[l] &c. The custom is thus described in the *Beehive of the Romish Church.* After Good Friday "they put him (the Crucifix) in a *grave* till Easter, at which time they take him uppe againe, and sing, *Resurrexit, non est hic, Alleluia* [He is risen, He is not here, God be thanked.] Yea, and in some places they *make the grave*, [*i. e.* put the wooden box] in a hie place in the church, where men must goe up manie steppes, which are decked with blacke cloth from above to beneath, and upon every steppe standeth a silver candlesticke with a waxe candle burning in it: and there doe walke souldiours in harnesse as bright as St. George, which keepe the grave till the priests come and take him up; and then cometh sodenlie a flash of fire, wherewith they are all afraid, and fall downe; and then upstartes the man, and they begin to sing *Halleluia* on all hands, and then the clock striketh eleven."[m]

Of Whitsuntide, &c. mention has been already made in CHAP. XIII. Art 1. p. 653. The completest idea of all these follies is to be derived from Barnaby Googe's Translation of Naogeorgus, of which most ample extracts are given in Brand's Popular Antiquities.

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[i] Du Cange, *v.* Sepulchri Officium.

[k] In the will of Tho. Windsor, Esq. of Stanwell, in Middlesex, dated 1479, it is said, "I will that there be made a playne tomb of marble of a competent height, to the intent that yt may ber the blessed body of our Lord and the Sepultur, at the time of Estre, *to stand upon the same*, with myne arms and a convenient scriptur to be set about the same tombe." Sometimes it was under an arch, with sculpture of the Resurrection, but always in the Chancel. Lysons's Britann. vi. 420. Blomefield's Norfolk, vii. 132. Whitaker's Richmondshire, i. 5.

[l] Brit. Monach. 86.

[m] Hone's Mysteries, 221.

Roman Thuribula. The Vase is wrongly characterized, the other from La Chause is correct.—Malliot. i. 279.

Anglo-Saxon King and Armour Bearer. *See p.* 840.

CHAPTER XVII.

MILITARY ANTIQUITIES.

STRATEGY is not within the plan of this work, and having extensive collections upon the subject, I know that details are indispensable, and that they are too voluminous for necessary limitation.

Such familiar books as Plutarch's Lives and Cæsar's Commentaries give the most simple illustrations of both Greek and Roman manœuvres and tacticks. Notwithstanding the changes consequent upon the greater use of cavalry, and a different sort of projectiles, through the invention of gunpowder; it is a fact, that Greek and Roman generalship, in a scientific view, subsists to this day. The fifth Henry won the battle of Agincourt by a Roman manœuvre, and Cromwell was conqueror at Naseby by the same means as was practised by Epaminondas at Leuctra. The campaigns of Buonaparte and Wellington may in all measures of import be illustrated from the Classical Historians.

Tactics of the Primitive Britons. These we can best learn from Cæsar's account of the Gauls, which no doubt were similar. The preparations consisted in making a muster of the population, in which was put down in Greek letters the whole number of those who were able to carry arms. The boys, old men, and women, were severally

distinguished.[a] To this they added a collection of the largest possible number of beasts of burden and carriages; and sowed their lands extensively, that they might have plenty of corn.[b] When they were ready, they set fire, in some instances at least, to the towns, villages, and private houses; and burned all the corn, except what they took with them.[c] All who were capable of bearing arms, then, nation by nation, assembled in one spot, fixed upon a camp, commonly a lofty height surrounded by a marsh,[d] and conveyed the baggage into the farthest woods. "The ancient Din or Dinas, and the Irish Dun, as the words import, were (says Sir S. R. Meyrick) the alarm posts, in which the inhabitants of a district assembled in time of invasion, —an event that rendered the construction of a proper and secure receptacle for that purpose absolutely requisite. *Din* signifies 'what surrounds,' *i. e.* an entrenchment. From this name of the British citadels we have the Roman Dinum, Dinium, and Dunum; and also, the Tune, Don, Ton, and Town of the Saxons. Dun is the same word in the Belgick dialect, whence it was principally used in England and Ireland. In this species of fortification the ancient Britons and Irish lodged their wives and children, and into it drove their cattle from the low adjacent country on any sudden invasion. Here they formed garrisons and made their stand, and from hence they sallied forth with confidence to repel the foe. Such fortresses were generally constructed on the most lofty hills, which, though from want of water untenable for any great length of time, were from the same cause subject to much wet; and thence enabled the warriors for a certain period to defend themselves. The Dinas, therefore, of necessity was the strongest kind of fortification, and we consequently always meet with it strengthened by several ramparts, as a fixed place of security in case of danger."[e]—The *Caer*, in contradistinction to the Dinas, seems to have been the name applied to such entrenchments as were thrown up on the march or retreat of an army, where time would not permit a fortification of more studied and laborious construction. We therefore generally find the *Caer* consists of one single vallum and ditch.[f] The Gauls, says Cæsar,[g] liked to fight from a high and open hill, which commanded the passes; and such is the site of numerous Welsh fortifications and castles at the mouths of vallies. All the British and Irish youths, the Bardick order excepted, were trained to the use of arms from their infancy, continued in them to their old age, and were always ready to appear, when called by their leaders into actual service. Their very diversions and amusements were of a martial and manly cast, greatly contributing to increase their agility, strength, and courage. Part of these martial sports, particularly those for cavalry, are still practised at the Welsh weddings. Their kings and chieftains were consequently surrounded with a chosen band of brave and noble youths, who passed their time in hunting and martial sports, and were ready at a moment's warning to embark, with the eagerness of American Indians, in any military expedition.

The armies of the Britannick Isles were not divided into distinct corps, with officers of different ranks, as in the Roman legions and the regiments

[a] Cæs. de Bell. Gall. i. 29, p. 22, edit. Delph. [b] Id. p. 6. [c] Id. p. 8. When, too, they wanted to escape, they set fire to a vast quantity of faggots, that the smoke might conceal the retreat. Cæs. p. 189. [d] Id. b. viii. c. 7.

[e] British Costumes, 8.

[f] Id. 15. From the resemblance of the Roman Castra to these, the Britons termed those entrenchments by the same name. Caer is itself derived from Cae, a word equally used in the British and Irish languages to denote an enclosure; and all places called Caer by the Britons were by the Saxons denominated Ceaster, Cester, Cister, and Chester. Similar in a great measure to the Caer was the Irish Rath [see p. 575], which has been falsely attributed to the Danes, since there is positive proof, in the accounts of the Life of St. Patrick, that it existed some centuries before.

[g] B. Gall. vii. 19. p. 149.

of modern days, but all the warriors of each particular clan or tribe formed a distinct band, commanded by its pencœncdyl. The tribes were generally faithful to their respective chiefs, as the hitherto strong attachment of the Highland Clans to their Lairds is an existing proof. Thus the British Triads hold out as examples, "the three faithful tribes;" and condemn to infamy the three treacherous tribes. Three tribes are also celebrated for putting the fetters or bands of their horses on their own feet, so as to engage coupled; a circumstance also recorded of the Cimbri, who fought against the Romans, B. C. 109. The troops which composed the armies of the ancient Britons were of three kinds, infantry, cavalry, and those who fought from chariots. The infantry was by far the most numerous body, and composed the strength of their armies.[h] Vast numbers of archers were incorporated with the army of Vercingetorix in his wars with Cæsar.[i] Huntingdon mentions them in the British army;[k] and from Giraldus Cambrensis it appears that the Welsh archers were remarkably expert and formidable. Their bows were made of wild elm, unpolished, rude and uncouth, but stout; not calculated to shoot an arrow to a great distance, but to inflict very severe wounds in close fight. They would pierce oaken gates four fingers thick.[l] When Marius defeated the Cimbri, their dogs defended the baggage for some time against the victorious Romans. Strabo says that the Gauls used them in the front line of their armies; and the Britons also. According to Sir S. R. Meyrick's Plate, they were of the mastiff or bulldog kind.[m] The cavalry were mounted on small, but hardy, mettlesome horses, which they managed with great dexterity. They rode without saddles, and the bits of their bridles were of bone. They were armed with clubs, wooden slings, small curved swords (*Aribens*), or long spears, with shields. They wore brazen helmets, with huge appendages, the *Mantell Gedenawg*, or shaggy cloak, appointed for horsemen in the Welsh laws, trowsers, and shoes. It was usual for these horsemen, as well as those of the Gauls and Germans, to dismount, when occasion required, and fight on foot, having their horses so well trained that they stood quietly where they were left till their masters returned. It was also a common practice to mix an equal number of foot soldiers, who were famed for swiftness, with the cavalry, each of whom held by a horse's mane, and kept pace with him in all his motions. This mode of fighting was practised by the Highlanders of the Scots army so late as the civil wars in the time of Charles I.[n] The use of war-chariots was confined to certain provinces; and it was customary to post the men of different districts distinctly (as the Gauls are said by Cæsar to have done) that each party might have an opportunity of displaying their valour.[o] Ossian says that fires were erected in the night, and scouts or sentinels sent abroad. I shall not quote Tacitus and Cæsar for their tacticks in the field, but close the paragraph with a singular circumstance. The irascibility of the Welsh is proverbial; and Zosimus says, the soldiers stationed in the British Isles were more prone to insult and anger than all the rest.[p]

Roman-Britons. There was a partial mixture, as is mentioned by Huntingdon, of the Roman Tacticks. His accounts are these. The Saxons beat the Picts and Scots, because they fought close with battle-axes and long swords, the latter only with darts and spears. Thus they retained, in this respect, the old British practice.[q] In the battle

[h] Meyrick's Costumes, 19. [i] B. Gall. viii. c. 7. [k] Ubi infra. [l] Meyrick's Armour, i. 55, 56. [m] Id. lxxi. and Costumes, pl. 1.

[n] Id. 19, 20. [o] Strutt's Horda, i. 4. [p] Τους ταις Βρεττανικαις νησοις ενιδρυμενους, οια των αλλων απαντων πλεον αυθαδεια και θυμω νικωμενους. Hist. August. iii. 760. [q] L. ii. int. Scriptor. p. Bed. fol. 180, &c.

of Cinric and Ceaulin his son, the Britons, pursuing the clan system, formed nine divisions, three in the van, three in the centre, and three in the rear, the archers, light-armed men, and cavalry, being disposed in the Roman manner; but the Saxons formed one compact body, and, rushing in, so as to render their lances useless, brought them to close action. From the accounts of the Picts in the last author, and the Welsh, in Knighton,[r] it appears evident, that the British tacticks were chiefly applied to fighting on hills, &c. as Caractacus with Ostorius, and Galgacus with Agricola, in an impetuous, but desultory way; and that both the Romans and Saxons conquered by close action, in compact bodies, and the protection of armour. Huntingdon mentions a mock retreat of the Britons in order to draw the Saxons into defiles.

Tacticks of the Anglo-Saxons. In forming their armies, the following regulations were observed. All such as were qualified to bear arms in one family were led to the field by the head of that family. Every ten families made a tithing, which was commanded by the Borsholder, in his military capacity stiled Conductor. Ten tithings constituted a hundred, the soldiers of which were led by their chief magistrate, called sometimes a Hundredary. This officer was elected by the Hundred, at their publick court, where they met armed; and every member, as a token of his obedience to him, touched his weapon when chosen, whence the Hundred Courts held for this especial purpose were called Wapen-takes, a name still retained in Yorkshire. Several Hundreds were called a Trything, corrupted into Riding, and this was commanded by an officer called a Thrything-man, and the whole force of the county was placed under the command of the Heretoch, or General. When the King did not command himself, an officer was appointed, called the *Kyning's hold*, or King's lieutenant, whose office lasted only during the year. Every landholder was obliged to keep armour and weapons, according to his rank and possessions. These could not be alienated: there were stated times of exercising, and once a year a general review in every county.[s] They fought with their spiked shields and swords (says Strutt[t]), much like the Roman Gladiators. In the battles of Vortimer with Horsa, the Saxons rushed on with such impetuosity, that they routed Catigern's division; but the Britons, under Vortimer, took Horsa in flank, and defeated him. The fugitives repaired to Hengist, who was in vain fighting with Ambrosius and (*fas est ab hoste doceri*) his *wedge-formed* army; but in the next year the Saxons remained complete conquerors, by means of their swords and battle-axes.[u] Grose, hereafter quoted, shows that the foot with the battle axes was placed in the van. Thus, while they protected the body with the shield, they struck with the dreadful weapon mentioned. Asser Menevensis[x] says that they usually fought in a close phalanx, as in the Roman Testudo, choosing, if possible, the higher ground; and it is well known that the Normans obtained the victory at Hastings by enticing them to break through a mock retreat. The Roman method of preventing the power of resistance for a long time was first by devastating the territory of an enemy, then wasting his forces;[y] but the policy of Offa and Harold, in the wars with the Welsh, was extirpation of the males; and the division of the countries by a river [the Severn] contributed to their mutual hostility; for, says Tacitus,[z] "Uno amne discretis connexum odium." Offa made his dyke, with fortlets upon it, because it was a rule to change continually the positions of those light troops who were experienced in the different fastnesses of a country.[a] Harold cloathed his troops

[r] Dec. Scriptor. 2449, 2464.

[s] Meyrick's Armour, i. lxvi. lxvii. [t] Horda, i. 29. [u] Huntingd. Script. p. Bed. 178. b. [x] Int. XV. Scriptor. 183. [y] Livy, ii. 16. [z] Tac. Hist. i. 65. [a] Id. Ann. iii. 74.

in *coricts* [leathern armour], because the heavier kinds were "inferendis ictibus inhabites,"[b] and could not pursue. He, also, upon the sites of his victory, placed pillars, inscribed, "Hic fuit victor Haroldus," well knowing that "Satis clarus est apud timentem, quisquis timetur." The castles founded by the Norman Chieftains, with liberty of enlarging their estates by conquests, owed their origin to far more ancient policy. He advised his soldiers, says Tacitus,[c] to dispossess a vagrant enemy neither prepared for peace or battle, and acknowledging his cowardice by flight, and so consult both glory and plunder. An enemy defended by mountains was always to be punished by devastating his country;[d] and the present bad husbandry of the Welsh originated in the insecurity of agricultural produce: moreover, the existing hostility between the countries not only grew out of different habits of living,[e] but a contumely recorded by Giraldus Cambrensis, *viz.* that "a bad Englishman made a good Welshman." The Roman policy was "parcere devictis;" but our rude ancestors were ignorantly satisfied with their being "apud victos plus quærimoniarum quam virium."

Tacticks of the Danes. They disposed their armies in the form of a wedge. Cavalry was little regarded in the North; some soldiers, however, who served both on foot and horseback, were commonly stationed in the flanks.[f]

Tacticks of the Normans, English, &c. Cavalry, among the Anglo-Saxons and Danes, was mostly used to prevent attack in flank; but the Normans introduced the long-bow, and the chief use of cavalry as the main force. Instead of the battle-axe foot in the Anglo-Saxon front, they placed bill-men, crossbow-men, and archers. The tacticks, however, practised in these æras, are given at large, under the reigns, by Sir S. R. Meyrick. The following particulars occur in the Chroniclers. The operations of armies were principally checked by the inhabitants removing provisions, &c.[g] The expenses of the army were paid by the conquered.[h] The dead were sometimes said to be put in salt, for concealment of the number killed.[i] It was a rule to cease from warfare upon holy seasons.[k] The choice of ground was much valued.[l] The strength of the army, *viz.* the heavy-armed cavalry, was posted in the rear, the van being of foot, as also the centre, or of horse and foot mixed.[m] The front rank sometimes received the enemy by kneeling down, fixing their lances *en chevaux de frise*, and projecting their shields.[n] Horsemen were endeavoured to be taken by cutting the saddle-girths, and grasping the rider round the neck.[o] Three battalions were most usual both in march and action.[p] When the archers had expended their arrows they fell back upon the men at arms.[q] Sometimes we find three battalions and a rear guard.[r] Upon occasion the archers mixed with the men at arms; and seized the battle-axes from the hands of the enemy.[s] Hedges and bushes were especially regarded as protections in drawing up the army, because they prevented them from being so easily broken.[t] The posts of honour for the bravest knights was at the bridle of the king's horse.[u] The form of a harrow was usual for drawing up the army, even to the extent of a league.[x] We also find suburbs burnt; summonses of surrender; the winter employed in transporting provisions and making engines; trees cut down to stop roads; pits and ditches dug, then covered with hay, &c.; reconnoitering; residing in tents out of a town, for fear of fire, because the town had no wall; workmen accompanying the army to build fortifications; ho-

[b] Tac. Hist. iii. 143. [c] Id. xiii. 39. [d] Id. xiv. 23. [e] Id. ii. 21. [f] North. Antiq.

[g] M. Paris, 519, 526. [h] Dec. Scriptor. 2678. [i] Ibid. [k] Scriptor. p. Bed. 110. a. [l] Dec. Scriptor. 809. [m] Id. 703. [n] Dec. Scriptor. 1248. [o] Id. 2459. [p] Froiss. i. 58, 80, &c. [q] Id. 363. [r] Froiss. iii. 181. [s] Id. 189. [t] Id. vii. 266. [u] Id. viii. 67. [x] Id. ix. 293.

nour kept up by punishing disgraceful acts; the armies attended with a mob from all quarters; esquires counted with servants; confession, &c. of the soldiers before action; unwillingness to go to war without the king; the fatigue and heat of the armour, the death of many; resting at night, and seeking security at other times in woods; suburbs set on fire to provoke action; close order; marching in time, and various other particulars.[y]

Arsenal. The Romans had arsenals upon all the frontiers, but when the Encyclopedists mention the particular one in the Cælimontium at Rome, they should have added from Herodian,[z] that these contained arms more for the publick shows than use. Both arsenals and armouries occur in the Middle Age.[a]

Baggage. Baggage Waggons. The latter conveyance was the Roman *Vehiculatio*, which Nerva remitted to Italy, and on that account coins were struck in his honour.[b] Hyginus says, that beasts of burden were also used; and that, though the modes were various, when the enemy was near, the baggage was often placed in the middle of the army; when approaching, all in one place; when distant, after the legions.[c] The soldiers, as appears from the Trajan column, suspended their bundles upon their spears. Froissart notes, that the Scots carried a small bag of oatmeal behind the saddle; that we had baggage and sumpter horses; but that in extremities, a loaf, in the manner of hunters, was sometimes slung behind; and the baggage at night left in a wood.[d] Our armies were encumbered with great quantities of it,[e] as ovens, hand-mills, (first carried with the army by Edward III.)[f] forges for horse-shoes, leather boats for fishing in ponds against Lent; besides hawks, hounds, &c. so as to fill upwards of 6000 carts.[g] It was left under the care of the Vexillarii, and burned, if it could not be conveyed away.[h] Our Carriage-master-general was the Roman *Impedimentorum magister*.

Beacon. Beacons on the tops of hills are mentioned by Isaiah. The Greek and Roman beacons consisted of bundles of very thin and dry wood placed upon lofty *specula* or watch-towers, and the notice would travel a hundred miles in half an hour.[i] Tiberius established signals of smoke and fires lit by night, as was usual in the fortification of camps, lest the enemy should make a sudden attack.[k] Collinson[l] makes them large fire hearths of unwrought stones, as at Dunkery Hill, county of Somerset. Mr. Smyth says, that they were originally stacks of wood, but became *temp.* Edw. III. mere posts and pitch-pots, *i. e.* cressets at the top of a pole, ascended by a slanting jagged stick.[m] [*See the Plate, p.* 296, *fig.* 12]. A tower kept by a hermit, with a light by night, is mentioned for a beacon.[n] Three only in Warwickshire gave notice to six adjacent counties.[o] Watchmen were placed by night; the hobilers, or light-horse, serving by day, at different stations, ready to start. Du Cange mentions *Beconagium*, as a tax to support them; and Carew[p] says, they became obsolete in the sixteenth century through a means of assembling the people in a manner less disorderly. Mr. Nichols mentions a famous beacon at Hinckley, in Leicestershire, which could convey intelligence into the counties of Dorset, Nottingham, Rutland, and Northampton. Dr. Ducarel thinks, that where the towers of churches stand in high situations, and the pinnacles are not alike, that the difference proceeds from beacons hav-

[y] Decem Scriptores, 905, 2404, 2575, 2582, 1033, 1247, 2453, 2493, 2500, 2614, 2623. Scriptor. p. Bed. 421, 448. M. Paris, 3, 271, 518. [z] vii. 29, p. 239, ed. Paræus. [a] Du Cange, *v.* Archinale, Tarsenatus. [b] Du Cange, *v.* Vehiculatio. [c] De Castr. Roman, 290. [d] Froiss. i. 49, 50, 65. [e] Grose, ii. 311. [f] Froiss. iii. 2.

[g] Froiss. p. 30. [h] Dec. Scriptor. 2449, 2552, 2624. [i] Augustin. de civit. Dei, 342. [k] Suet. Tiber. lxv. [l] Somersetshire, ii. 5. [m] Blome's Heraldry, 626. Smyth's Berkeley, Hyrnesse MS. fol. 344. [n] Rot. Parl. 6, 7, 8 Henr. VI. [o] Bibl. Topogr. Brit. vii. 69. [p] Cornwall, 85.

ing been placed upon them. Among these he places Hinckley church.[q] In Allen's Lambeth[r] we have a woodcut of a beacon, erected in the tower of Lambeth church. It appears to have been a cylindrical stone turret pierced all round towards the top with long apertures and topped by a conical roof. At St. Briavel's Castle, Gloucestershire, is an ancient chimney, at the top of a conspicuous gable, commanding the opposite country. It is of similar fashion, and might, if necessary, have been used as a beacon.

Chevaux de Frise, were used by the Ancients.[s] They also appear upon coins of the Licinia family. The *Lilia* were stakes half-buried in the ground in a ditch, and had a gross resemblance to the stamens of the lily, placed in the centre of the petals.[t]

Countersign. This is the password in camps and garrisons. *Militemus* was one of the Romans,[u] though they had *tesseræ* or tickets besides [see Guard, p. 836]. The Anglo-Saxons called it *Cumbl* or *Cumbol*.[x]

Exercise. The Greeks and Romans learned the use of arms with artificial weapons; and the same method was practised in the Middle Age.[y]

Fabricæ, or manufactories of arms, were established in the Roman towns, near the military roads and frontiers; the workmen (*Fabricenses*) being enrolled and attached to each, under the inspection of Consuls.[z]

Flogging. A Classical military punishment[a] applied to soldiers, who had alienated certain parts of their armour, and committed certain other offences.[b] In our army, it was till recently inflicted with switches.[c]

Furlough. The Roman military *Commeatus*.[d]

Gantlet, running the. This military punishment is the Roman *Fustiarium*, where the Tribune, armed with a light stick, struck the first blow, and the whole army followed.[e] Among us, the offender, naked to the waist, was struck by each soldier with a switch, a serjeant holding a halberd to his breast to prevent his going too fast, or tied up, and struck by each soldier with a cat.[f]

Greek Fire. This was a composition employed in the Crusades to burn ships, &c. said to have been invented by Callinicus, an architect of the seventh century, but probably by Arabian chemists.[g] From the ingredients, however, which formed the burning tow annexed to the *Falarica*, it appears to be of Oriental and far more distant extraction, being mentioned by Pomponius Sabinus and Vegetius.[h] It cannot, therefore, be conceded, that Callinicus invented it. Before this period the Greeks had used fire-ships, which they called καταβοπυρφοροι, and adopted for that purpose vessels called χελανδια, whence the Parisians denominated a barge *chaland*. The term καταβορφυρος implies, "carrying fire for the purpose of being ejected," and sharp bolts of iron, covered with tow well oiled and pitched, were thrown to set fire to engines. The vessels selected to carry it were called δρωμονες, and they had erected on their prows large tubes of copper [the *siphons* —see Du Cange *in voce*], through which these fires were blown into the enemy's ships.[i] In land-battles the soldiers blew it through copper tubes. It was sometimes discharged in balls from crossbows and *pereires*. In appearance it was like a large tun, and its tail of the length of a long spear. The noise which it made resembled thunder, and it seemed a great dragon of fire flying through the air, and giving so great a light with its flame, that the camps were as luminous as in the broad day. As these were fancifully

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[q] Bibl. Topogr. Brit. vii. 69. In the Archæologia, vol. i. is a treatise upon Beacons. [r] Pt. i. p. 54. [s] Cæs. B. Civil. iii. 67. [t] Enc. [u] Capitolin. in Pertinax. [x] Lye in voce. [y] Casaub. in Theophrast. [z] Cæs. B. Civil. i. 34. Rot. Imp. Enc. [a] Plut. in Aristides. [b] Du Cange, *v.* Humerale. [c] Grose's Milit. Antiq. ii. 107. [d] Enc.

[e] Polyb. vi. 35. [f] Grose, ii. 107, 108. [g] Grose, i. 387, 388. [h] Univ. Hist. xvii. 580. [i] Meyrick's Armour, i. 73.

shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire, they gave origin to those tales, so current at the period of the Crusades, of encounters with fiery dragons. The ships were covered with cloths dipped in vinegar, to resist it. In the fourteenth century the use of it was superseded by gunpowder.[k]

Guard. Among the Romans, the guard was changed eight times in twenty-four hours, by sound of trumpet. The Consul was at first guarded by his ordinary cohort; afterwards every corps mounted guard around his quarters: three guards were mounted besides; one at the quarters of the Quæstor; the two others at those of two Legates of the Consul. The *Tergiductores* led the guard, who drew lots which should begin. The first were brought to the Tribune on duty, who distributed the order of the guard, and gave besides to every guard a small *tessera* called signum, with a mark, and afterwards the rest did the same. The rounds were made by the cavalry, four for day, and four for night. The first took the orders of the Tribune, who gave them in writing, what guard they were to visit. If they found all right, they only took the tessera which the Tribune had given, and brought it to him in the morning. The Velites mounted guard around the entrenchment, without, within, and at the gates. The Pretorian guards on the Trajan column are distinguished from other soldiers, by wearing the sword on the right side (as in Saumaise on Spartian, p. 135, 136), though the officers have it on the left. They also hold the fore-finger of the right hand, and that arm elevated, in token of fidelity and obedience. The other arm leaned upon the shield. The guard was placed by the sound of the military flutes, and relieved by that of the crooked trumpets.[l] In the Middle Ages, the guard in towns and castles appointed a watch at night, but went themselves to sleep.[m] King Henry V. went round the guard himself every night.[n] In the year 765, sentinels were obliged, when on watch during the night, to show that they were awake, by striking with a club.[o] They stood on guard with drawn swords,[p] were placed on city walls, &c. with horns; called out, "who comes here?" were mounted on casks filled with sand, to watch the arrival of fleets, upon which they were to light torches;[q] and in watch-towers with alarm-bells.[r] See Watchmen, Chap. X. p. 528.

Guard-room. See Barracks, p. 68.

Gun-boats. Cannon fired from boats, occurs in the fourteenth century.[s]

Lines, of circumvallation, were known to the Classical Ancients, but not lines to cover a country.[t] For this purpose, they built long and solid walls. The line of battle in sea-fights, occurs in Plutarch and Froissart.[u]

Mansions. Places where the troops reposed for a short time; or fabricks on purpose, where the legions rested on the high roads.[x]

March. Our troops marched to the sound of the trumpet; and sometimes in close order, that they might

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[k] Joinville, i. 137, 323—331. Meyrick's Armour, i. 73—75. In this work, ii. 39, is an authentick account of the composition of it, as follows; "Take of sulphur vivum 1lb., of colofany [common resin] 1lb., of pitch used for naval purposes 1 quarter, of .... opoponax [extract of opoponax] 1 quarter, of pigeons' dung well dried 1 quarter: let all the before mentioned be well pulverised, and then resolve them in turpentine water, or oil of sulphur vivum aforesaid; and then put them altogether into a strong glass vessel, the mouth of which should be well closed, and put that vessel for fifteen days in a hot oven; afterwards distil the whole in a distilling vessel, in the manner of spirit of wine, and keep it for use. In another place the same writer [J. Ardene, an eminent surgeon, temp. Edw. III.] states, that the Greek fire chiefly consisted of turpentine water slowly distilled with turpentine gum, and that it was ignited by throwing water upon it." Id. p. 40.

[l] Enc. [m] Froissart. [n] Elmham, p. 46. [o] Du Cange, *v.* Vigilarii. [p] M. Paris, 144. [q] Froiss. vii. 61. viii. 46, 61. [r] Joinville, i. 314. [s] Froiss. v. 138. [t] Enc. [u] Plut. in Themistocles. Froiss. i. 258. [x] Enc.

be ready to engage instantly.[y] March-tunes were in high estimation among the Lacedæmonians to regulate the steps, animate the men, &c. as now. We had a famous popular old English March, which was revived by Charles I.[z] It was a slow and grave tune.[a]

MILITARY MOURNING. "In the significant but sometimes humble wrapping of crape (says Dr. Meyrick, *Armour*, i. 14) round the left arm of the military for mourning, we would recognize the 'Kercheff of Pleasance,' presented anciently by his 'Sovereign Lady' to her chosen knight, which bound him to her service, and with which he must not have parted but with his life."

PARALLELS. See CHAP. XI. § TRENCHES, p. 587.

PAY OF THE ROMAN SOLDIERS. Finati mentions the following curious fact: "I have (he says) a great number of tiles written [upon] in a cursive Greek character, and highly curious upon that account, which purport to be receipts of pay by the Roman soldiery at Assouan, during several reigns from Tiberius to Commodus."[b]

PRISONERS OF WAR, were anciently enslaved. The Romans placed them near the standard, cut off the hair of the principal persons, and sent it to Rome; and after following the triumph of the victor in chains, they were sold by auction.[c] The prisoners in Ossian, immediately after defeat, are bound, and fastened to an oak, or kept in the hall. The Druids sacrificed them, and they were enslaved in this and later periods. We find them not only stripped naked *before discharge*[d] (if they were discharged), but killed and absolutely *skinned*,[e] or sold.[f] Ladies were consigned to guardians.[g] They surrendered their swords, as now, but the common mode was by delivering one of their gauntlets.[h] The parole and comfortable residence also occur;[i] but this treatment depended much upon the quality of the prisoner, and prospect of ransom. St. Palaye says, a prisoner's ransom was commonly a year's revenue; and that officers made prisoners, paid one half of their salary.[k] The Germans, contrary to the custom of other nations, used to put shackles and fetters upon their prisoners of war, in order to obtain a heavier ransom. Hence the severe treatment of our Richard I. during captivity.[l]

RECRUITS. In the Imperial Ages, a leaden token was hung to the neck of a Recruit to show that he had enlisted. This process was called *Signatio*.[m]

ROUTE. Soldiers had it anciently given, as now.[n]

SHAM-FIGHTS. The *simulachra bellorum* of Capitolinus.[o]

SIEGE. See p. 116.

OFFICERS.

Distinctions of Uniform, &c. A lion's skin was the uniform of Homer's Generals; and upon the Trajan column the ensigns are distinguished by this, or a bear's skin, fastened upon the helmet, or floating over the shoulders. Upon the Trajan column, the principal officers are all habited like the Emperor, without the least difference.[p] Distinctions of armour, and particular arms, will be noticed in CHAP. XVIII. The truncheon or parazonium was the symbol of officers high in command. The former occurs upon the coin of Galba, marked *Honor et Virtus;* upon some of Titus and Domitian, an armed

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[y] Froiss. ii. 152; iii. 2. [z] Burn. Mus. 366, 386. Hawk. Mus. ii. 171, 172. [a] Grose, ii. 44, seq. [b] Life of Finati, ii. 357. [c] Enc.
[d] Dec. Scriptor. 2479, 2704.
[e] Id. 2519. The old "Beauties of England" say, that the church of Copford in Essex, having been robbed by the Danes, they were killed, and their skins nailed to the doors. A sort of skin thicker than parchment nailed to the doors was found. The same work says, also, concerning Hadstock, in Essex, here is a very ancient church, the north door of which is much adorned with thick bars of iron work, of an irregular form, underneath which is a sort of a skin, said to be that of a Danish king. It is nailed on with large nails.
[f] XV. Scriptor. 250. Dec. Scriptor. 201.
[g] M. Paris, 624. [h] Id. 144. Meyrick, ii. 28.
[i] Froiss. ix. 104. [k] Pp. 279, 280. [l] Froiss. iv. 115. [m] Du Cange, *v.* Facere homines.
[n] Du Cange, Itinerarium. [o] Hist. August. ii. 224. [p] Montf. iv. p. i. b. i. c. vii. § 3. Hom. Il. H. v. 23.

Rome, a Vespasian, &c.[q] Our ancient soldiers wore the livery of their respective commanders, with their badges upon the back, as the yeomen of the guard do at the present time. Before this, the armour was the only distinction; but *temp.* Henry VII. the uniform was white with a red cross upon it. (Meyrick, ii. 237.) Coryatt notes parti-coloured uniforms abroad, and a similar fashion prevailed here 36 Henry VIII. when the badge seems to have been set aside, with which a distinguishing *scarf* had been frequently united. In the 13th century the French began to wear over the cuirass, the white scarf, which afterwards characterized their military men. It was sometimes worn as a girdle, sometimes as a belt or baudrick. The colour, sometimes derived from their chief Lord's livery, was various, but denoted the province from whence they came. That of the English and Danes was *blue*. Accordingly, in old portraits of our military men in armour, we find it of *blue* silk; of that, or some similar material, as a designation of officers, so late as the middle of the last century; and at last converted into a sash, and worn around the waist.[r] The *bends* in Heraldry were borrowed from it, as a denotation of Esquires in particular. See p. 752. White was, however, the most general uniform in the sixteenth century, though in 1584 we find it in the infantry changed to green, the uniform cloaks of the cavalry being red. In 1693 the colour was grey.[s] Of Naval Uniforms, see p. 367.

Officers. Of those of the Greeks and Romans the School-books give accounts; and they will not be noticed here, except so far as distinctions appear upon marbles.

The chief officer of our ancient armies prior to the reign of Henry VIII. was the Lord High Constable; and the second in command the Earl or Earl's Marshall; the third was the Master of the Ordnance, who takes date 1 Ric. III. After the disuse of the office of High Constable, the commander in chief was styled Captain General, and next to him the Lieutenant General.[t] Small bodies of men were commanded by Bannerets and Constables.[u] Thus Grose, who also observes, that from the time of Edward I. to Henry VII. the troops were divided into thousands, hundreds, and twenties, answering to our regiments, companies, and squadrons; the two latter being commanded by centenaries and vingtners; the thousands, by officers, of whom he did not know the appellations.[x]

Adjutant. This officer seems to have been borrowed from the *Aide-major* of the French, and was introduced into our service in the latter part of the 17th century.[y]

Captain. The General in Chief in Gregory of Tours, and Captain General of Matthew Paris.[z] Grose [a] says, that the term, as applied now to officers of small bodies of men, was scarcely introduced before the time of Henry VII. and VIII.; but in Froissart,[b] we find notice given to the Captains (whatever may be the precise rank) to come with their accounts for settlement. As a term of salutation of officers, a parallel instance occurs in Plutarch.[c] The Mayor of a town was also called Captain of it. In the time of Richard I. we find the *ductores et constabularii navigii regis.*[d] As to *Captains of Ships*, likewise in the Liber Cotidianus, 28 Edw. I.[e] "Capitaneis nautarum portuum præscriptorum." There were Captains of Halberds and Pioneers.

Captain-Lieutenant. Ward's "Animadversions of Warre," published A. D. 1639, speaking of the Colonel, says, "he hath only a lieutenant and ensigne; his lieutenant is titularly called Captaine."[f]

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[q] See, too, Montf. vol. iv. y. i. b. vi. c. 5, pl. 32.
[r] Brit. Monach. 421, 426. Dr. Meyrick (Armour, i. 123) admits that the Scarf takes date temp. Henr. III.
[s] Grose, i. 323, seq.
[t] Grose, i. 190—212.
[u] Id. i. 179—181.
[x] Grose, i. 182—184.
[y] Id. i. 263.
[z] Du Cange, *v.* Capitaneus. M. Paris, 345.
[a] i. 181.
[b] ix. 18.
[c] Sympos. viii. 3.
[d] Grose, i. 119.
[e] Id. p. 277.
[f] Grose, i. 245.

Centurion. This officer carried a distinctive mark upon the helmet; Vegetius[g] says of letters; Spon thought that it was this mark 7, with the numbers 1, 2, or 3, of the cohort which he commanded. Upon the Trajan column, they and all the officers have crests more or less ornamented upon the helmet, while the soldiers have only a simple button. A cane, called the *vitis*, from its being made of that plant, is, however, the distinctive mark, and is to be seen upon tombs of Centurions in Boissard, Muratori, &c.; with this he struck the soldiers who were negligent or slightly offending. His office was to place the guard, go the rounds, distribute rewards, and superintend punishments. His place was at the head of his century.[h]

Colonel, began, says Grose,[i] with Regiments *temp.* Henry VIII. Du Cange[k] calls Colonel the Chyliarchus of the French and English. In Rymer[l] we have captains, colonels, vice-captains, locum-tenentes, and other officers.

Corporal. His title is of Italian origin, and should be *Caporal*, from *Capo* the head, he being the chief of his squad.[m] The Corporal of the field was a different officer, his duty being to place and order whole bodies.[n] Four, for they acted as Aides-de-camp to the Sergeant Major-general, are mentioned in Garrard's Arte of Warre."[o]

Drummer, Drum-major, Drum-major-general. Corporal punishments were anciently executed by regimental hangmen; or, if they were wanting, by Harquebusiers. Drummers were substituted in the reign of William III. *Drum* or *Drummer-major*, the *Colonel Drummer* of the French, was not universally introduced till the latter end of Charles I. There was formerly in the King's household a Drum-major-general, without whose licence, no one, except in the armies, could formerly beat a drum.[p]

Fifers, were introduced by the Swiss; and are represented in the battle of Marignan upon the tomb of Francis I. of France.[q] Most of our drummers were taught the use of the fife. After being a long time laid aside, it was restored in 1745.[r]

General. This title commences after the disuse of the office of High Constable, about the time of Henry VIII.[s] See *Captain*, p. 838.

Lieutenant, the *locum tenens* of Rymer,[t] and a descendant of the Roman *Succenturiones* or *Optiones;* the French Sub-lieutenant being the *Suboptio*.[u]

Lieutenant-colonel. First occurs in our armies between 1591 and 1639.[x]

Major, originally called Serjeant-major, is of the same date as the Lieutenant-colonel.[y]

Major-general, the Serjeant Major-general, of the sixteenth century at least.[z]

Quarter-masters (of Cavalry), appear to have been not very anciently derived from the Germans.[a] The Quarter-master-general was the high harbinger of former times,[b] as the others the harbingers.

Serjeant, takes date with the Lieutenant-colonel and Major.[c]

KINDS OF TROOPS. This article is compiled from Grose, on account of its conciseness, but it has by no means the high character of Sir S. R. Meyrick's ample details, which treat the subject in all its minute distinctions. Novel introductions and changes will be noticed under the reigns in CHAP. XVIII.

Anglo-Saxon Troops. "The greater part of the Anglo-Saxon forces consisted of infantry; the cavalry was chiefly composed of the Thanes, and such men of property as kept horses. The Saxon cavalry are frequently delineated in ancient illuminations, as riding without stirrups, with no other defensive armour than a helmet, their

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[g] ii. 13. [h] Enc. [i] i. 243. [k] *v.* Colonellus. [l] Fœder. xvi. 14. [m] Grose, i. 260. [n] Douce, i. 224. [o] b. l. 1595, 4to. p. 157. [p] Grose, i. 263-4. ii. 49.

[q] Malliot, Costum. iii. 204. [r] Grose, ii. 42. [s] Id. i. 207, 208. [t] Fœd. xvi. 14. [u] Montfauc. iv. p. i. b. 1. c. 5. [x] Grose, i. 243. [y] Ibid. [z] Id. i. 208. [a] Id. i. 269. [b] Id. i. 213. [c] Id. i. 247, 258.

weapon a spear. It is nevertheless certain, that defensive armour was worn by their officers and great men, about the time of the Norman Conquest, but of this hereafter. Their infantry seems to have been of two sorts, the heavy and light armed. The first are represented with helmets made of the skins of beasts, the hair outwards; large oval convex shields, with spikes projecting from the bosses; long and very broad swords and spears. The light infantry with spears only, and some no other weapon than a sword, besides which, different historians relate, that they also used clubs, battle axes, or bills and javelins; the latter they darted with great dexterity, and then instantly came to close fight. The dress of both horse and foot was a tunick with sleeves, the skirts reaching down to the knees; the horsemen wore spurs with only one point." "The Kings commonly wore their crowns in battle, which also in some measure answered the purpose of a helmet."[d] As a *Head-piece to this Chapter* (p. 829) is given an Anglo-Saxon King, in ringed mail, close to the body, with three quarter sleeves. Before him is his armour-bearer, a youth, with a conical helmet, linen or cloth tunick without arms, only a shield, which he holds before his master's body, who also has his own. This cut most satisfactorily explains the term *Shieldknave*.[e] The Anglo-Saxon mode of drawing up their armies was in one large dense body, surrounding their standard, and placing their foot with their heavy battle-axes in the front.[f]

Norman Troops. These consisted of the feudal tenants, and the *posse comitatus*, or all freemen between the ages of fifteen and sixty. They could not be called out, except under invasion or internal commotion, and could not be marched out of the kingdom, whereas the feudal troops were subject to foreign service.[g] Many, however, of the former were impressed, after the whole had been mustered and sent abroad, archers in particular.[h] In short the cavalry of our armies at this period consisted of men at arms and hobilers, of whom below; the infantry of spear and bill-men, crossbow-men, and archers.[i]

Men at Arms. This appellation was derived from the complete armour worn. They were chiefly composed of the tenants in chief, or their *servientes* or substitutes. They were cavalry who rode on barbed horses; and are easily known on monuments by being armed from head to foot, and their weapons a sword, lance, and small dagger, called a Misericorde.[k] Sometimes they carried their spears right before them, cut down to the length of five feet, and a battle-axe, sharp, strong, and well-steeled, with a short handle, worn at the side, or hung from the neck. Great dependence was placed upon this powerful description of force.[l] About the time of Mary the appellation was changed to Spears, Lances, and afterwards to Cuirassiers.[m] The infantry consisted of the inferior vassals of the feudal tenants, and were armed with an iron scull-cap, called a *bacinet* (from resembling a bason) and a stuffed haqueton, *i. e.* jacket. The weapons chiefly used by them were the lance, sword, and dagger, the gisarme, battle-axe, pole-axe, black or brown bill, mallet, morris-pike, halbert, and pike. The archers had the long and cross-bow, which, after the introduction of fire-arms, were gradually superseded by the hand-gun, harquebuss, musket, caliver, and firelock, as was the pike by the bayonet.[n] There were also *pioneers*, the *fossores castrenses* of the Chroniclers.[o] *Hobilers*, horsemen very lightly mounted for reconnoitring, carrying intelligence, harassing, &c. similar to the Cossacks.[p] *Whyfflers*, persons concerned in drilling the men.[q]

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[d] Grose, i. 3. [e] Strutt's Dress. i. pl. 14. [f] Grose, ubi sup. [g] Id. i. 9.

[h] See Fosbroke's Gloucestershire, i. 28, from Rot. Franc. [i] Grose, i. 100. [k] Id. seq. [l] Froiss. ii. 57, 63, 64, 188. [m] Grosse, ubi sup. [n] Id. i. 121. [o] Du Cange, in voce. [p] Grose, i. 106. [q] Id. i. 208.

A master gunner and gunners, after the use of artillery.[r] *Armorers, Physicians, Apothecaries, Surgeons,* and inferior or *Barber-surgeons,* of whom there were very few, because, immediately after a battle, the soldiers whose wounds required a long time for cure, were sent home with a small pecuniary provision.[s] —*Billmen,* or *Halbidiers, Pikemen, Pavisors,* supposed men trained to protecting knights, &c. at sieges, with the large shield called *Pavache.*[t] —*Ruptarii, Routers* or *Ryters,* the foreign mercenaries, hired by our Kings, called also *Brabançons, Provençales, Coterelli,* and *Flemings.*[u] —*Scuragers,* or *Scurriers,* exploratory troops, under the command of a Scoutmaster, to prevent the army being surprised.[x]—*Scutiferi,* or Esquire-soldiers; *Soldier-constables, Serjeants-at-Arms,* admitted as volunteers.—*Engineers,* the Roman *Mensores Machinarii* and their men, *Ditchers, Smiths, Masons, Carpenters, Plasterers, Miners, Wood-cutters, Waggon-trains,* under *Waggon-masters, Trumpeters, Suttlers, Garciones,* or soldiers' servants, &c.[y]

After the use of fire-arms, we have *Musketeers; Demi-launciers,* light-horsemen, armed from the head to the knee. Their arms were a lance, short pistols, battle-axe, sword and dagger.[z] —*Grenadiers,* so called from being trained to throw grenades, but not confined to the infantry, and first borrowed from France about 1670. In 1686 they were armed with firelocks, slings, swords, daggers, and pouches with grenades; after throwing which, upon the word "Fall on," they rushed with hatchets upon the enemy. Bayonets were at first appropriated to the grenadiers and dragoons.[a]—*Dragoons.* The *Celeres* or guards of the Roman Kings, instituted by Romulus, were cavalry, who fought on foot when they could not act on horseback; and Pollux attributes a similar body to Alexander the Great.[b] Knights, called *Dracones,* from the standard, and dragoons as soldiers, are both ancient.[c] Father Daniel says, that our modern dragoons were invented by Charles de Cossé, Marshal of Brisac, about 1600. In 1632 we had two sorts, the *Pikeman-dragoon,* who had a thong of leather about the middle of his pike for carriage; and the *Musqueteer-dragoon,* who carried the piece slung at his back, his burning match and the bridle in his left hand. They were in fact mounted infantry. The oldest regiment with us is the Scotch Greys, raised 19th of November 1683.[d] —*Double-armed-men,* an invention by William Nead, about 1633, for connecting the pike and bow.[e]—*Guards, Life-guards.* These are of the remotest antiquity; and the *Statores* of the Roman Emperors. In a bas-relief of the villa Pamfili[f] and others, they are represented naked, with mustachioes, and a very ferocious look. Our kings had always body-guards; and, when they went upon expeditions, certain noblemen were especially ordered to attend to the safety of the king's person. After the Restoration, Charles II. in imitation of the household troops of France, composed a regiment of the Cavalier Gentlemen, who had adopted the profession of arms, and followed the fortunes of his father. None but noblemen, or their youngest sons, and those of gentlemen, were admitted. They were cavalry, and the original Life-guards. In 1788 the arrangement took place which now subsists,[g] but the troopers had long before ceased to be of the rank in life mentioned.—*Marines.* Of these, the earliest account which Grose could find, is in 1684.[h] The uniform was yellow, lined with red.—*Militia.* This corps commences with the abolition of

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[r] Du Cange, *v.* Gunnarius. Froiss. viii. 148. [s] Grose, i. 242. [t] Id. ii. 257. [u] Id. i. 57. [x] Id. 223. [y] Id. i. 274. Gruter, 525, 3. [z] Grose, i. 103. [a] Id. i. 160, 407.

[b] Enc. Poll. i. 10, 6. [c] Du Cange, *v.* Dracones. [d] Grose, ii. 110, 297. [e] Id. i 354. [f] Mon. Ined. No. 92. [g] Berkeley MSS. 100. Biogr. Brittan. iii. 251. Grose, ii. 205, 206. [h] Id. i. 167.

feudal tenures, 12 Charles II.[i]—*Serjeants-at-Arms.* These were first instituted by Philip Augustus in the Holy Land, and copied by King Richard I. They were armed with a mace *(inter alia)* as a symbol of Royal authority.[k] They were at first composed of Gentlemen; and their duty was to watch round the king's tent in complete armour, with a mace, bow, arrows, and sword; and occasionally to arrest traitors and other offenders about the Court, for which the mace was deemed a sufficient authority. In 1417 they appeared in the king's presence, with the head bare, the body armed to the feet, with the arms of a knight riding, wearing a gold chain with a medal bearing all the king's coats,with a peon royal, or mace of silver in the right hand, and in the left a truncheon.[l] —*Standing Armies.* The first standing forces of our kings were their immediate body guards, such as the Serjeants-at-Arms, of which above, the Yeomen of the Guards [see CHAP. XIV. p. 753], and Gentlemen Pensioners, but these were rather calculated for the splendour of a Court than the operations of the field.[m]—*Train Bands.* The Artillery Company for the practice of shooting with long-bows, cross-bows, and hand-guns, was first incorporated by Henry VIII. in 1537, and with it were connected the Trained-bands.[n]—*Yeomen of the Guard.* They were first raised by Henry VII. in 1485, and may be considered as the first formation of a regular standing military force in England. At first they were fifty men; one half of them formerly carried bows and arrows; the other half harquebusses; and all had large swords by their sides. The harquebusses were disused in the time of William III. and the pertuisans, which they now carry, were then first introduced. A part, however, were armed with halberds, in the time of Henry VIII.[o]

The Arms, Armour, Engines, Fire Arms, &c. will form CHAPTERS XVIII. XIX.

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[i] Grose, i. 20. [k] Meyrick on Armour, i. 89. [l] Grose, i. 173—175.

[m] Id. i. 61. [n] Id. i. 145, 146. [o] Meyrick on Armour, ii. 224.

Bas-relief at Nuremberg, representing St. George, of the time of Henry the Fifth. *See p. 886.*

CHAPTER XVIII.

ARMS.—ARMOUR.

SECTION I. — *Arms and Armour of the Greeks, Romans, and Barbarians.* — II. *Arms and Armour of the Britons, Anglo-Saxons, Danes, Normans, and English.*

CLASSICAL ÆRA.

THE earliest offensive weapon (though the spear has been mentioned as such) appears to have been the Club. Upon ancient monuments, it is the weapon of persons supposed to have lived in the Heroick Ages. [a] From the Club proceeded the Mace, Battle-axe, and similar arms of percussion. Where they appear as *Weapons of War*, in Roman monuments, they denote Barbarians.

CLUB. This weapon, being used in close fight, gave its name φαλαγξ to

[a] Encyclop.

the compact body of troops so called.[b] The Scythians united it with the Mace, both being spiked.[c] In the army of Xerxes, the Assyrians and Ethiopians had clubs of wood armed with iron.[d] On the coins of Commodus as Hercules-Romanus is a knotted club, with two square belts of iron ;[e] and Winckleman has published one borne by Mars, which consists of a handle with only a round knotty knob ;[f] and another carried by an Amazon, merely a round staff, with two ornamental amulets, and a mush-room-formed cap.[g] Upon the Trajan column, Dacians appear with clubs. [They were Slaves to whom no other arm was permitted.[h] This appropriation descended to the Middle Age. Beating with clubs was a punishment of rustics and slaves,[i] and it became a question, whether any noble or free person could legally be punished by a solemn fustigation around the market or church.[k] Du Cange mentions the *Vulgastus*, a crooked club, the *Plumbata* loaded with lead, the *Spontonus* with iron. Our apprentices used to carry clubs when lighting their master or mistress home at night.[l] And in the army of Charles I. rusticks untrained were called Clubmen.]

Mace. The club, says Sir S. R. Meyrick,[m] soon gave way to the *Mace*, which had its name (κορυνη) from the little horns or spikes by which it was surrounded. It occurs in Homer. A Greco-Egyptian one has a guard for the hand.[n] The Assyrians had them of wood, headed with iron.[o] One of the Greek maces in a horseman's hand occurs on an old coin,[p] and several brazen mace-heads, which prove that the handle was originally of wood, may be seen in the British Museum.[q] The origin of the Corporation Mace is thus given by Dr. Clarke: The Sceptre of Agamemnon was preserved by the Chæroneans, and seems to have been used among them after the manner of a mace in Corporate Towns ; for Pausanias relates, that it was not kept in any temple appropriated for its reception, but that it was annually brought forth with appropriate ceremonies, being honoured by daily sacrifices ; and a sort of Mayor's Feast seems to have been preserved for the occasion ; a table covered with all sorts of eatables being then set forth.[r] The Gladiators, called *Secutores*, used leaden maces, afterwards adopted by our archers, &c.[s] In all ages, the great use of clubs and maces seems to have been destruction of the armour of the enemy.[t]

Battle-axe. Under this generick term may be classed the following weapons :

Double-axes. Immense, used by commanders of ships.—Egyptian.[u]

Battle-axe, with a weight on the back of the blade.—Greco-Egyptian.[x]

Sagares. Double-axe.—Scythian.[y]

Bipennis, double-bladed ; blades crescent-formed, and long handles ; with short-handles ; one with handle knobbed at top, pointed at bottom ; blades fire-shovel form.[a] Others have hammers on both sides,[b] or a hatchet and hammer ; broad and sharp on both sides, used by sacrificers, wood-cutters, and sailors in sea-fights.[c]—Phrygian. Amazonian.

Bipennis, Bill, Halberd. "The battle-axe," says Sir S. R. Meyrick,[d] "was double-edged, that is, a *bipennis*, and denominated *byl ;* when these were affixed to long staves, which was

[b] Sir S. R. Meyrick on Ancient Armour, Intr. xxxiv. [c] Id. xiii. [d] Rec. d'Antiq. 34. [e] Id. pl. 79. f. 7. [f] Mon. Ant. 177. [g] Id. 137. [h] Rec. d'Antiq. 34. [i] Du Cange, *v.* Fustis. [k] Anthon. Const. Othon., &c. p. 54. [l] Stowe, Douce, &c. [m] xxxiv. [n] Id. ii. pl. i. f. 4. [o] Id. 8. [p] Engr. Stuart's Athens, iii. 53. Sir S. R. Meyrick, ubi sup.

[q] With these are many that were not thus used, but placed on the striker of a flail, several in succession, made to fit its increasing diameter towards its end, to prevent their flying off. Such a military weapon was used by the Portuguese till the conclusion of the 16th century. Meyrick, xxxiv.

[r] vii. 180. [s] Meyrick, xvi. [t] Id. vi. [u] Id. ii. [x] Id. iii. pl. i. f. 18, 19. [y] Id. xiii. [z] Gem. Mus. Florent. Winckelm. Mon. Antic. no. 137. [a] Gessn. i. pl. 79. n. 7, 8, from Coins of Tenedos. [b] Mus. Etrusc. i. pl. 84. [c] Enc. Virg. Georg. iv. l. 331. [d] lxi.

generally the case for the infantry, they were termed allebardes or cleavealls."—Scandinavians. Danes.

Πελεκυς. A short handle, at its top an axe-blade, a pike opposite.[e]—Grecian.

Αξινη, or *Pole-axe.* The *Axinè* was a staff, on the end of which was a spike, with an axe blade on one side, and another spike on the other. With this weapon Agamemnon is said to have encountered Pysander.[f]

Spears. Pliny ascribes the invention of the spear to the Ætolians, but it is no doubt beyond the date of history. The Romans, before they knew Sculpture, worshipped Mars under the form of a Spear; a custom derived from the Sabines, among whom the Spear was the symbol of War. Varro says, that from some nations worshipping a Spear, came the custom of arming the statues of the Gods with a *Hasta pura.* Spears were kept at home in cases,[g] and it was customary also to put them against a column, whence, says Sir S. R. Meyrick, originated fluted pillars.[h] They were adorned with banderolls,[i] and carried at funerals inverted.[k] To present the spear by the middle was to request a suspension of the battle.[l] *Javelins* in this discussion will be distinguished from *Spears*, by making, as Strabo does, the former missile, the latter for thrusting only; whereas both kinds were used, under necessity, for either of these purposes.[m]

The kinds shall now be given.

Greco-Egyptian. The common myrtle-leaf head appears on the bas-reliefs of the Temple of Carnac; but Sir S. R. Meyrick very judiciously ascribes the æra to the Ptolemean Dynasty.[n] The latter writer has engraved a quiver, containing javelins with a throwing stick.[o]

Grecian. The spear ογχος was generally of ash with a leaf-shaped head of metal, and furnished with a pointed ferule at the butt, called Σαυρωτηρ, with which it was stuck in the ground: a method used, according to Homer, when the troops rested on their arms, or slept upon their shields.[p]

Αγκυλα. *Amentum, Cestrosphendonus*, Ακλιδες. The αγκυλα and *amentum* were javelins which had thongs in the middle for further impelling them. [See the next article.] The *Cestrosphendonus*, a Macedonian instrument, much shorter, was darted by two thongs of unequal length. The *Aclides*, short and thick, and stuck with points, were pulled back after attack.[q]

Αιγανιη, γνοσφος, and εψσσος, were javelins, of which the form of the heads may be seen in Stuart.[r] Several of these (says Sir S. R. Meyrick) were loose upon their shafts, in all probability having attached to them a cord, which was held by the side of the wood, so that when the weapon once entered the body, the head could not be extracted without the greatest difficulty. I am led to this conclusion from an Asiatic javelin in my son's collection on this principle, and which, like them, has just below the blade a hook turned backward, to prevent it being withdrawn.[s]

Double-pointed Lance, mentioned by Homer.[t] It was afterwards adopted by the Romans.[u]

Δορυ. This lance, says Sir S. R. Meyrick,[x] was probably that used by the cavalry, and furnished with a loop of leather, which served the warrior for a support, when he chose to let it hang from his arm, and to twist round his hand for the firmer grasp when charging. This strap was called μεσαγκυλη, being put on about the middle.

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[e] Meyrick, xxxv. [f] Id. [g] Plin. vii. 56. Aristoph. Acarnen, ac. iv. sc. 7. Enc. [h] Meyrick, Introd. xxxiv. [i] Frontin. Stratag. i. c. 12, n. 5, and a Greek vase. [k] Stat. Theb. vi. v. 214, and the Medicean vase. [l] Hom. Il. iii. 77; vii. 59. [m] See Strabo, l. 10. p. 448, ed. 1620. [n] Denon, pl. lxiii. ed. Lond. Meyrick, Intr. ii.

[o] Pl. i. f. 13. [p] Id. xxxiv. [q] Enc. Virg. Æn. vii. 730. Hist. August. ii. 270. [r] Athens, iii. 27, vignette. [s] P. xxxvii. [t] Winckelm. Mon. Antich. [u] Meyrick, xlviii. [x] xxxv. Engr. Stuart's Athens, iii. 47.

Hunting Spear, in Xenophon and Pollux,[y] had two salient parts, sometimes three crescents, to prevent the advance of the wounded animal. On the coins of Ætolia[z] is an undoubted hunting spear. The French Antiquaries distinguish hunting spears from others by their having no barb.[a]

Κοντος, a long lance used in the defence of ships; some similar were used by the *Cataphracti*, or heavy armed cavalry.[b] See *Contus* below.

Mounting Spear. This had a step annexed to the staff, by which the horseman, having leaned the spear against the horse, ascended.[c]

Sarissa, a long Macedonian spear; originally sixteen cubits long, but in Ælian's time only fourteen.[d]

The other spears are either Greek or Roman.

Roman. Contus. — 1. A hunting spear, short, with a single point; upon marbles sometimes swelled in the middle; often carried reversed.— 2. The same, used as a missile by the Contarii.—3. With a crook added, the *Contus Nautarum*, or boatman's hook.[e]

Hasta. A spear for darting, one finger thick, four and a half cubits long.[f]

Javelin. Those carried by the *Velites*, or light troops, were about two cubits long, and so slender a point, that they bent at the first hit, and could not be returned by the enemy.[g] After the conquest of Greece, the javelin more firm, and capable of being used at both ends, was adopted.[h]

Lupus, like a boat-hook, to lay hold of besiegers.[i]

Pilum, about seven feet long. The head had a hook to retain it in the buckler after piercing. It was thrown just before attack with the sword.[k]

Barbarian. With wicker instead of iron tops, *Sarmatian* (because they had no iron).[l]—The *Framea*, very long, with a short and narrow blade of iron.[m] The Encyclopedists make it short, and the same as the Roman *Contus;* but this was probably the *Framea* used by the cavalry, *German.*—With heads of goat's horns sharpened, *Ethiopian.*[n]—A large ball at the butt end, a lozenge-shaped blade at the other, *Parthian.*[o]—Shaft composed of little bands, perhaps of cane, and becoming larger towards the head, where it terminates in a round ball,—head pyramidal, or a spike, *Thracian.*[p]—Three-pointed or a Trident, the same adopted by the Gladiators, called *Retiarii.*[q]—*Martio-Barbulus*, or *Mattium;* on one side a long iron, on the other a hammer; from the description rather a battle-axe than a spear.[r]—Spears undistinguished by peculiarities are not mentioned.

Gaulish. Diodorus says, for darts they cast those called *Lankia*, whose iron blades are a cubit or more in length, and almost two hands in breadth. Propertius attributes to them the *Gæsum.*[s] On coins the head is barbed, and resembles that of an arrow.[t] The *Gæsum* was the missile lighter than the *pilum* of the heavy armed, whence two were generally carried.[u] *Franks;* spear with a fleur-de-lis head, called the *Angon*, whence the Royal Arms of France.[x]

Swords. It may be generally noted, that the swords of civilized nations were straight, of Barbarians crooked, the Lacedæmonian excepted, which were very short and curved. The thin-bladed narrow sword of the Moderns was utterly unknown, though the swords of the cavalry were proportionably long.[y] The distinction between ancient and more recent swords, seems to have been the addition of a guard for the fingers; for though one of a single bar occurs among the Etruscans,[z] yet no other instance is mentioned by Sir S. R. Meyrick.

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[y] L. v. c. 4. [z] See also Mus. Capitolin. tom. iv. pl. 53. [a] Rec. d'Antiq. 52. [b] Enc. [c] From Winckelm. Mon. Antiq. 202. [d] Æl. Tact. c. 14. Enc. Meyrick, xxxv. [e] Enc. [f] Polyb. vi. 4. Enc. [g] Meyrick, xlvi. [h] Id. xlviii. [i] Liv. xxviii. Enc. [k] Id. Meyrick, xiv.

[l] Meyrick, lix. [n] Id. iii. [o] Id. xi. [p] Id. xvi. [q] Id. xvii. [r] Veget. i. 17. Enc. Du Cange. [s] Meyrick, lviii. [t] Pellerin, Med. des Peupl. i. pl. v. n. 15. [u] Enc. Claud. Laud. Stilich. ii. 241. Non. Marc. xviii. 19. Liv. viii. 8; xxviii. 45, &c. [x] Enc. Coins of the Calpurnia family. [y] Enc. [z] Meyrick, xxxix.

Græco-Egyptian. A cutting sword with cord and tassel at the hilt, a modern Persian practice; a scimitar with double cord to the hilt; a long dagger with double cords, resembling, particularly in the hilt, those now used by the Moors and Turks.[a]

Greek. The Greeks of the Heroick Ages wore the sword under the left arm-pit, so that the pommel touched the nipple of the breast. Generally the sword was almost horizontal. It hung by a belt. The length was nearly that of the arm. The scabbard, of the same breadth as the sword, was terminated in a knob, like a mushroom.[b] Sir S. R. Meyrick thus describes the Greek swords. 1. The ξιφος, worn at the left hip, suspended from a leathern strap, which passed over the right shoulder. It was straight, intended for cutting and thrusting, with a leaf-shaped blade, and not above twenty inches long. It therefore reached only to the thigh. It had no guard but a cross-bar, which with the κολεος or scabbard was beautifully ornamented. The hilts of Greek swords were sometimes of ivory and gold. 2. The Argive κοπις, from the name seemingly intended for cutting, had its edge in the inner curve of the blade. The ξυναι or ξυηλαι, Lacedæmonian swords, were all of the short cutting kind. A sword on a gem in the Florentine Gallery, *may* be, says Mongez, a Lacedæmonian sword, or Carian, or Lycian. An Amazon in Montfaucon has one similar in the blade.[c] The *Acinaces*, or curved dagger, with the edge in the inner curve, was borrowed from the Persians at a later period of Greek history. The *Machaira* or Dagger was more frequently used for a knife, but worn in the scabbard of the sword. It is mentioned by Homer. Inlaying of sword blades and hilts with gold is very ancient, being recorded by Herodotus.[d]

[a] Meyrick, ii. [b] Rec. de Antiquit. 29. [c] Mus. Etrusc. i. pl. 123. Pompeiana. [d] Meyrick, x. xxxvi. The Encyclopedists call the Roman *Machaira* the Spanish sword adopted for the Legionary Infantry.

Cæsar encouraged ornamenting of arms, in order to make the soldiers more desirous of preserving them.

Roman. The Romans, says Sir S. R. Meyrick, had brazen swords in their infant state. [I think it was leaf-formed in the blade.][e] Latterly they were of iron, the hilts of brass or copper. Gen. Melville found the Roman Gladius of iron at Portici. It seems exceedingly probable, that sword blades of mixed metal hardened were in use among the European nations, both before and since the Gladii of steel or iron hardened were the chief offensive weapons of the Roman heavy-armed infantry. The length of the blade was from nineteen to twenty-one inches.[f] Polybius says, that down to the time of Annibal the Romans used the Greek or Etruscan sword; but that they then adopted the Spanish or Celtiberian steel-double-edged cut and thrust, the *Gladius* described above.[g] On the Trajan column the sword is completely Greek, straight-sided, with an obtuse angular point. One from the ruins of Herculaneum rather diverges on the sides, and has a sharper angle at the point. The blade of another on the Theodosian column is nearly a lozenge; and a third taken from an inscription, in Muratori, where the deceased is called *Legionarius*, tapers off from hilt to point. According to these authentic monuments, the ages of Roman swords may be thus ascertained (leaf-shape excepted), the more obtuse the point the older, the last form of the blade being like the modern. The dagger of Brutus upon his coins certainly tapers broadly downwards, and so do other daggers; but the Parazonium retained the obtuse Greek point. Sir S. R. Meyrick[h] mentions a Roman dagger, not a foot long, and much resembling a French bayonet blade. The swords had ferules. On which side the sword was worn appears not to have been settled till the time of Tra-

[e] See Grose's Milit. Antiq. ii. pl. 60. [f] Meyrick, liii. Gough's Camden, iii. 414*. [g] Mongez, Rec. 29. Meyrick, liii. [h] liii.

jan, upon whose column, the Emperor, Pretorian Officers, Tribunes, and Centurions, always wear it on the left, all others on the *right*. This side is universal on the Theodosian column, where the sword hangs by two chains from the girdle, an invention ascribed by Eustathius to this æra.[i] Under Augustus, the right of wearing a sword was confined to military men and certain Magistrates.[k] Montfaucon doubts the antiquity of a very curious sword-hilt, because it had upon it Scipio's name, and an inscription; but it is certain that the soldiers wrote the names of their Generals upon their darts.[l]

Barbarian. Crooked like scimitars [see the *falx* of Claudian, on the Trajan column]; but straight swords, resembling the Greek, appear in Bartoli's account of that pillar. Those of the Gauls and Celtiberians were also straight. The *Spatha*, a large sword, like the Gaulish below, distinguishes the Roman auxiliaries.[m] Leaf-shaped swords were used by the Etruscans and Samnites. The Encyclopedists make the *Sabre*, the Lacedæmonian sword; the *Scimitar*, the Persian and Gaulish *Copis;* and the *Sica*, the Thracian *Harpè*, or crooked sword. The Cimbri had swords of unusual forms, and, according to Plutarch, long swords, seemingly the degans or spads, so highly prized as to be sometimes, on account of the cruciform shape, the symbol of the Deity. They were sharp, and often inscribed with Runick characters; and in order to excite terror, those of the chiefs had proper names.[n]

Gaulish. The Gauls had very large swords.[o]

Some particular kinds of Swords. The *Dagger*, very large, was used in the Egyptian ships.[p] Of the Greek, *Machaira*, before, § *Greek*, p. 847. The Roman dagger was called *Pugio* and *Parazonium*. Centurions and Tribunes carried a sword and dagger. The latter was the mark of Imperial Sovereign power, and the Pretorian Prefect carried it, sometimes the Emperor himself. Galba wore his hung to his neck. A poniard with a crooked blade, like a gardener's knife, is worn by the driver in the Circus at the Villa Albani. Such poniards were stuck in the girdle; and are distinctive attributes of the Secretaries of the Emperors of Constantinople. They were called ευχειριδια.[q] C. Caylus has given a Parazonium, the hilt cast with the blade, and very justly rebukes La Chausse for applying it to sacrificial uses.[r] Bulenger,[s] from Achilles Tatius, says, that the theatrical dagger, slipping into the handle, and rebounding by means of a spring, is precisely that called *Cludo*, used in the Roman Theatre.

Sword-belt. The Greek figures have the Telamon, a simple thong tied to the scabbard towards its aperture, whence it passed over the breast and right shoulder; and falling across the loins, was fastened to the point of the scabbard. This fashion, and, even the fringes at the two ends, appear under an heroick statue at the Villa Albani. This custom of attaching the belt, by many turns upon the scabbard, is the most remote; the annexation of rings for that purpose, as in the base of the Trajan column, being posterior to the war of Troy. The belt was at first of ox-leather, adorned with studs, metal plates, &c. upon the Trajan and Theodosian columns; the officers only wearing belts, the soldiers girdles. There were particular marks in the latter, which showed the number of the legion. This girdle, proper to the *soldiers*, was composed of many thongs, one over another, or of many folds of the same thong. All the barbarous nations were noted for splendid baudricks.[t] That of Darius was of gold.[u]

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[i] Enc. [k] Dion. Cass. L. 53, c. 13. [l] Plut. in Mario. [m] Enc. [n] Meyrick, lxi. [o] Id. lviii. [p] Id. ii.

[q] Enc. from Tacit. Hist. i. 42, 2. Mart. 14, 32. Xiphilin. Zonaras. L. ii. &c. [r] Rec. ii. pl. 93. [s] Theatrum, i. 55. [t] Enc. Propert. iv. 2, 27. Winckelm. Mon. Ined. Pref. 11. Isid. xix. 33. Flor. iv. 12, 38. Winckelm. Stosch, 466. [u] Meyrick, x.

Sling. Pliny ascribes the invention to the Phenicians;[x] Vegetius to the inhabitants of the Balearic Isles.[y] The former ascription is most probable, though the origin is undoubtedly beyond the date of history. The Jewish slingers, *all left-handed men*, are said to have been so expert, that some hundreds of them in one army could sling stones to a hair's breadth and not miss,[z] a circumstance which explains the adroitness of David. The Greeks had ακροβολισται or mounted slingers.[a] The σφενδονη, or sling, says Sir S. R. Meyrick, was especially the weapon of the Acarnanians, the Ætolians, and the Achæans, who inhabited Ægium, Dyma, and Patræ; but the last of these so far excelled, that when any thing was directly levelled at a mark, it was usual to call it Αχαικον βελος. It was sometimes made of wood, and sometimes of leather, and is described by Dionysius as having its cup not exactly hemispherical, but hemispheroidical, decreasing to two thongs at its ends. Out of it were cast stones or plummets of lead called Μολυβδιδες, or μολιβδιδαι σφαιραι, some of which are engraved by Stuart, on the upper part of p. 27, in the third volume of the Antiquities of Athens. They are shaped like almonds, and have on one side a thunderbolt, and on the other ΔΕΞΑΣ. Some of them weigh upwards of three ounces, others only an ounce and a half. We are told, that some of these weighed no less than an Attick pound, i. e. an hundred drachms. Small ones may be seen in the British Museum. According to the size of them, the slings were managed by one, two, or three cords. At a later period the Greeks had a method of casting from their slings πυροβολοι λιθοι, or fire balls, and from their machines σκυταλια, made of combustibles, fitted to an iron head, which, being armed with a pike, stuck fast into its object, that it might be more surely inflamed.[b] The *Funditores* or Slingers of the Roman armies were generally (says the same author) from the Balearic Isles, Majorca, Minorca, &c. or Achæans.[c] Florus and Strabo say, that the Baleares had three kinds, some large, others short, to use according to proximity or distance from the enemy. Diodorus adds, that the first served them for a fillet, the second for a girdle, and the third was carried in the hand. Mothers are said to have allowed no food to their children, which they did not beat down with the sling. They shot much larger stones than other nations, and with the powers of a catapult, so that in sieges they grievously galled the troops, on the ramparts, and in the field broke the armour in pieces.[d] Froissart[e] says the same thing of them in the Middle Age. Ovid[f] mentions their use of balls of lead, which, Sir S. R. Meyrick says, they introduced. C. Caylus[g] has published some of these. They appear to have been of the form of olives, and are inscribed with Greek or Latin characters. Aldrovandi has also published others with FUGITIVI PERITIS, and ITAL. and GAL. On others are FERI. Stones were also used, but as they could not always be got proper, these leaden balls were cast. The Romans, as did the Greeks, called a mounted ring a *sling*, from the resemblance of the circle of the ring to the leather enclosing the stone, &c. From the figures on the Antonine column, the sling appears to have been a long narrow piece of leather or stuff, the two ends of which were held in the hand, and the stone put in the folding at the bottom, one of the ends having a loop for the fingers, that when the stone was thrown the sling might not slip out of the hand. The Achaian slings were made of a triple cord. From the Trajan Column it appears, that the slingers (as do the German upon the Antonine Monument) carry their balls or stones in a corner of the cloak, held up by the left hand, like a woman with her apron.[h] The *Fustibulum* is a sling annexed to a stick, of which hereafter.

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[x] vii. 56. Judges xx. 16. [y] i. 16. [a] Id. 23. [z] Meyrick, iv. xxxvii. [b] Id. xxxvi.

[c] P. lvi. [d] Enc. [e] iii. 307. [f] Metam. ii. v. 727. [g] Rec. ii. pl. 93, n. 3. [h] See the plates in Montfauc. iv. i. b. 3. c. 10, b. iv. c. 4, 6.

II. Armour.

Armour, says Sir S. R. Meyrick, had its origin in Asiatick effeminacy. The warlike Europeans at first despised any other defence but the shield; but in order to be on an equality with their neighbours, were obliged to have recourse to further artificial protection. All the European armour, except the plate, which was introduced at the close of the fourteenth century, was borrowed from the Asiaticks.[i] The progressive kinds of armour appear to have been these: 1. Skins.—2. Hides, padded linen, matted stuff or wood.—3. Leather armour with a rim of metal.—4. Plates or scales. Scaled armour on ancient monuments distinguishes Barbarians from Greeks and Romans.

Vegetius wonders by what fatality it happened that the Romans, after having used heavy armour to the time of Gratian, should, by their laying aside their breast plates and helmets, put themselves on a level with the Barbarians.[k]

Helmets. Mongez[l] rejects every pretended rule for discriminating helmets; and indeed the most plausible one, that no ancient helmet has moveable vizors, is confuted by specimens in the Museum Florentinum, the Monumenti Antichi of Winckelman, the Lamps of Passeri, the Recueil of Caylus, the paintings of Herculaneum, and the bas-reliefs of Trajan, inserted in the arch of Constantine.[m] It is however certain, that no helmet does appear in classical æras, where the face was *wholly* covered by the junction of a *moveable* vizor and beaver.

Galerus Class. Count Caylus's excellent remarks will appear hereafter. The skin of a horse's head with the ears and mane, the mane serving for a crest, while the ears appeared erect on the head of the wearer, was an Indian and Ethiopian fashion, whence, thinks Sir S. R. Meyrick,[n] originated crests and tufts. Diodorus Siculus confirms this by saying that the crests of the royal Egyptian helmets were the heads of the lion, bull, or dragon. The Milyans had helmets of skins;[o] those of a fox formed the early Thracian helmet,[p] and this ancient fashion of the heroic ages appears in the *Galerus* of the Roman light troops, and the musicians and standard bearers on the Trajan column.[q] This custom gave birth to various forms and annexations of helmets and caps.

Phrygian Bonnet. Every body knows, that by this term is meant a scull-cap with a bent peak projecting in front, like the bust of a bird, with an arched neck and head. It is certainly the most ancient form of helmets; for Sir S. R. Meyrick says, that it is of Asiatick fashion, and that the long flaps descending on the shoulders were probably cut out of the legs of the animals, whose hide or skin formed the body of the casque. As the goddess *Roma* appears in this helmet, also Amazons and Minerva, he thinks,[r] with the Continental Antiquaries, that this formed the original Trojan helmet; for Winckelman says, that it had only a peak crooked in front, and no shade or brim over the eyes. So the Minerva *Ilias* of Beger.[s] The helmets of Pluto, with a pendant falling upon each shoulder, given to him by the Cyclops in the war with the Giants, and again given to Perseus when he killed Medusa, is a fine specimen, and thought to be represented upon a coin of Amastris, in Paphlagonia.[t] Two curious kinds, being the helmets of the goddess Roma, occur on the coins of the Aurelia and other families. The Sarmatians preserved the Phrygian form, with the neck-piece of *scales;* and this, which appears on the Trajan column, has given birth to a confusion with it of double-chained mail in Mr. Hope's specimen.[u] This bonnet, as well as the long trowsers, was among the Greek artists a distinctive attribute of Barbarians. The Anglo-Saxons and Nor-

[i] Meyrick, Introd. i. [k] Introd. liv. [l] Rec. d'Antiq. 1. [m] Id. p. 23. [n] Introd. iv.

[o] Introd. xviii. [p] Id. xv. [q] Id. xlvii. [r] Id. xviii. xli. [s] Monum. Ined. f. 135. Beg. Thesaur. Bradenb. pars i. f. 360, and at the foot of Ajax, in f. 476. [t] Medailles des Peupl. ii. pl. 40. [u] Meyrick, xviii.

mans appear in caps of the same fashion, sometimes tied under the chin.[b]

Tiara, Cylindrical Class. The ancient Persians, says Strabo,[c] and probably their oriental neighbours, wore modern turbans, in war a cap cut in form of a cylinder or tower. This Asiatick fashion extended itself widely. The *tiara* was a state ornament, worn only on high occasions. In general, they were of two kinds; one round, the other square. They are mostly very elevated, and almost all larger at top than the bottom: in this respect, differing from the *cydaris* and *mitra*, which are pointed. The *tiara* helmet is Græco-Egyptian,[d] Median, Persian (occurring at Persepolis), Hyrcanian, Bactrian; with a flap hanging down behind, so as to form ear pieces, as well as to protect the head and shoulders, Armenian.[e] But all *cylindrical* helmets were not of this oriental character. On the Trajan column is a barbarous auxiliary with a truncated helmet formed in pannels, with rims and cheek pieces.[f]

Spiked Helmets, like the Chinese; a lily terminates the Syrian.[g] The Scythian conical helmets, and Dacian scull-caps, have also spikes.[h] In Stosch[i] is a helmet stuck with nails, which gives an idea of the αμφιπαλος κυνη of Agamemnon.[k] The casques of the Greek soldiers had only a long point or simple stud; those of officers crests and plumes.[l]

Hemispherical or Scull-caps. Persepolitan, Hyrcanian, and Bactrian; high with a spike, cheek pieces and flap of scale work, *Dacian;* the κρανος (sometimes with a cock's feather stuck on each side),[m] a close night-cap of leather, with only an aperture for the ears, and tied under the chin,[n] *Grecian;* with a bird's wing on each side, *Sicilian*, [Winckelman ascribes such scull-caps with two wings to the drivers in the Circus — *Monumenti Antichi*]; with prolix appendages, Gaulish and British.[o] From the Florentine Gems and the Etruscan Vases of Hamilton, they appear in later æras to have devolved from the Barbarians, and the nation mentioned, to their successors the Romans, for, accompanied with a visor and cheek-pieces, they occur on the Trajan column.[p] The most extraordinary scull-cap is, however, the Grecian one with a visor and neck-piece, presumed by Strutt[p] to be anterior to the Trojan war. [*See the Plate, p.* 852, *fig.* 1.]

Mitres. Cissian.[r] See MITRES, CHAP. XX.

Conical. This, in ogee outline especially, conformed to the shape of the head; and next to that, demi-oval, and lastly sugar-loaf, is the most common form of helmets, but offers no characteristick of æra or country. In general the barbarous nations have perpendicular demi-ovals.

Horned Helmets; brazen, with ears and horns, like an ox, Thracian.[s] These horns were intended to commemorate the spoils of animals, with which the first warriors covered themselves. They belong to Barbarians, and as such appear upon trophies in the paintings of Herculaneum.[t] "These helmets (says Sir S. R. Meyrick) were worn also by the Phrygians, though but rarely. They were, however, adopted by the Greeks; and, according to Diodorus Siculus, by the Belgick Gauls. Being formed as typical of the religion of the country, and the horns of the ox or cow being emblematick of the moon, they were a fit accompaniment for the crescent-like shields.[u]" Ovid, in his battle of the Centaurs and Lapithæ (Metam. l. xii. fab. iv. v.), gives the following explanation of the horns:

> "Qui tempora tecta gerebat
> Pelle lupi sævique vicem præstantia teli
> Cornua dura boum multo rubefacta cruore."

Animaled Helmets. The Gauls, says Diodorus, wear helmets of brass, with

[b] Strutt's Dresses, plates i. v. xiii. xiv. xxxii. &c. [c] L. xv. p. 734. [d] Meyrick, ii. [e] Id. viii. x. xii. pl. ii. f. 9. [f] Rec. d'Antiq. pl. 38, n. 3. [g] Meyrick, viii. [h] Id. viii. xiii. xvii. [i] L. 2, n. 291. [k] Il. K. 265. [l] Enc. [m] Id. ix. x. xvii. pl. iii. f. 9. xxiv. xxvi. [n] Strutt's Dresses, pl. vii. Introd.

[o] Meyrick, xli. lxxii. pl. vii. [p] Rec. d'Antiq. pl. 39. f. 5, 6; pl. 41. f. 2; pl. 47. f. 6. [q] Introd. pl. 5. p. cxiii. [r] Meyrick, x. [s] Id. xv. [t] Rec. d'Antiq. 22. [u] Id. xv.

large appendages for the sake of ostentation; for they have either horns of the same metal joined to them, or the shapes of birds and beasts. Some of the Gauls were exhibited in the games at Rome, as Gladiators, and from the shapes of animals, which Diodorus notices on their helmets, derived their name. Thus the *Mirmillones* were so called from their crest of a fish.[x] The rule is not without its exceptions, for in the Florentine Gems is a Greek helmet with a wolf for the crest,[y] and other helmets have animals embossed on them.

Περικεφαλαια. The early Greeks used a helmet so called, because it left only an aperture for the sight and breath.[z] The part which came over the face was called Αυλωπις.[a] The Samnite helmet is something like the περικεφαλαια, but instead of the visor forming a part of it, it is put on the face like a mask, perforated merely for the eyes, and comes down to the collar bones. It is also furnished with a ridge.[b]

Crested Grecian and Roman Helmets. The Carians are said to have invented the Crest, but the real origin is that given before, p. 850. The earliest Greek helmet, as presumed, is that of Strutt, (*See the Plate,* fig.* 1.); and the next apparent æra (to judge with Sir S. R. Meyrick,[c] from Etruscan specimens, which preserved the remains of the ancient Grecian style) is, that where they are all ridge and crest, either of leather, strained upon a frame, or cut out of a solid wooden block; for such helmets are ancient. [See Meyrick, xvii. xviii. &c.] One of these very old helmets has a face-guard.[d] The succeeding æra shows the visor, Phrygian, bird's neck with horns added. The Etruscan and ancient Greek fashions are known to have been alike; and some were five-crested, with a horse tail besides;[e] for it is noted by Mongez,[f] that Homer never speaks of plumes in crests, only of horse-hair. In my opinion, the Hamilton vases present the best specimens of early Greek helmets; and in these there is no hair on the ridge, only pendent from the bottom of it. A helmet in that collection shows the immediate transition to the well-known forms, and the substitution of the ridge for the Phrygian beak; which, in my opinion, such ridge superseded. Undoubted Etruscan helmets are, however, mere scull-caps or perpendicular half-bowls, knobbed at top, and bordered at the bottom, with or without cheek-pieces: others are scull-caps with a front elongated, so as to serve for a visor.[g]

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[x] Meyrick, lvii. lviii. [y] Rec. d'Antiq. 22.
[z] Meyrick, xxiv. [a] Id. [b] Id. xxxix. It is engraved Montf. Suppl. iii. pl. lxvii.

* Explanation of the Plate of Armour and Arms. *Fig.* 1. *The earliest shaped Greek Helmet, from Strutt's Dresses and Habits. Fig.* 2. *A Roman Helmet of the time of the Emperor Severus, from Hope's Costume of the Ancients. Fig.* 3. *An antient British Helmet, from Meyrick and Smith's Costume of the Britons and Irish. Fig.* 4. *The earliest Anglo-Saxon Helmet, from ditto. Fig.* 5. *A Danish Helmet, from Smith's Antient Costume of England. Fig.* 6. *A Norman Helmet, from Strutt's Dresses and Habits. Fig.* 7. *A cylindrical nasal Helmet, from Meyrick's Antient Armour. Fig.* 8. *A cylindrical Helmet with the aventaile, from the antient seal of Henry III. in Speed. Fig.* 9. *A Chapelle de fer, from Meyrick's Antient Armour. Fig.* 10. *A vizored Basinet, from ditto. Fig.* 11. *A conical Helmet, from Smith's Antient Costume. Fig.* 12. *That of Sir William de Staunton in* 1326, *from Stothard's Monumental Effigies. Fig.* 13. *A conical Helmet with conical visor, of the time of Richard II., from Meyrick's Antient Armour. Fig.* 14. *A Bourgonot, time of Henry VIII., from Grose's Treatise on Armour. Fig.* 15. *A jousting Helmet, from the Triumph of Maximilian I. Fig.* 16. *A Morion of the time of Elizabeth, from Meyrick's Antient Armour. Fig.* 17. *A groupe of Antient British weapons, from ditto, consisting of the Blade-weapon, two Clubs, and two Battle-axes. Fig.* 18. *A ditto, consisting of the Spear of Canute, from one of his coins, two spears, and a Danish Bipennis, from Strutt. Fig.* 19. *The Glaive-gisarme, the Gisarme, and the Glaive, with the Hand Gisarme placed across them, from Meyrick's Antient Armour. Fig.* 20. *A Bill between two Partisans, surmounted by a Sword-breaker from ditto. Fig.* 21. *The Corium. Fig.* 22. *Trelliced work. Fig.* 23. *Flat contiguous rings. Fig.* 24. *Rustres. Fig.* 25. *Mascles. Fig.* 26. *Rings set edgewise. Fig.* 27. *Ditto reversed. Fig.* 28. *Chain-mail. Fig.* 29. *Pourpointed work. Fig.* 30. *Gamboised work. All these represent parts of Hauberks in Meyrick's Antient Armour. Fig.* 31. *A circular antient British Shield, a convex Anglo-Saxon ditto, a kite-shaped Norman ditto, and a lunated Anglo-Danish ditto, from the same authority.*

[c] Introd. xxxviii. [d] Strutt's Introd. pl. v.
[e] Meyrick, xxxix. pl. v. f. 8, 9. [f] Rec. 23.
[g] From the Hamilton Vases, and Gori, Mus. Etrusc. ii. p. 177. Rec. d'Antiq pl. 40.

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P.Audinet sculp.

ARMOUR and ARMS.

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These premises, with the addition of nasal helmets hereafter, will show the best known archetypes of Greek and Roman helmets in subsequent æras, when Asiatick gorgeousness added improvement and decoration. The continental Antiquaries class the Greek[h] and Roman helmets as follows: 1. Helmets *without crests, visors, and cheek-pieces,* i. e. *Scull-caps.* These are Etruscan, and of course early Greek. 2. Helmets with crests and *Panaches* (*i. e.* the horse-hair appendages), but without moveable visors and cheek-pieces. 3. Helmets with moveable visors without cheek-pieces. 4. Helmets with cheek-pieces, but no visor. 5. Helmets both with cheek-pieces and moveable visors. 6. Singular helmets, with aigrettes, plumes, wings, horns, double crests, double cheek-pieces, (some of which are very ancient, being seen on the Hamilton vases), and others, with fantastical additions and overloaded crests, either in the main Barbarian, or subsequent to the removal of the seat of Empire to Constantinople.[i]

The following remarks of Count Caylus are philosophical and sagacious. "It may easily be conceived,[k] that if the defence or preservation of the head was one of the first objects which attracted the attention of men, the spoils of animals were also regarded as the first presents of nature to satisfy this necessity. The spoils useful to the preservation of man, became very soon, by necessary consequence, a constant testimony of strength and valour. Also the most ancient kings, as we see by those of Egypt, have no other exterior mark of their authority. It results from this observation, that the monuments, where

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[h] It is necessary here to give some excellent elucidations by Sir S. R. Meyrick, (Introd. xxiv. xxv.), as they will explain passages in the Greek writers, not otherwise to be correctly understood. "The armour of the early Greeks was not much; its increase was borrowed from the Asiaticks (Euripid. Scholiast.). *After this we find it very various.* In the very early period, helmets had been composed of the skins of quadrupeds, of which none were more common than the dog, because that animal was more readily procured, though Eustathius tells us it was ποταμοσκυων, a water dog; hence we have κυνιη, the dog's skin helmet; ικτιδιη, that of weasel's skin; ταυρινη, the bull's hide helmet; αλωπεκεη, the fox's skin; λεοντεηαιγειη, that covered with a lion's skin; but these in later times all became poetic appellations of the helmet, though made of brass. These skins were always worn with the hair on; and to render their appearance more terrible, the teeth of the animal were frequently placed grinning on their enemies, a custom that had been retained by the Mexicans. The περικεφαλη was slit up in the front, in order to leave a covering for the nose, and when thrown back so as to uncover the face, necessarily left a great space between its own crown and the scull of the wearer, and generally had, in order to protect the cheeks, two leather flaps, which, when not used, were tucked up inwards. There are two in the British Museum figured by Strutt and Grose. [See also fig. 1. in our Plate, p. 852.] The κρανος merely covered the back part of the head, but was furnished with cheek pieces [see Hamilton's Etrusc. Antiq. iii. pl. 57], called οχους, which tied under the chin, and were concave metal plates, turning upwards, if not wanted by hinges. The κορυς had either a frontlet termed οφρυες, or a projecting piece over the brow, called by the metaphorical term γεισον, the pent-house [in European armour, termed *Umbril*]. The first of these helmets was worn by the heavy armed forces, the second by the light troops, whether cavalry or infantry; and the third by the heavy horse. The κορυς was the most splendidly ornamented of any; quadrigæ, sphinxes, griffins, sea-horses, and other insignia, richly embossed, often covered the surface; the περικεφαλη had a ridge, on which was a quantity of horse-hair from the mane, cut square at the edges; the κρανος sometimes had a cock's feather, stuck on each side [See a lamp in Montf. v. pl. excvi.]; but the κορυς had feathers, ridges, and horse-hair of mane and tail; the ridge was called φαλος; the horse-hair ornament λοφος; sometimes perhaps composed of wires of gold or hair gilt, whence the εθειραι χρυσεαι of Homer; the ridge was of various metals; the crest painted, sometimes with feathers added, which occasionally superseded the hair. After the time of Alexander the Great, common soldiers had only small crests; chieftains plumes or two crests (αμφιπαλος), three τρυφαλεια, four τετραφαλος, (p. xxv.); cows' and goats' horns were worn; the τριχωσις or crest itself, hence sometimes called κερας. The στεφανη, a term applied to helmets which had εξοχαι, eminences [see Hope's Costumes, pl. lxxxvi.], the Macedonian Causia καυσιη, of leather broad-brimmed like a petasus. [Macedonia, upon coins of the Antonia family, has only a scull cap, which has been called the *Causia*; but Eustathius, Pollux, Suidas, and some coins of Philip, King of Macedon, in Golzius (Græc. pl. xxx.) allow the brims, F.] Leathern scull-caps, slit open at the ears and tied with thongs under the chin, and helmets made of twisted thongs, ornamented outside with boar's teeth, and underneath a woollen cap, are of Homer's æra. Pp. xxiv.—xxvi.

[i] Rec. d'Antiq. 21—25. Id. iii. p. 62.

upon the head of men appear the spoils of animals, are the most ancient, or at least the copies of a custom which has preceded those of the same kind.

"The Etruscan monuments show better than those of other nations the successive advances of primordial simplicity, to the increase of a defence more advantageous and adorned. The great number of *helmeted* figures in the Etruscan Museum give strong proofs of this succession. But it must be confessed, that in spite of the assistance that may be derived from collections, they do not further present all the gradations through which this defensive arm has passed. They observe, at first, that the head of the animal has served to guarantee that of the man; and if all the ferocious animals, carnivorous or horned, have been employed for this use in the first times, the spoil of a lion has been preferred to that of others. Besides, they have always attached honour to subdue him, although there are animals more dangerous to fight, and perhaps more difficult to conquer; the size of his skin gave the facility of covering a great part of the body, and placing his claws upon the breast. This we see in an infinity of monuments. Le Blond,[1] in his Inquiry respecting the true Portrait of Alexander the Great, has given a medal of that sovereign covered with a lion's skin indicative of his rank and the uniform of Homer's heroes. If, in the end, men have fabricated helmets of metal, they have preserved a long time the ears of the animal and placed them on the sides of the cap; this is what is seen both among the Etruscans, and upon monuments much more recent; but many ages elapsed before elegance was acquired, because it is the last period of the arts, and without objects of comparison it is very difficult to attain it. The mane of the lion agitated by action has probably given the idea of the crest that they have in the end added to casques of metal. It has sometimes an unnatural size both in regard to the body to which it was attached, and to the man who wore it. The Etruscans and Gauls, Transalpines in one respect, have surpassed the other nations in this excess; but the desire to give it a formidable air without doubt inspired them. But it appears to me that the Etruscans, before the introduction of these enormous crests, armed their casques with two, and sometimes three points or corners. I have thought from thence, that in the times when this singularity is shown, the artists avoided representing a visage without doubt for want of the talent necessary to express this part of the human body. We are not to apply this remark to the ignorance of one artist alone; I have often had occasion to make it with regard to gems, and I have seen more than ten of them by the same hand.

"These people apparently perceived that it was necessary for them to add an equal power of attack to a weapon essentially made for defence, and to preserve an useful resource on pressing occasions, so as to disengage the hands of those who would wish to lay hold of it, or take them prisoners. This particular custom of the Etruscans appeared to me worthy of remark.

"The crest of Etruscan casques is large and very much raised. Many monuments show us that the Etruscans sought to render themselves formidable to their enemies, by the excessive height of their casques. We see many examples in the Etruscan Museum. Some of these casques have also a particular attribute, which these people added, apparently to inspire more terror. They have annexed two pointed ears, very elevated. In examining the enormous crest of the Etruscan casque, we see distinctly that it was composed of a plate of copper very thin; for it is certain that it would not have been able to sustain the form in which we see it, and which appeared essential, if it had been com-

[1] Antiquary's Mag. v. i. p. 64.

posed of feathers, or other light materials: we moreover do not see any appearance of work which agrees with the indications of these light bodies. On the contrary, we only see straight lines which appear to have been made to conceal the junction of the plates, whilst the body of the helmet is loaded with ornaments."

What the Count now proceeds to say will also apply to the helmets of the Greeks and Romans.

"The first helmets which replaced the spoils of animals on the heads of warriors were simple caps, which were successively enlarged, and at length covered all the head. After this period, which is called the *ancient*, there appears a fixed part, which advances and protects the forehead, and another which we might call frontal, from the moveable part which we call visiere. The frontal covered the entire face when they lowered it over the nose. For this reason we commonly see a visage or a muffle, of which the eyes were pierced for the sake of light. These apertures gave a facility of seeing to the warrior who concealed his face in this mask.

"The ancient artists of the best age of art have never represented the heroes of antiquity with a helmet furnished with pieces which cover and defend the cheeks. These helmets were nevertheless in use in the time of the war of Troy. Under them was worn a kind of bonnet, which was known to be in use in the time of Homer, who speaks of that of Ulysses. The helmets of simple soldiers were not surmounted with any crest or panache; an elongated point or simple button terminated them. Such are they also upon the Trajan column, where the crests and the panache are reserved to the centurions and other officers. The ancient helmets of the warriors, to judge by the description of Homer, were surmounted with a panache made of the long horse tails, the hair of which was thick and bristling. To render crests more proper to inspire terror, they added afterwards the figures of a lion, dragon, &c.; but very soon these objects of terror disappeared under the ornaments with which they were enriched. Thus we see Minerva upon monuments, and principally upon coins of Athens, with casques of the greatest magnificence. Plumes succeeded this epoch of hair, and these plumes were in use among the Samnites. The plumed helmets had on each side a kind of tube to hold them. Helmets of the gladiators had two wings, which were placed in a lateral groove. Horns were also added to helmets. This variety in crests and panaches laid the foundation, according to authors, of several fables of a monster with three heads."

Mr. Hope divides Grecian helmets into two principal kinds: the first, with an immoveable visor, projecting like a kind of mask, with leathern cheek-flaps; the second, with moveable visors, of the shape of mere slips of metal, with concave metal cheek-plates suspended from hinges.[m] The helmet with the fixed visor, and which required being thrown back in its whole in order to uncover the face, fell very early into disuse, in the very heart of Greece itself, and never appears in Roman figures.[n]

Roman Galea and Cassis. The *galea* was originally of leather; the *cassis* of metal; but afterwards both terms were applied indifferently. The leathern cap fell into disuse in the time of Camillus. Upon the top of the helmet was sometimes merely a round knob, particularly on that of the soldiers; and sometimes the crest was ornamented with variegated plumes of feathers.[o] Polybius, who wrote about 130 years before the Christian æra, describes the helmets of the soldiers as of brass, with a small circle of iron, and three feathers a foot and a half long.[p] The light troops sometimes had the *galerus* instead of the *galea*, and

[m] Costume of the Ancients, i. 30. Both these kinds are engraved pl. 75; and in pl. 73, we have a Greek warrior with the visor drawn over his face. [n] Id. 46. [o] Meyrick, Introd. xliii. [p] Id. lxv.

the *Velites* had at the top of their helmets a wolf's paw for distinction.[q]

Military Cap. The Greco-Egyptian soldiers wore a padded linen cap.[r]

Gorget. A steel gorget set with precious stones was affixed to the helmet of Alexander the Great.[s] The Greek gorget was called Θωραξ, of which below.[t] The Samnites wore them beneath the helmet.[u]

Shoulder Shields, Epaulettes. The latter were originally pieces of armour for the shoulders. In Dempster and Winckelman, they are of a square form; but upon a small bronze statue of a soldier in the college of St. Ignatius at Rome, they are formed like those of the French drummers.[x] A shoulder-shield, called *Galerus*, high enough to guard the face, was worn by the Gladiators, called *Retiarii*, and is said to have been thus affixed in order to leave the hands free for the management of the net. It was of different shapes; square, curved at top like the thureos, or semicircular.[y] The Lycians covered their shoulders with goat-skins.[z] The Greek thorax had shoulder parts fastened to it in the front with thongs.[a] Mr. Hope describes these shoulder shields as a separate piece, in the shape of a broad cape, of which the ends or points descended on the chest.[b]

Pectoral. This, quilted and hanging over the breast and shoulders, like a tippet, sometimes very curiously wrought, was the only body armour of the Egyptians.[c] Ancient figures of Minerva have a pectoral of scale armour, with flap sleeves of the same, and among the Lybians, from whom was derived the Ægis, it was merely a skin, with a fringe of leather.[d] The Jews had pectorals, "the coats of mail" of our translation of the Bible,[e] probably first of linen, but afterwards of plates of metal, and called *Thoraces*.[f] The Assyrians, Medes, Susians, and Persians, had them of linen.[g] The change of them into Brazen Thoraces was first made by the latter nation.[h]

Body Armour, consisting of *Thoraces, Tunicks, Cuirasses, Girdles*, or *Belts*. Sir S. R. Meyrick uses these distinctions of terms, though they cannot always be separated; however, in strict application, they are or were not synonimous.

Tunick. The Continental Antiquaries call the military tunick, that worn under the cuirass. That of some Roman soldiers has very large sleeves.[i] If the Greco-Egyptian delineations at Thebes are correct, a tunick of rings set edgewise, or single mail,[k] as it was afterwards called in Europe, is the earliest specimen of that species of hauberk. Denon and Mr. Hope have also engraved a cuirass of scales [generally deemed the distinctive cuirass of Barbarians] which comes up to the armpits, and is there held by shoulder-straps.[l] The Jews are presumed to have had a tunick, upon which the thorax was fastened.[m] The Medes and Persians had tunicks covered with plates like fish-scales, of scarlet or purple.[n] The latter, in the time of Alexander the Great, had them embroidered with gold, the sleeves adorned with pearls.[o] The Thracians, imitated in the *Retiarii*, had short tunicks or cuirasses, which came up to their breasts, and reached nearly half-way of their thighs.[p] The Phrygians wore a tunick with tight sleeves, down to the wrists, and covered with flat rings.[q] Some

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[q] Id. xlvii. [r] Id. ii. engraved pl. i. f. 9. [s] Meyrick, xxv. [t] Id. xxvi. [u] Id. xl. [x] Enc. Hesiod. Scut. Hercul. v. 128. Dempst. Etrur. p. 48. Winckelm. Mon. Ined. 197. [y] Meyrick, xvi. [z] Id. xviii. [a] Id. xxviii. [b] Costume, 31. [c] Meyrick, i. ii. [d] Id. iii. [e] Id. iv.

[f] Meyrick, iv. v. [g] Id. viii. xv. [h] Id. ix. [i] Rec.-d'Antiq. 25.

[k] The antiquary will be astonished to hear, that there has been discovered about fifteen miles north of Craftsbury in the state of Vermont, North America, a shirt without sleeves, made of wire, little larger than that of the small steel purses; in fact, a real coat or shirt of mail of the ages of Chivalry. It was found in the valley of Black River, within the limits of the town of Coventry. It was much rusted and decayed, but sufficient of it remains to show its shape. (Mirror. Globe Newspaper, May 24, 1828.)

[l] Meyrick, ii. [m] Id. v. [n] Id. viii. ix. [o] Id. x. [p] Id. xvi. [q] Id. xviii.

Etruscan spearmen had quilted tunicks with short sleeves; and their archers tunicks of leather. Strutt's bronze Etruscan warrior has a short tunick, with no skirts on the sides below the girdle. It seems to have been made of stiff and rigid leather, but has only one sleeve of that material; that of the right arm, for the use of the sword, being of more flexible stuff.[p] In Cæsar's time almost all the Roman Equites had quilted, stuffed, or felted tunicks, or *tegmenta*.[q] Some of those stuffed were steeped in vinegar, to render them hard; others were of leather; and both were edged with iron round the neck, and sometimes round the line of the abdomen. The light cavalry used such cuirasses.[r] The Ligurian tunicks were girt with a belt.[s]

Cuirass. Cuirasses, 1. of folded linen or cloth, or felted with salt and vinegar, were used by the Egyptians, Ajax in the Trojan war, Athenians, Alexander,[t] &c. 2. Of leather, sometimes used by the Sarmatian chiefs, occur in Tacitus. Brass and iron were most common of two pieces joined by a buckle at the shoulders.[u] These were altered, through their heaviness, to plates upon leather or cloth; and both these, and chain-mail, but not interlaced, says Sir S. R. Meyrick, also occur.[x] *Gold Plates* distinguished the Greek and Roman Generals. The soldiers on the Trajan column wear a short leathern tunick, like a waistcoat, upon which plates of metal were sewed. The plates were sometimes superseded by small chains.[y] Sir S. R. Meyrick thus distinguishes the cuirasses of various nations: of leather, with a belt of the same material, *Medes* and *Persians* before the reign of Cyrus the Great.[z] Plumated loricæ of steel, of which the fore-part covered the breast, outside of the thighs, and external parts of the hands and legs; the posterior part, the back, neck, and whole of the head; both parts united by fibulæ on the sides; the *Parthian cavalry*.[a] Scales made of horse's hoofs, and sewed together with the nerves of horses and oxen; *Sarmatian*.[b] Cuirasses appear to have been introduced by Philomænes among the Achæan horse, that they might be enabled to use lighter shields and lances; and Philopœmen, according to Pausanias, persuaded the infantry of Greece to cover their bodies with thoraces, and their legs with greaves, in order to introduce the Argolic shield and long spear, instead of the small spear and oblong shield, like the Celtic *Thureos* or Persian Gerra.[c] *Mitrees*, accompanied with gorgets, *thoraces*, a girdle ζωστηρ, to which was attached a petticoat, called ζωμα, of which under *Thoraces* and *Girdles*, p. 858. The mitree was padded with wool, covered either with flat rings or square pieces of brass, and fastened at the sides; in this state it was cut round at the loins; but that in the time of Pericles followed the line of the abdomen, and was probably of leather without metal plates. Sometimes in front of it was placed another breast-piece; but this only when the thorax did not wholly cover the chest.[d] The Etruscan cuirasses were plain, scaled, ringed, laminated, or quilted. Dependent from their cuirasses were straps, sometimes merely of leather, at others with pieces of metal on them, and these appendages, termed by the French *Lambrequins*, were, together with their plain and laminated cuirasses, adopted by the Romans.[e] The body armour of the latter nation was the *lorica*, which, like the French cuirass, was so called from having been originally made of leather, and afterwards, like that applied to metal: it followed the line of the abdomen at bottom; and seems to have been impressed, while wet, with marks corresponding to those

[p] Meyrick, xxxix. [q] Id. l. [r] Id. li. [s] Id. lvi. [t] Enc. Herodotus. Corn. Nep. i. 4. Hom. Il. B. 528. Pausanias, Suetonius, Plutarch. [u] Tacit. Hist. i. 79. Pausan. Laconic. Sil. Ital. vii. 624. [x] Virg. Æn. iii. 467, xi. 487. Isid. xviii. 13. [y] Stat. Theb. vii. 12. Sidon. Carm. ii. 322. A specimen may be seen in Winckelm. Mon. Antich. pl. liv. n. 2. [z] Meyrick, viii.

[a] Meyrick, xii. [b] Id. xiv. [c] Id. xxii. xxiii. [d] Id. xxvii. [e] Id. xxxix.

of the human body: at top, the square aperture for the throat was guarded by the pectoral or plate of brass; and the shoulders were, in like manner, protected by pieces made to slip over each other. This was the Etruscan attire, but several changes took place afterwards. On the Trajan column we find the lorica of the Hastati and Principes, consisting of several bands of brass or steel, each wrapping half round the body, and therefore fastening before and behind on a leathern or quilted tunick. These laminated loricæ were very heavy.[f] The Roman lorica was frequently enriched on the abdomen with embossed figures, on the breast with a Gorgon's head for an amulet, on the shoulder plates with scrolls of thunderbolts, and on the leather border which covered the top of the lambrequins with lions' heads formed of the precious metals. The compact cuirass was made to open at the sides, where the breast and back plates joined by means of clasps and hinges. The lorica of the triarii were of leather only. In the time of Marcus Aurelius, they had cuirasses of scales or leaves of iron, called *squammatæ*, or *plumatæ*, a fashion first adopted from the Dacians or Sarmatians, by Domitian,[g] who, according to Martial, had a lorica made of boar's hoofs stitched together. When the lorica was of one piece, whether of leather or metal, and reached to the abdomen, it had the pendent flaps, called *Lambrequins*, before mentioned, made of leather, fringed at the bottom, and sometimes highly ornamented. At the time of Trajan, the lorica was shortened, being cut straight round above the hips; and then there were overlapping sets of lambrequins, to supply the deficiency in length, and generals thus habited may be observed on the Trajan column.[h] The Roman cavalry did not at first wear *Loricæ*, but afterwards adopted the Greek arms, and then were called *Loricati*.[i] In the time of Constantine the Great, the Cataphractes or heavy horse, the same as the Persian Clibanarii, had flexible armour, composed of scales, or plates; and rings held together by hooks and chains, the *Lorica hamata*, which, however, is much older than the period mentioned.[k] The Sicilian cuirasses, like those of the ancient Greeks, consisted of back and breast pieces with lambrequins.[l]

Thoraces. [See *Pectoral*, p. 856, for the origin of them.] Those of the Indians were made of matted rushes.[m] Sir S. R. Meyrick conceives the Thorax of Homer and the Greeks to have been a large breast-plate of brass, or made of leather, or some other appropriate material, to which the shoulder-guards were connected at the back.[n] The ancient Cimbri wore iron breast-plates.[o]

Belts, Girdles. These were plated with metal, and covered the body below the pectoral, among the Jews.[p] The Scy-

[f] Meyrick, xliii. [g] Lucullus, however, wore a lorica of iron in scales. Id. xliv. from Plutarch. [h] Id. xlv. xlvi. [i] Id. xlviii.

[k] Meyrick, xlix.—liii. [l] Id. xli. [m] Id. xii.

[n] The Thorax varied in its form; sometimes as a gorget it entirely protected the chest, folding over the upper part of the mitree, and covering each shoulder-blade behind; sometimes it guarded the upper part of the back, and the whole of the chest. [All these distinctions may be seen in Meyrick, pl. iv.] The middle part was called γυαλα, and the extreme part πτερυγες, and these were either fastened by a cord from each, to a ring below, or put on a kind of button. The complete thorax was the most ancient, and borrowed from the Persians or Egyptians; but the ημιθωρακιον, or half-thorax, which, though it covered the chest, was open between the shoulder-blades, often occurs. The most ancient were of padded linen. They were also of brass, iron, and other metals, (presumed to have been the χαλκοχιτωνες of Homer) leather and iron, the latter part being probably a collar, [see Hope's Costume, pl. lxvi.] linen, covered with scales, flat rings. In these cases, they were called θωρακες αλυσιδωτοι, thoraces of chain-work; λεπιδωτοι, scaled; φολιδωτοι, plumated, &c. and occur in Hope's Costume [pl. xlvii. l. &c.] Αλυσιδωτοι, therefore, which literally means indissoluble, and thence expressed chain-work, probably consisted of several rows of rings fastened into each other, and stitched upon linen. Two such, of the size of large curtain rings, may be seen of brass in the British Museum. The *Lorica humata*, too, of the Romans, appears to have been of rings cut through in one part and hooked into linen cuirasses: the Greek one, pl. iv. f. 19, seems to have been of this kind, and the rings are placed like rustred armour of the 12th century. Pausanias mentions a brazen thorax thick-set with hooks turned upwards; seemingly the rings of fig. 19 reversed. Meyrick, xxvii.—xxix.

[o] Meyrick, lxi. [p] Id. iv. v.

thian body-armour on the Theodosian column, consists of a tunick, apparently wadded, with a girdle and cross-belts of leather studded; the sleeves very short, but secured with two bands, like the belts.[q] The Greek Girdle, ζωνη, very rich and varied, bound the armour together, whence ζωνεσθαι became a general word to imply putting on armour.[r] In Homer, the girdle was not worn directly above the loins, but just below the chest,[s] as in Hamilton's Etruscan Antiquities.[t]

Arm-pieces. The arms of the Greek warriors (very early ages excepted) appear naked;[u] but among the Romans of rank, lambrequins or straps richly adorned and fringed protected the upper arms.[x]

Shields. Sir S. R. Meyrick, speaking of the shields of the Mysenæcians, which were made in the shape of an ivy leaf, composed of the hides of white oxen, with the hair on, says, "In ancient times the shape of the shield had much to do with the mythology of the people, and therefore were circular to represent the sun, crescent-like to imitate the moon, &c." The ivy-leaf was sacred to Bacchus, and it might be from this people that the Greeks derived the *pelta*, which Xenophon describes as of the same form.[y] The first shields were made of basket-work,[z] to which succeeded light wood.[a] The most usual material was, however, ox leather covered with metal plates.[b] The middle had a plate of metal, the Latin *umbo*, often furnished with a thread of metal, turned in a circle or spirally.[c] At first there was no other mode of carrying and managing the shield, but by a piece of leather, suspended from the neck over the left shoulder;[d] Eustathius[e] says a leathern thong, *or* a brass plate. This apparatus often appears upon the Etruscan monuments. These handles, says Herodotus,[f] were inventions of the Carians. The arm ring was independent of two smaller, placed upon the edges of the buckler to be laid hold of by the hand. This mode appears very distinctly upon the shield of Diomede in the Monumenti Antichi. When, after war, the shields were suspended in the temples, the handles were taken away, to prevent their being of service in sedition.[g] Æschylus says, that bells were sometimes added to shields, to affright enemies by the sudden sound,[h] but Sir S. R. Meyrick could not find a specimen. The Carians also introduced the ornaments of symbolick or allegorical figures, attesting the antiquity of their origin, and the valour of their ancestors.[i] The Peloponnesians engraved their initials upon their shields, in order to distinguish themselves in battle. Thus upon their coins often occurs only a monogram of the two first letters of their names. The Greeks carried the shield upon either arm, as do some Gladiators in Stosch, the paintings of the Villa Albani, and other monuments.[k]

Shields of different Nations.

Egyptian. Convex.—*Meyrick*, ii.

Greco-Egyptian. The *Thureos*, so called from its resembling a gate oblong, with the top rounded convex and a hole in the middle.—*Id.* ii. pl. i. f. 5.

Ethiopian, made of raw ox-hides.—*Id.* iii.

Jewish. Philistine. Four kinds at least, all of different sizes. Goliah had two shields, the smaller probably hung at his back by a strap, whence he could easily take it if required, in time of action. The larger one was carried before him by his armour-bearer.—*Id.* iv. vi.

Phenician. Round, without any protuberance in the centre.—*Id.* vii.

Syrian. Small bucklers.—*Id.* viii.

Assyrian. Chaldean. Bucklers after the Egyptian manner.—*Id.* viii.

Persian. Fiddle-shaped, with an or-

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[q] Meyrick, xiii. [r] Id. xxix. [s] Id. xxx. [t] Vol. iv. pl. xxx. [u] Hope's Costume, i. pl. 66 to 73, 102, 103. [x] Id. 46. In Strutt's Dresses, (Introd. pl. v.) the arms of the early Greek warriors are padded. [y] Introd. xv. [z] Pausan. Corinth. Virg. Æn. vii. v. 632. [a] Plin. vi. 40. [b] Il. H. 222, Υ. 270. [c] Polyb. vi. 21. Martial. [d] Meyrick, xix. [e] Il. ii. 388.

[f] P. 78. [g] Enc. [h] Id. [i] Herodot. L. i. [k] Enc.

nament in the centre, the Greek *Gerra*, borne by the Thebans.—*Id.* ix. *See note* [m] in this page.

Scythian. Oval.—*Id.* xiii.

Mysenecian. Pelta. See before, p. 859. [This is the usual shield of the Amazons; but upon a bas-relief of the Villa Albani, some of them have the round Argive buckler. *Enc.*]

Thracian. Small and crescent-formed.—*Id.* xv.

Mysian. Round with a single handle in the centre inside, to be projected by the hand, not put upon the arm.—*Id.* xvi. xvii. pl. iii. f. 6.

Lycian. Small bucklers.—*Id.* xxiii.

Phrygian. Lunated, with a rise in the centre of the crescent.—*Id.* xix.

Cilicians. Small bucklers of untanned ox-hides.—*Ibid.*

Grecian. The cavalry of the first æra used long shields, but Philomænes introduced a round light one, not wider than absolutely necessary to cover the body. The infantry at first used oblong shields, like the Celtic Thureos, or the Persian Gerra, but Philopœmen changed them to the Argolick shield (Meyrick, xxiii). The original Greek shield was, however, the ασπις,[1] a perfect circle, made of several folds of leather, covered with plates of metal, laid one over the other, and about three feet in diameter, in order to reach from the neck to the calf of the leg; on which account Homer calls them αμφιβροτας and ποδηνηκεις, the warriors often, by kneeling down and bending their heads, concealing themselves behind them [See Hope's Costumes, vol. i. plate lxvi.] The heavy-armed infantry and charioteers used this shield. The cavalry had the λαισηιον, a much lighter and smaller round shield, composed of a hide with the hair on. The light infantry used the *Pelta*. The γερρον or γερρα,[m] was adopted [see *Persian*, p. 859], and *Thureos*, [see *Greco-Egyptian*, p. 859].—*Meyrick*, xxxi. seq.

Etruscan. Circular, much smaller than the Greek Aspis, and held by one handle in the centre, or else octagonal, but of that form which might be described in an acute angle subtended by a curve, *i. e.* nearly of the paper-kite form.—*Id.* xxxix.

Samnite. Demi-cylindrical, like a crease, *i. e.* the tile running along the ridge of house-roofs.—*Id.* xl. This gave birth to one of the Roman shields. Before they are *said* to have used the Greek round ones; but see p. 861.

Sicilian. Diagonal, with a boss in the centre, but the sides so unequal as to resemble the long kite shape.—*Id.* xli.

Roman. The Hastati and Principes (heavy infantry) used the *Scutum*, a hollow hemi-cylinder, a convex hexagon, or that shape, with its side angles rounded off. It was generally four feet long, by two and a half broad; and made of wood joined together with little plates of iron, and the whole covered with a broad piece of linen, upon which was put a sheep's skin or bull's hide, having an iron boss jutting out in the centre, of great service in close fighting. The Triarii (and sometimes the Principes) used a clypeus or round buckler; or sometimes one of leather, of a square form crimped into undulations. The Velites carried the round shield called

[1] "These shields were convex, which part was termed αντυξ, and edged with a broad flat rim, called περιφερεια or κυκλος, the circumference or circle, and the edge of this was denominated ιτυς, the extremity. The centre had on it a projecting convex part, called ομφαλος and μεσομφαλιον, from its resemblance to the navel: upon this was sometimes placed another projection, termed επομφαλιον, which is said to have been of great service in repelling missive weapons, by occasioning them to glance off, and also for bearing down their enemies. A cross, within side of the shield, was placed a band of metal, under which passed the arm, forming with it the letter χ, said to have been invented by the Carians, and called ολανον or οχανη, while the hand grasped one of the κανονες, which were festooned all round the edge of the concave circumference; or, at other times, these were omitted for cords, attached to little rings, and called πορπακες, two of which crossed the arm, while a handle was held in the hand." Meyrick, xxxi. who adds, that these several parts are fully shewn in Mr. Hope's Costume. See particularly pl. lxvii. civ. and Eustath. Il. B. 184.

[m] This fiddle-shaped shield is, properly speaking, the Bœotian Buckler; which appears upon coins of the Bœotians, Thebans, Tanagra, and Thespiæ, and is also sculptured upon the ruins of the Temple of Apollo at Amyclea.—F.

Parma,[n] about three feet diameter, made of wood, and covered with leather. The cavalry at first had bucklers made of ox hides, resembling (says Polybius) the concave loaves used in sacrifices; but being of little strength at any time, and utterly unserviceable when wetted with rain, the Greek arms were adopted instead. Thus *Meyrick* xli—lvi. Other writers distinguish the *Parmula* of three Roman feet for the light troops (Polyb. i. 20; Liv. 38, 21), and the *Parma* of four Roman feet for the cavalry. An ensign on the Trajan column (f. 86) carries under his arm the *Parmula*, which reaches from the neck to the knees; but the *Parma* of the cavalry upon the same column covers also the legs. In C. Caylus, Rec. iii. pl. 42, n. 3, where is a figure of a Roman horseman, he makes his round buckler larger than the Parma. (Enc.) Mr. Hope, however, observes, the Roman shield seems *never* to have resembled the large round buckler used by the Greeks, nor the crescent-shaped one peculiar to the Asiaticks, but to have offered an oblong square, or an oval, or a hexagon, or an octagon. The cavalry alone wore a circular shield, but of *small dimensions*, called Parma. (Costumes, i. 47.) In truth, how could horsemen conveniently use a shield four feet long?—*Votive and Sacred Shields.* Every body knows, that there were very beautifully wrought arms, for pomps, processions, and other solemnities. The votive shields at first consisted of the spoils of an enemy, but at last were offerings made of the richest metals, finely wrought, even sometimes of marble. They were suspended in public places and buildings with peculiar ceremonies. They were charged with inscriptions. (Gruter, 141, n. 7.) The famous shield of Scipio was votive.[o] (Enc.) The *Ancilia*, or sacred shields, which Montfaucon has *oval* (iv. p. i. b. 2, c. 6) are *round* upon coins of Domitian, and one of the moneyer Licinius, as in Ovid, Fasti, iii. 377.—The *Clypeum* was a mere round medallion enclosing a portrait, for suspension against walls, &c. There are several at Portici, the Capitol, &c. They are the *Clypeatæ Imagines* of Macrobius. (Enc.)—*Shields upon seals.* In æras posterior to the Antonines, nothing is more common than to see Emperors holding a buckler in the left hand, adorned with divers figures; and after Constantine with the monogram J. C. It implied the protection which princes owe to their subjects.—*Nouvelle Diplomatique.*

Every legion had the buckler painted of a particular colour, and charged with distinctive symbols, as the thunderbolt, anchor, serpent, &c. To the symbols were added the peculiar signs of each cohort, and the names of the person to whom each buckler belonged. (Veget. ii. 17.) These marks were necessary, for they were deposited in tents and magazines until wanted for use. To preserve the paintings, &c. they were kept in leathern cases.—*Dion. Cass. L.* 42, *c.* 15. *Xiphilin. in Domitiano. Rec. d'Antiq.* 28.

Gauls. Diodorus makes their shields proportionable to the height of a man, garnished with his own ensigns. These Pausanias also calls Thureoi, adding, that they were introduced into Greece by Brennus. He tells us "the Gauls had no other defence, and used them as rafts on crossing a river." [This shield is in form the Thureos, described before, § *Greco-Egyptian*, p. 859.] That carried, however, by the Parisian boatmen, in the time of Tiberius Cæsar, and found sculptured at Notre Dame

[n] Specimens of Roman shields are very rare. The boss of one in Whitaker's Richmondshire is genuine. The pretended Roman parma of Mr. Thoresby, engraved in Lowthorp's Abridgment of the Philosophical Transactions, iii. pl. ii. p. 2. f. 23, Dr. Meyrick pronounces a Target of the age of Hen. VIII. Mr. Thoresby notes, 427, that the Clypeus was mostly oval [as it is in Dr. Meyrick's specimen, pl. vi. f. 12], and the iron work an invention of Camillus against the huge swords of the Gauls; [as is noted by Polyænus, quoted by Dr. Meyrick, xliii.] Plutarch (in Romulus) says that *he* introduced the *Scutum* from the Sabines.

[o] The Encyclopedists make a Dano-Saxon shield mentioned by Hickes (Dissert. Epist. p. 187, 188,) votive, whereas the inscription shews that it was used for the person. It is "*Eduven won me* [in battle], *O Lord, Lord! always defend him, who carried me about with him; grant him his desire.*"

in 1711, appears to be hexagonal and convex, though long and narrow. Thus Sir S. R. Meyrick, lvii. Governor Pownall says, that the Gaulish shields, upon the triumphal arch at Orange, are of a long oval, with the two ends truncated, and had distinguishing marks. (*Prov. Roman.* pl. i. p. 25.) Livy (xxxviii. 21) and Appian (*Bell. Civil.* L. v. ii. p. 1167, *ed. Toll.*) say that the Gaulish buckler was long and flat, but too narrow to cover a man.

Germans. A large shield, distinguished by splendid colours. (*Meyrick*, lx.) In Gessner (tom. ii. pl. 16, n. 13) the form is a long hexagon with concave sides.

Vandals, Goths, &c. round.—*Meyrick*, lx.

Scandinavians, and Northern Nations. One kind, a long oval, the *skiold*, whence *shield*, of wood, bark, or leather, and entirely covering the bearer; the other, smaller, convex, often furnished with a boss of iron, or other metal. These shields were of iron or brass, and engraved, painted, or gilt; and sometimes covered with a plate of gold. The large shield served to carry the dead or wounded, or to swim across a river. It was white, until the bearer, by some exploit, had obtained permission to bear some distinctive mark.—*Meyrick*, lxi.

Spaniards, Africans. The *Cetra*, small, round, of leather, and very light. *(Enc.)* Also *Curtiæ*, bucklers as large as shields.—*Meyrick*, lix.

Greaves, *κνημιδες*, *ocreæ*. Goliah had greaves,[p] as had the Lycians.[q] Among the Greeks, they were the famous *κνημιδες* of Homer, of metal (sometimes of bull's hide) which rose in front to the top of the knee, nearly met behind at the calves, and terminated just above the ancle. They were fastened behind, Sir S. R. Meyrick says, with pieces of metal, ending in buttons;[r] other accounts, with thongs or buckles.[s] The Etruscans had them, apparently of rough hides, fastened behind by a single ligature, near the middle of the calf, which greaves subsequently gave way to buskins.[t] The Samnites wore ornamented boots, reaching to the ancle and covering the instep; and over that on the left leg was placed a plate of brass, fixed upon a wadded wrapper.[u] Servius Tullius introduced the Etruscan greaves among the Romans: but, from the time of the Republick, the word *ocreæ* applied to the boots, laced up, which succeeded them.[x] The *ocrea* is described as a plate of metal, or piece of ox-hide, tied behind; but exceptions occur, as noted below. It was common in the later ages to have only one of these greaves, mostly upon the left leg. Arrian and Vegetius mention this custom, which also obtained among the Samnites and Sabines, whose arms were in part at least similar, and from whom probably, not from the Samnites, the Roman imitations were borrowed.[y] The Celtiberians wore greaves of rough hair.[z] In some marbles, greaves guard the calf, but leave the shin bare.[a] Mr. Hope observes, that greaves are frequently omitted in Greek figures, particularly in those of later date. Sometimes on fictile vases, a kind of apron or curtain is suspended from the shield, by way of a screen or protection to the legs.[b]

Gauntlets. Sir S. R. Meyrick says, that he has read of *χειρεις*, or guards for the hands, but never seen any representation of them.[c] A stiff leather cuff, like that of a coat, with a slit on one side, appears to cover the sword-hand of an ancient Grecian figure, engraved by Strutt;[d] and this, I apprehend, is the hand-guard in question.

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[p] Meyrick, vi. [q] Id. xviii. [r] Id. xxx. [s] Enc.

[t] Meyrick, xxxix. Strutt's Dresses, Introd. pl. 8. [u] Id. xl. [x] Id. xliii. Hope's Costumes, i. 46. [y] Enc. Malliot, Costum. i. 193. [z] Meyrick, lix. [a] Enc. Of Greaves, see Cayl. Rec. i. 31, n. 1. iii. pl. 20. Gori, Mus. Etrusc. i. p. cxix. n. 11. Stosch, Gemm. Arrian. Tact. 13. Macrob. Saturnal. v. 18. Brod. Miscell. L. 3, c. 8. Liv. ix. 40, &c. &c. [b] Costume, i. 32, 33. [c] p. xxxi. [d] Dresses, Introd. pl. v.

SECT. II. ARMS AND ARMOUR OF THE BRITONS, ANGLO-SAXONS, DANES, NORMANS, AND ENGLISH.

BRITONS. The first Britons had merely bows, arrows of reeds, with flint or bone heads, basket-work quivers, oaken spears, and javelins, with bone heads fastened by pegs, a flint battle axe, called bwyelltary, and a *cat*, or four-edged oaken club. After they had acquired the art of manufacturing metals, the heads of the spears, javelins, and battle-axes were imitated in bronze, *i. e.* copper and tin mingled, and this marks a second æra. The javelin called *gwaew fon*, or *fonwayw*, had its blade generally a foot long, of a sword form, with an obtuse point, and short expanding base, and nailed in a slit of the ashen shaft [*see our Plate, p. 852, fig. 17*]; the flat-bladed one, which succeeded those of flint or bone, was called paled. There was also a broad-edged lance, leaf-shaped, called by the Irish *lagean*, and by the Britons *llavnawr*. The Caledonians had a ball, filled with pieces of metal at the end of their lances, in order to make a noise when engaged with cavalry. This was called *cnopstara*. The third æra of spears and battle-axes is, when *(see Introduction)* they had shafts, into which the staves were fitted. All *these* weapons were of bronze, and in the Roman-British time were exchanged for steel, which marks the last æra. The first Body Armour was skins of wild beasts (say rather of the brindled ox [e]), which, Tacitus observes, was exchanged after the Roman Conquest, for the well-tempered leathern cuirass; an armour which continued till the Anglo-Saxon æra. Tacitus also mentions the long-swords and small targets of the army of Galgacus, still retained in the claymores and targets of the Highlanders. The Spathæ, or two-handed swords of the Gauls, were used both by the Britons and Irish, and were called *cheddyv-hir deuddwrn* by the former, and *dolaimghen* by the latter, of which more below. The Irish had both straight and curved swords; the Britons straight ones, less than two feet in length, both kinds always of bronze. The sword was suspended by a chain, and the hilts seem to have been of horn. The scythe-blade of bronze annexed to the handle of the *covinus*, or war chariot, was about thirteen inches long. The first shield was of wicker or board, covered with leather; but after the metallurgical æra was of bronze, yet retaining its circular form, being flat, rather more than two feet in diameter, ornamented with concentrick circles and intermediate knobs, and was held by the hand in the centre. [*See Plate, p. 852, fig. 31.*] Though Herodian and Xiphilin say, that the Britons did not wear helmets, yet their coins represent mounted warriors with scull-caps, from which fall the prolix appendages, noticed by Diodorus, in his account of the Gauls. The ornament of the Britons was the torque of gold, silver, or iron. There is also reason to suppose, that the Britons used wooden slings. The cavalry rode small horses without saddles. The chiefs fought from chariots, of which the *essedum*, with two horses, was the most famous. The covinus, with the scythe-bladed axles, was drawn by one horse only. It had flat circular solid wooden wheels; the body, of box shape, was of wicker, and the driver stood upon the shafts.[f]

Thus Meyrick. Further notice shall now be taken of some of the articles. *Bow*, &c. In a barrow were found small pieces of ivory, with rivets of brass, supposed to have appertained to the tips of a bow.[g] Arrow-heads of stone, flint, and bone, have been repeatedly found in barrows, &c.[h] Quivers made chiefly of twisted brass wire have been found, but the æra is uncertain.[i] It is to be observed, that arrows were used by the Welsh in the Norman reigns, as javelins, the latter being con-

[e] Meyrick's Brit. Costumes, p. 3.

[f] Meyrick's Brit. Costumes, 3—18. Armour, Introd. lxxi.—lxxiii. and pl. vii. [g] Hoare's Anc. Wilts, i. 122. [h] Archæolog. viii. 429; ix. 100; xv. 123, 394. Anc. Wilts, i. 195. [i] Hoare's Anc. Wilts, i. 174.

fined to the Irish.[k] The Welsh were famous archers; their bows were made of wild elm, but stout, not calculated to shoot arrows to a great distance, but to inflict very severe wounds in close fight.[l] Their arrows would pierce oaken boards four fingers thick.[m] From hence we may form some idea of the archery of the Britons.

Spears. Brass-spear heads have been cast in moulds,[n] and such heads within a sheath of wood, have been found in a barrow;[o] nevertheless many of these pretended spear-heads were rather ornamental daggers or knives.[p] These spear-heads are all pyramidal, narrowing at the base; but those in bronze have the shaft, in which the wood enters, running up the middle of the blade to the point, in order to confer strength. Iron spear-heads of a similar pyramidal form, but without the shaft mentioned, have been also found in barrows.[q] Spear-heads with rivets were kept in a scabbard of wood.[r] The Roman lance received an improvement, while that nation governed Britain; and this being patronised by Lucullus, governor of the island in the time of Domitian, these spears were called Lucullean lances.[s] Ossian, in his Colna-Dona, mentions a youth with a shield and pointless spear; and, according to Macpherson, if a man, upon landing in a strange country, came with his spear forward, it betokened hostility; if he trailed it behind, friendship.—*Swords.* In the Wiltshire barrows have been found, 1. a two-edged sword two feet six inches long, and one inch three quarters wide; 2. one of iron, which originally had an oaken handle, the blade being about eighteen inches long, two wide, and single-edged; 3. another, twenty inches long in the blade, and two inches wide; the handle set in wood, without a guard, double-edged, and terminating in an obtuse point. It had a wooden scabbard.[t] Another also sheathed in wood was two-edged, the blade two feet long, the point rather obtuse.[u] Brass swords have been found in Wales; some flat, others quadrangular, several gilt; the handles probably of wood. They were from one to two feet long.[x] The Britons had also a dagger,[y] the εγχειριδιον of the Mæatæ in Xiphiline,[z] and the dirk of the Highlanders.[a] Some of these daggers had very rich handles.[b] The Gauls had very large swords; but whether the one dug up at Long, near Abbeville, was the *Spatha*, the long two-handed sword of Galgacus, the *Ensis sine mucrone* of Tacitus, and that of Xiphiline, is not to me clear, for it does not seem long enough for the Cheddyv-hir-deuddwin, and *Dolaimghen*, or *Spatha*, before mentioned.[c] That has been called the Highland *Claymore;* but the more ancient weapon, the *Claymore*, properly speaking, was a great two-handed sword, used by the Highlanders; while that adopted by them more recently was called the *Clay-beg*, or little sword. When the two-handed sword was disused, the distinction ceased, and the word *Claymore* was indiscriminately applied to all. The modern basket-hilted broad-sword (the basket being used to supply the place of a gauntlet) seems to take date with the reign of Elizabeth.[d] The two-handed swords of later æras had a different origin. Ossian informs us, that the swords of the Britons were named from the maker, or metaphorically called, "Son of Luna," &c.; that they were hung up in the halls, in memory of great kings; and that those of chieftains, killed in battle, were sent back to the father's halls.—The British sword in Meyrick[e] is leaf-shaped, without a guard, and a truncated cone

[k] Meyrick's Armour, i. 20. [l] Id. 56. [m] Id. 55. [n] Archæolog. xv. 394. pl. xxxiv. f. 112. [o] Anc. Wilts, i. 39. Tumuli, pl. i. [p] Id. 185. [q] Archæolog. xv. pl. 19. f. i. [r] Anc. Wilts, i. 185. [s] Meyrick, xlii.

[t] Anc. Wilts, i. 47, 71. ii. 17. [u] Archæolog. xv. 345, pl. xix. f. 2. [x] Gough's Camd. ii. 554, 568, pl. xviii. [y] Strutt's Horda, i. 3. [z] In Severo, xxi. [a] Cambd. Town Edinb. i. 185. [b] See p. 311. [c] Meyrick's Brit. Costumes, 13. [d] Meyrick on Armour, iii. 57, 58. An old two-handled Highland sword is in the possession of Lord Grey of Kinforns, near Perth. Id. [e] Pl. vii. f. 22.

handle, ending in a coronet-formed knob. One found in a barrow was merely a straight line, rounding gradually into a point.[f] The scabbards were seemingly of willow wood;[g] and all brazen instruments were kept in cases of wood, lined with cloth; for such have been found in barrows.[h]—*Battle-axe*, or *Bwyalt-arv*, had a single blade, in shape like the modern axe.[i] [*See Plate, p.* 852, *fig.* 17.]—The *Cat* or club was of two kinds, one with a lozenge head, the other with a mushroom knob, serrated.[k] [*See Plate, p.* 852, *fig.* 17.]—*Shield.* The shields of the Britannias on Roman coins are oval, with a spiked boss, and a rim sometimes studded. Others are plain, or have an ox's head, or S. P. Q. R. The *umbo* of a shield found in a barrow was a concave-sided half cone, ending in a knob.[l] Sir S. R. Meyrick's shield was excavated in Cardiganshire. The supposed curious one of wood, found at Hen Dinas, in Shropshire, near a Roman foot in diameter, bound round with iron, and covered with iron net-work, and having the inside lined with three coats of leather, and furnished with a handle or strap to pass over the arm, with an umbo, four inches long, terminating in a point,[m] is pronounced by Meyrick to be a buckler of Henry the Eighth's time. Ossian says, that he was declared General whose shield sounded loudest upon striking. He also mentions their thongs, their round form, iron materials, bosses, and studs of gold; striking the boss, he makes a signal for people to obey, and of convoking the army; cleaving it in twain, he makes the great stamp of successful fight.

Anglo-Saxons. "The Anglo-Saxons (says Meyrick) under Hengist and other followers wore many of them *Coriets, i. e.* loricæ of leather, and pyramidal four-cornered helmets. [*See Plate, p.* 852, *fig.* 4.] This armour was probably acquired through the alliance of their fathers with the Romans, under Carausius and his successors. Hengist is said to have had scale armour; and from excavations in tumuli, and illuminated MSS. it plainly appears that these early Anglo-Saxons had four-corned helmets with serrated crests; broad-bladed spears, and convex shields, with iron bosses, terminating in buttons. They had also swords and daggers. In the middle of the eighth century, through intercourse with the Greek Emperors (of which see p. 866), they adopted the Phrygian tunick, covered with flat rings. After the conquest of England, the lorica fell into disuse, the soldier appearing with only a shield, helmet (in general of leather), sword and spear. Towards the end of the ninth century, the leathern corslet (called *Corium* or *Corietum)*, was the armour generally used. It was formed of hides, the bottoms of which were cut or jagged into leaves. These were adapted to the shape of the body, and consisted of either one or more suits, put on over each other, the uppermost being shortest, and each terminating in leaves like a fringe; or else one suit, with these jagged lambrequins dependant from it.[n] When the tunick supplanted the lorica, the Roman pectoral or breast-plate, halr beaph, or beorg, "neck-guard," bpeorc-beden, "defence for the breast," and bpeorc-pocc, breast-plate, was still retained. The form or materials is not ascertained. Meyrick thinks, that the vague accounts imply sometimes metal, sometimes wool or hair.[o] Leg-guards, composed of twisted woollen-cloth, also occur among the early Saxons.[p]

I shall now discuss the articles distinctly. *Tunick* or *Lorica.* The delineations of Strutt upon Anglo-Saxon arms and armour are peculiarly valuable. The short tunick of linen was the most general military habit, and it was so fitted to the wearer, as to give

[f] Archæolog. xv. pl. xix. f. 2. [g] Anc. Wilts, i. 194. [h] Id. 185. [i] Meyrick, p. lvii. f. 16, 17. [k] Id. f. 20, 21. [l] Archæolog. xv. pl. xix, f. 3. [m] Gough's Camb. ii. 421.

[n] Strutt's Dresses, pl. xxiii. [o] Meyrick, lxii. seq. [p] Id. lxiv.

every necessary freedom to his limbs in time of action.[q] This appears to have been similar to the military habit of the Franks, which was "une saie juste au corps, sans manche, et se terminant au-dessus du genou.[r]" Sir S. R. Meyrick and Strutt[s] observe, that the Lehpýngeð býrn, ringed byrne, which appeared in the eighth century, as a tunick of leather, covered with rings, sitting close to the body, with three quarter sleeves, and descending to the knees, was appropriated to kings and principal chieftains. *(See Anglo-Saxon King and his Armour Bearer, in Headpiece to Chap. XVII. p.* 829). The custom of the Franks confirms this opinion; and also shows that they adopted this ringed cuirass from the Gauls (however originally Phrygian), for the Britons called it *mael*, and we are therefore justified in applying to it the French "cotte de *Mailles*,"[t] ascribed to the Gauls, especially as the former nation first wore leathern cuirasses, like the Saxons, and the soldiers none at all till the next race of kings,[u] which commenced in 752. [*See Plate, p.* 852]. This Tunick of rings became afterwards a complete cuirass, sitting close to the body, and generally terminating with it.[x]—*Helmet.* The Cyne-healm, or royal helmet, has the crown upon a casque; but that of the nobility is commonly a cone made of metal, which form lasts till the Conquest.[y] Sometimes it takes the form of the Phrygian bonnet.[z] The soldiers' head-covering appears to have been a mere cap of leather, with the fur turned outwards.[a]—*Shield.* The form was constantly oval, but it was of various sizes; from a magnitude sufficient to cover the body, to the diameter of a cubit.[b] [*See Plate, p.* 852, *fig.* 31.] They are generally embellished with rows of studs, in the form of a star.[c] According to a plate in Strutt,[d] the cavalry had no shield at all, the spearmen only a smaller one, and the swordsmen the larger kind, perhaps, because they came to closer action.—*Swords.* These were large and long, of iron or steel; the hilts of silver or gold; sometimes the sword was suspended from the shoulder, but the prevalent fashion was to gird it upon the side. The sword-belts were often not distinguished from the common girdle, with which the tunick was usually bound; yet this was not always the case; and the Saxon writers speak of them as adorned with gold, silver, and jewels. There were several sorts of swords; the sharp-pointed; the pointless; the two-edged; and the broad-sword. The *Seax* was of the form of a scythe; and later swords of the Saxons and Danes were short and curved, slung by a belt across the right shoulder.[e] Malliot observes, that the sword of the Franks between the fifth and eighth centuries, was so heavy, and of such high-tempered steel, that it would cut a man in two.[f] The sheath was generally black; but many instances occur, where swords appear to have been worn without any scabbard at all.[g] Strutt observes, that the handles with the cross-bar and knob at the end are of a different metal to the blade; in swords of state, of gold, and richly embellished with gems. Every man of rank had a number of swords; but the form of all varied very little. The sword-cutler, a person highly esteemed, had his

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[q] Strutt's Dresses, 24. [r] Costumes des Francais, iii. 8. [s] Dresses, 25, pl. 14.

[t] "The word *Lorica* frequently occurs in the writings of the most ancient Saxon authors; and when it is applied to the defensive armour of the body, appears to be perfectly synonimous with the military habit called in English the *coat* or *shirt* of *mail*." Strutt's Dresses, p. 54.

[u] Ils se firent des cuirasses avec des peaux d'ours ou de sangliers, et adoptèrent bientôt la cotte de mailles ou haubert, dont se servaient les Gaulois. Cette armure ne les couvrait que depuis la gorge jusqu'aux cuisses; mais on y ajouta dans la suite des manches et des chauses. Ce ne fut que sous la seconde race, que les soldats eurent aussi des casques et des cuirasses. Costum. ubi sup. 11.

[x] Meyrick, lxiv. [y] Id. [z] Strutt, pl. xxiii.

[a] Meyrick, lxiii. [b] Id. lxv. [c] Meyrick's Brit. Costumes, p. 51, note 3. [d] Pl. xiii. [e] Meyrick, lxv. [f] Costumes, iii. 10. [g] Meyrick, lxv.

name frequently added to the arms, as a mark of superior excellence.[h] Strutt says, that the dagger or *hand-sæx*, was distinguished from the sword or *long-sæx*, and kept in a distinct sheath.[i] One, engraved by Grose,[k] if genuine, is long and narrow-bladed, like those of the Romans with twisted handles, engraved by Montfaucon, and described by Martial.[l]—*Spears.* These are of three sorts, the War-spear, the Boar-spear, and the Hunting-spear; but how they differed from each other is not known.[m] A passage in the Laws of Luitprand implies, that particular woods were planted on purpose to furnish staves for spears.[n] The heads of the Anglo-Saxon spears are exceedingly long, and sometimes dreadfully barbed. [*See our Plate, p.* 852, *fig.* 31.]—*Battle-axe.* One kind (the *Danica Securis*) was introduced by the Danes.—*Bow.* This is said not to have been a weapon of war among the Anglo-Saxons; but a plate in Strutt,[o] and a passage in Asser Menevensis,[p] which calls bows and arrows instruments of war, prove the contrary. Both the sling and the bow were used by the contemporary Franks; for the Salic Law shows it, though certain historians have advanced the contrary. They even used poisoned arrows; for thus they destroyed the army of Quintius in the wood.[q] The Anglo-Saxon bow was of the form of the Grecian, though longer.[r] The arrow had a crescent-formed hock below the feather. The quiver was conical.[s] The form of the *Staff-sling*, the Classical *Fustibalum*, is given in our *Plate, p.* 852, *fig.* 28. Strutt says, that the Anglo-Saxons were very skilful in slinging. Both the ends were held in the hand. When the sling was fastened to a staff, it was used with both hands, and charged with a stone of great size. Slings were chiefly used in sieges and sea-fights.[t] Some of the attendants upon Anglo-Saxon Bishops were armed with slings.[u]—*Spurs.* The cavalry wore these, but without boots, upon the model of the Roman, but with a longer neck. They were called Spear-spurs.[x]

The higher ranks, and officers, were distinguished by the mantle [either from the Roman Paludamentum, or because it was a distinction of rank among the Anglo-Saxons, the inferior orders wearing only tunicks, F.] but it was thrown aside during action.[y]

Anglo-Danes. Their first armour was only a broad collar, or gorget, which encircled the chest and lower part of the neck, or a small thorax of flat rings, with greaves, or rather shin-pieces of stout leather. The Swords were like the Anglo-Saxon, but the scabbards were more ornamented. Their more particular weapon, the Battle-axe, had a broad flat spike on the opposite side to the blade; besides which they had the bipennis. [*See Plate, p.* 852, *fig.* 18.] The Shields were lunated, but rising in the centre of the inner curve, like the Phrygian.[z] [*See Plate, p.* 852, *fig.* 31.] Some Anglo-Saxon drawings represent the Danes as wearing corslets of three or four pieces, in circles round the body.[a] About the time of Canute, the Anglo-Danes adopted a new species of armour, which they probably derived from their consanguinei the Normans. This consisted of a tunick, with a hood for the head, and long sleeves, and what were afterwards called chausses, *i. e.* pantaloons, covering also the feet, all of which were coated with perforated lozenges of steel, named from their resemblance to the meshes of a net, or mascles. [*See our Plate, p.* 852,

[h] Strutt's Dresses, 27, 61, 63. [i] Horda, i. 17. [k] i. pl. 59. [l] Apophor. xxxiii. [m] Meyrick, lxv. [n] Du Cange, *v.* Astalia. [o] Pl. xxiii. [p] XV. Scriptor. 166. [q] Malliot, iii. 10. [r] Strutt, pl. xxiii. [s] From the plates in Strutt's Horda.

[t] Strutt's Sports, 57, pl. 4. [u] Edd. Vit. Wilfr. c. 13. [x] Meyrick, lxv. [y] Strutt's Dresses, 25.

[z] Thus Dr. Meyrick, lxix. from an Anglo-Danish MS. in the Cotton Library, marked Caligula, A. vii. and an Anglo-Saxon reliquary; but as it is somewhat different from the account in Dr. M.'s British Costumes, p. 52, we must presume greater accuracy in his work on Armour.

[a] Costumes, ubi supra.

fig. 25.] They wore, too, a helmet, or scull-cap in the shape of a curvilinear cone, having on its apex a round knob, under which were painted the rays of a star. [*See Plate, p.* 852, *fig.* 5.] This helmet had a large broad nasal to protect the nose, and the hood was drawn up over the mouth, and attached to it, so that the only exposed parts were the eyes. Spears [*see the Spear of Canute, in Plate, p.* 852, *fig.* 18], swords, and battle-axes, or bipennes, were the offensive arms, and the shield remained as before.[b]

The following distinction of Danish from Saxon armour is very simple. The Anglo-Saxons wore their armour either as a tunick or cuirass, the Danes as a tunick, which hung over pantaloons.[c] Their swords were inscribed with mysterious characters, and called by names which might inspire terror. They also pretended to enchanted swords, which would pierce the best armour.[d] This custom of inscribing swords obtained to the sixteenth century, if not later.[e]

NORMAN AND ENGLISH ARMS AND ARMOUR.

Charlemagne, in increasing the use of Cavalry, first adopted the practice of incasing the person of the rider in iron; and, though the custom was slow in gaining ground, it eventually prevailed throughout almost every country of Europe.[f]

WILLIAM I. from A. D. 1066 to 1087. The Conqueror's Great Seal is probably the work of a Greek artist, and the armour derived from the Sicilians. The body armour was of two kinds, leather and steel, with the conical and nasal helmet. The former seems to be an improvement of the Anglo-Saxon; and the latter, in one of its forms, together with the helmet, to bear a strong resemblance to that of the Danes in the time of Canute. The leather, which consists of a tunick, with many overlapping flaps, has close sleeves, which reach to the wrists, and was called *Corium* and *Corietum*. [*See Plate, p.* 852, *fig.* 21.] The steel armour consists of flat rings placed contiguously,[g] [*see Plate, p.* 852, *fig.* 23.] or the mascles [*see Plate, fig.* 25]; the former such as had been worn by the Saxons, the latter such as had been adopted by the Danes. It appears to have been extremely heavy. The Normans, as depicted in the Bayeux Tapestry, are for the most part habited in armour, which forms both breeches and jacket at the same time. This Meyrick takes to be the Habergeon. The legs in the Tapestry are mostly bound with bands of different colours, rising out of the shoe, in the ancient Saxon manner. But in some instances, where the Hauberk is worn, they appear covered with mail to the ancles. The Helmet of the Conqueror is of Greco-Roman fashion,[h] conical, with a knob at top, and a rim, somewhat resembling a coronet below, with or without a flap or neck guard. Of the other Helmet above. The Saxon shields on the tapestry are round or oval, with a central boss, but there is no instance of a Norman with any other than a long kite-shaped one, a fashion probably derived from Sicily. [*See Plate, p.* 852, *fig.* 31.] The Anglo-Saxon *offensive arms* were javelins, battle-axes, and swords, but the principal weapon of the Normans was the lance, to which was sometimes attached the Gonfanon, and sometimes the Pennon; other weapons were long cutting swords; the Pil, Pilx, or Pile, Machue, Club, Mace, Bow and Arrow. The Pil or Pile (a weapon of the rusticks in the army) was a piece of wood, cut smaller at one end than the other, resembling the Irish shillela, or more probably the pilum or dart. The Machue was something of the club kind, but with a large head. Piles

[b] Meyrick, lxix. [c] Id. i. 4. [d] North Antiq. i. 239; ii. 251. [e] See Douce on Shakspeare. [f] Emerson's Mod. Greece, ii. 273.

[g] The Conqueror's hauberk was of rings set edgewise, which kind of armour had been used by the Anglo-Saxons. Meyrick, i. 2.

[h] See Montf. Suppl. tom. iv. pl. xxv. Meyrick, 2, note †.

and Maces were weapons of the Serfs. The adoption of the Mace by the knights in general was later than the Conquest. The Quivers, which were of a conical form, were worn sometimes on the hip, sometimes on the left shoulder. The Bow only became a master arm under the Normans. The Saxons trusted to their infantry and close action; the Normans to their cavalry.[i] The Saxon Saddles were little more than cushions; but the Norman, of Asiatick fashion, rose very high before and behind. The Norman Spurs differed but little from those of the Franks and Saxons. The neck was somewhat shorter. The pyramidal head was rather concave on every side, which afterwards suggested the ring and spike of the pricked spur; and the shanks, instead of being straight, were curved. The Portcullis was introduced by the Conqueror. The Balista was probably only a staff-sling.[k]

William II. or Rufus, from A.D. 1087 to 1100. Nothing new in any part, except the *chapel de fer*, perhaps of Saracen origin. It exactly resembles a Tartar cap, being a cone, which projects beyond the head. [*See Plate, p.* 852, *fig.* 9]. The King of England appears in a *Corium*, with a hood attached; but the armour continued to be formed of mascles, or flat rings, placed contiguously on cloth, stag, or elk skin. The Irish armour in this reign was a tunick, with a scull-cap, and ornament hanging down from its top; a javelin and circular convex shield, like the Anglo-Saxon, with a boss in its centre. Another specimen has a scull-cap, pectoral, and short sword. The cross (not of armorial meaning) decorated the shield, and nothing was worn over the armour.—The *Haubergeon*, consisting of a jacket and breeches attached, which had been introduced at the Conquest, was no longer in general use, but was supplanted by the *Hauberk*. This was a tunick, or frock with wide sleeves, reaching a little below the elbow, terminating with a broad gilt border, and having a hood not separate. It was of German origin. No sword belts appear during the reigns of the Williams.—*Offensive Arms.* Two curious weapons occur. The first is the *Morning Star*. The people of South Wales fought with staves, to which were attached iron balls, covered with spikes, while those of North Wales had only swords and shields. This singular weapon was probably introduced by the Normans.—The second was the *Oncin*, a staff with a hooked iron head, somewhat like one horn of a pick-axe; the use of which was very serviceable for breaking through the apertures of the mascles.[l]

Henry I. from A. D. 1100 to 1135. The Hauberk, as before, with its hood of the same piece, but with sleeves fitting close to the armour, terminating with gloves, manakins, or mufflers, which cover the outsides of the hands and fingers. It also reaches to the knees, and is finished by a broad gilt border. The shoes and hose of the former reign were now abandoned for coverings of the feet and legs, made all in one. These were called *Chausses*, and fitted close, like modern pantaloons, fastening over the soles with straps. The mascles of the hauberk and chausses are sometimes square. *Rustred* armour seems to have grown out of the ringed. It consisted of one row of flat rings, about double the usual size, laid half over the other, so that two in the upper partially covered one below. [*See Plate, p.* 852, *fig.* 24.] *Scaled Armour* also occurs, as does *Trellised Armour*. This

[i] To the article before given, p. 314, may here be added the following. "The Normans first introduced the art of shoeing horses as at present practised in England; for though the Britons had been taught the use of them by the Romans, their *pedolau* were probably considered too clumsy to be adopted by the Saxons. The Roman horse-shoe or pedillum lapped over, and was tied round the hoof of the horse, and therefore occasioned a rattling sound. The Franks in the 9th century, and probably the Normans, only shod their horses in winter. The shoe in France was, however, fastened with nails." Meyrick, i. 10, 11.

[k] Meyrick, i. p. 1—15.

[l] Meyrick, i. 19—24.

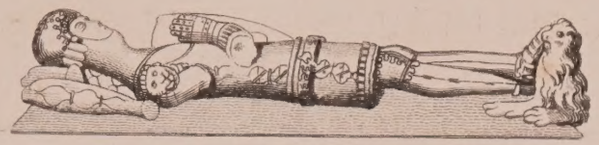
was made like a vest, with straps of leather laid upon it, and crossing in opposite directions; these, by passing over each other, leave large intervening squares placed angularly, in the centre of each of which appears a round knob, or stud of steel. [*See Plate, p.* 852, *fig.* 22.] The tunick was of cloth, and in all probability a small plate of iron was fastened within by each stud, while the leather straps were intended to cover the parts at which they met. This light armour appears to have been taken from the Anglo-Saxon cross-gartering, and to have been copied by the Normans. The *Surcoat* may be placed under this reign. The *Helmet*, instead of being exactly conical, has its apex on a line with the nasal. [*See Plate, p.* 852, *fig.* 7.] The cylindrical helmet, worn obliquely, with a face-guard of plate, perforated with two crosses for the eyes, nostrils and mouth, also occurs. The earliest specimen is perhaps that of Charles the Good, Earl of Flanders, in 1122. This helmet became more general under the reign of John. In addition to the usual *Chapel de fer*, or wide iron conical cap, as well as the nasal heaume, before mentioned, we have the *Chap de Mailles*, or cap of mail. It is a high cap tapering towards its apex, but not pointed, [the specimen in Meyrick, pl. xi. is bowl-shaped,] and composed, like the hauberk and chausses, of rings set edge-wise. Besides this, we have the first attempt at a moveable visor, copied from Roman sculpture. It is perforated, and the helmet has attached to it cheek-pieces, hollowed out under the eye; so that they almost approach the nose. The *Shield* is kite-shaped, but notched at the top, like the hearts in a pack of cards. The practice of suspending the shield from the neck by a strap called guige and gige, a practice certainly introduced by the Normans, came into general use in this reign. The earliest specimens of hereditary armorial bearings now appear on the shield. The *Saddle-cloth* first occurs in this reign, and either during this or the preceding, the high peak behind the saddle was altered for a back of greater breadth. The seal of Ranulph Earl of Chester, now also affords the earliest specimen of the long-pointed toe used by the knights. [Meyrick says, p. 36, that to prevent the foot slipping out of the stirrup, the long-pointed toe came much into fashion during the reign of Rufus.] The *Spur* has a spear-shaped head, though it is rather more leaf-like than pyramidal, nor are the shanks straight, as was the case with those worn by the Saxons.

Offensive Arms. The blade of the *Spear*, which seems ornamented with fluted work, somewhat in the manner of Asiatick daggers, appears to be at least eight inches broad, and twelve or fourteen long, being of the kite shape inverted; the jagged or barbed form used by the Saxons having gone quite out of fashion.[m] The Gisarme and Welsh Glaives were weapons of this æra. The *Gisarme* was distinguished from other weapons of the bill kind, by a rising spike on the back. (*See our Plate, p.* 852, *fig.* 19.) The sorts were two; the *Glaive Gisarme* had a sabre blade with a spike, (*see Plate, fig.* 19); the Bill-Gisarme had a blade like a hedging bill. The Hand-Gisarme, (*see Plate, fig.* 19), with a serrated back, was in use *temp.* Edward III. and different from the preceding. The Welsh Glaives were cutting weapons; one edge being much in shape like the blade of a penknife, and had generally an ornament on the back.[n]

Stephen from 1135 to 1154. — No novelty, but the tegulated armour, which consisted of several little plates, covering each other in the manner of tiles, and sewn upon a hauberk without sleeves or hood. The shield of Stephen on the Great Seal was made to curve outwards at top, probably for the easier management of the bridle. The Standard on a carriage, of Asia-

[m] Certainly not in Scotland; for King Alexander I. appears with a barbed spear in pl. x. of the date of 1107: but the fashions changed in that country always later than in England.

[n] Meyrick, 25—34.



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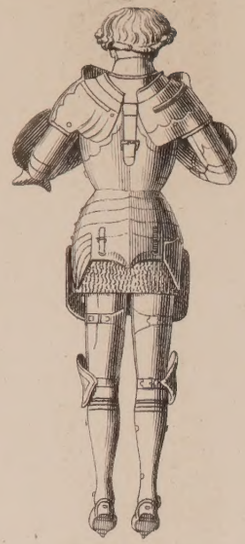

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Audinet sc.

MONUMENTAL EFFIGIES.

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tick origin, and first adopted by the Italians, was introduced here *temp.* Stephen. The *Plastron de fer*, an iron plate, placed under the hauberk, to raise it from the chest, the pressure of the former having been found injurious, was introduced in this reign.[o]

The armour represented in the effigies of Geoffrey Plantagenet, Earl of Maine and Anjou, who died 1149, is of this reign. (*See the Plate,* fig.* 1.)

Henry II. from 1154 to 1189. Very little alteration in this reign. The flat-ringed hauberk was laid aside, and never afterwards revived, while that of the rings set edgewise (a Saxon fashion) [*see Plate, p.* 852, *fig.* 26], came into general use. The shape of the shield was somewhat shortened; and was often more angular on each side at the top. It was highly decorated; and sometimes bore the portrait of a favourite lady. The gambeson or wambais, or *subarmale*, made of quilted stuff (sometimes worn under a *chemise de fer*, or tunick of interwoven iron rings,) was singly in this reign the body armour of burgesses and freemen. It appears to have been made with sleeves, and to have reached to the middle of the thigh. It was stitched down in parallel folds, which made the stuffed part appear convex.[p] [Some curious facts appear on a seal of this King. The crown has, like that of William I. long lables, which sometimes appear to have been used for tying the crown under the chin. The King has also a stiffened band, like a torquis, round his neck, fastened to his horse's rein, as if to keep it up: the King's hands being engaged, one with the shield, the other with the sword. It is thought, therefore, that the Torquis was not a mere ornamental part of dress.[q] (*See Plate, p.* 852, *fig.* 30.)

Richard I. from A. D. 1189 to 1199.—Hauberk of rings set edgewise down to the knees; chausses of the same; helmet either conical, with its apex somewhat rounded, or cylindrical (which first came into fashion in the latter part of this reign), with an *aventaille* to protect the face, cylindrical, with two horizonal slits for the eyes and mouth, and almost meeting behind. In later times the *aventaille* was of mail, and attached to the hood of the hauberk. The flat cylindrical helmet, with rather concave sides, of Geoffrey de Magnaville,[r] (*see Plate, p.* 852, *fig.* 8), in the Temple Church, is of this reign.[s] Horns of balain, *i. e.* whalebone, were sometimes annexed to the helmet. The chapel de fer was also worn. Armorial bearings on the shields were quite common.

John; from A. D. 1199 to 1216.—John is the first English King who appears in a surcoat, &c.[t] The surcoat was worn over a hauberk of rings set edgewise. The Italians had previously worn the *armilausa*, a garment open before and behind, closed only over the armour, and reaching just below the knees. It probably originated among the Greco-Roman troops of Justinian; and at first was seemingly almost the same as the Roman Paludamentum. Surcoats, says

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[o] Meyrick, 35—53.

* Explanation of the Plate of Monumental Effigies.—*Fig.* 1. *Geoffrey Plantagenet, Earl of Maine and Anjou, in St. Julian's Church, Mans, Normandy*, 1149.—*Fig.* 2. *William Longspée, Earl of Salisbury, base son of Henry II. by Fair Rosamond. He married Ela, daughter of William d'Evreux, Earl of Salisbury; and was buried in Salisbury Cathedral*, 1227.—*Fig.* 3. *Knight in Hitchendon Church, Bucks, temp. Edw. I.*—*Fig.* 4. *Monumental Effigy in Ash Church, Kent, temp. Edw. II.*—*Fig.* 5. *Sir John d'Aubernon, in Stoke Dabernon Church, Surrey, temp. Edw. II.*—*Fig.* 6. *Sir Oliver Ingham, in Ingham Church, Norfolk*, 1343.—*Fig.* 7. *John of Eltham, Earl of Cornwall, 2d son of Edw. II. in Westminster Abbey*, 1334.—*Fig.* 8. *Edward the Black Prince, in Canterbury Cathedral*, 1376.—*Fig.* 9. *A Blanch-front, at Alvechurch, Worcestershire, temp. Rich. II.*—*Fig.* 10. *A Knight in Tewkesbury Abbey, temp. Henry IV.*—*Fig.* 11. *John de Fossebrok, in Cranford Church, Northamptonshire*, 1418.—*Fig.* 12. *John Fitz-Alan, Earl of Arundel, in Arundel Church.* 1434.—*Fig.* 13. *Richard Beauchamp, Earl of Warwick, in St. Mary's Church, Warwick*, 1459.—*Fig.* 14. *Back of Ditto.*—*Fig.* 15. *Robert Lord Hungerford, in Salisbury Cathedral*, 1455.—*Fig.* 16. *Sir John Peyton, in Isleham Church, Cambridgeshire*, 1488.

[p] Meyrick, i. 64—67. [q] Archæologia, xxvi. 460. [r] Engraved in Stothard's Monumental Effigies, Pl. x. [s] Meyrick, i. 70—98. [t] Engraved in Stothard's Mon. Eff. Pl. xi.

Meyrick, seem to have originated with the Crusaders, for the purpose of distinguishing the many different nations, and to throw a veil over the iron armour, so apt to heat excessively when exposed to the rays of the sun. They were at first without any mark of distinction, and either simply of one colour or variegated. The *Haketon* (quilted), under the surcoat, was much esteemed in this reign. Good specimens of the Haketon will be found in the monuments of Sir John d'Aubernon,[t] in Stoke Dabernon Church, Surrey, and John of Eltham,[u] in Westminster Abbey. (*See Plate, p.* 871, *figs.* 5 *and* 7.) King John appears in a cylindrical helmet, without any covering for the face; other instances have the nasal revived and cheek pieces. Alexander II. King of Scotland, had an avantaille upon the helmet, mascled armour (*see Plate, p.* 852, *fig.* 25,) and surcoat; and the elbow plates, so common during the reign of Henry III. now appear for the first time. As the helmet was cylindrical at the top, the Coif de Mailles or cap was also flat, though some incline towards a cone, in order to support a *chapel de fer*, which was of a different form. To keep the coif in this state, however, the cap, which was worn underneath, must have been made in the same form, in order to diminish the enormous weight on the head of the knight. Coronets in military costume there were none, only in robes of state. The effigy ascribed to Robert Curthose,[v] in Gloucester Cathedral, which cannot be prior to this reign, but looks much more like the work of the next, perhaps presents the earliest specimen of a coronet worn with armour, and of chaussons, or breeches over the chausses, a custom not common till the reign of Edward I. The spur of this period is fastened by a single leather, which passes through an aperture at the end of each shank, and buckles on the top of the instep.[x]

HENRY III. from A. D. 1216 to 1272. The *body armour* shall be first considered. The *pourpoint* originated in France. (*See our Plate, p.* 852, *fig.* 29.) The threads seem to have been knotted outside, so as to form a kind of embroidery. It had sleeves. It occurs as early as the twelfth century, and was called also counterpoint. The military, *temp.* Henry III. and Edward I. are almost always depicted in it. It consisted of padded work, but more neatly wrought than the gamboised. A hauberk and chausses of it first appear on Henry's great Seal. It was probably adopted from the rusting of metal armour during service. It continued to be used from the middle of this to the conclusion of the next century. A hauberk with hood and chausses of flat contiguous rings appears, and is perhaps the latest example of such armour being worn. The heavy cavalry were covered with mail, the face and left hand excepted. The knights wore gamboised[y] armour (*see our Plate, fig.* 30) with surcoats. The men at arms (infantry) had the same, with poleyns or knee-pieces. The spearmen were protected merely by pectorals or tunicles of scales thrown over their tunicks. The archers, both

[t] Engraved in Stothard's Mon. Eff. pl. lx.

[u] Engraved ib. pl. lv.

[v] "This monument (says Sir S. R. M.) represents him in a hauberk and chaussees of rings set edgewise, but it is very curious in its detail. In the first place, we learn from it the mode of fastening the hood, or coif, at this time. Except in the part which is made to fit on the cap, it is open in front, one edge descending along the right cheek: the other, after doing the same, projecting so as to wrap over the throat, and run up the former, to which it is affixed by a leather strap, which is interlaced perpendicularly as far as the right temple, and then over the forehead, till it reaches the other side. The surcoat is kept close to the body just above the hip by the sword-belt, which is fastened by a buckle in the front over the right shoulder, and under the left arm passes the guige or belt for the shield, which was either hung at the back or the left hip, the latter being more particularly the fashion in France." i. 102. See it engraved in Stothard's Monumental Effigies, pl. xxii. Of the Coronet, Chaussons, and Spurs, the same as on the monument of John himself, see the text above. I do not, however, think with Meyrick, the chaussons to be of cloth, but of leather. Tight leather breeches are mentioned by Du Cange (*v.* Almugavari) as of this æra, at least.

[x] Meyrick, i. 99—103.

[y] This word implies stitched and padded work generally. Meyrick, i. 185.

mounted and on foot, had hauberks of edge-ringed work with sleeves to the elbow, over which were placed leathern vests (called *cuirenæ* or *cuireniæ*, or the *jacks* or *jackets* which originated with the English,) each vest being ornamented with four circular plates. There also occur ringed armour, the rings set edgewise, all one way; whereas, in general, they were sewn in, so that one row might lie to the left and another to the right alternately. (See both examples in *Plate, p.* 852, *figs.* 26 and 27). The *single chain-mail (see our Plate, fig.* 28) was introduced in this reign from Asia (where it is still worn) by the Crusaders. This armour is made by four rings, joining a fifth, all of which are fastened by rivets. When the number of rings was double, it became *double chain-mail.* The earliest specimen is the monumental effigy of De l'Isle in Rampton Church, Cambridgeshire.[z] Emblazoned surcoats were not known at this period.—*Helmets.* The helmets of John's reign, though cylindrical, did not, at the commencement of his reign, come on the head lower than the ears, though the Aventaille *(face-guard)* covered even the chin; but towards the latter part, it reached to the neck, so that the front plate was not longer than the back piece. The first Great Seal of Henry III. represents his Helmet as with the vizor or aperture for sight, not in the Aventaille but in the helmet itself, while the latter has merely perforations for the breath, and is therefore fixed at the lower part. His second Seal *(see our Plate, p.* 852, *fig.* 8), exhibits him in a cylindrical Helmet of a more perfect form, the Aventaille, which contains both the before-mentioned conveniences, being apparently made to open and shut by means of rings and a clasp. Such a one, with a crest on its top, was now come greatly into fashion. In other instances that part of the Aventaille intended for the breath consists of long apertures made by perpendicular bars. Some horsemen appear with vizors, consisting of a convex plate of steel, in which is a cross with perforations for the sight, and punctures for the breath, which plate is tied upon the head. Scull-caps occur, but are not the latest representation; Cylindrical Helmets were common; the men at arms (infantry) and spearmen had *Chapelles de fer;* the archers had scull-caps called *Cerebraria;* the cross-bow men Nasal Helmets. During the latter part of this reign the shape of the helmet underwent a partial change, *i. e.* into a barrel form, without the convex sides, or that of a truncated cone on the top of a cylinder, and as the apertures for the sight were horizontal, and pierced in the transverse part of a cross, which ornamented the front, it was probably occasioned by the Crusade. The change in the form of the helmet occasioned a corresponding one in that of the hood, which we find from that period taking the shape of the head. In the effigies of William Longespee, Earl of Salisbury, the hood of mail covers the mouth. *(See our Plate of Monumental Effigies, p.* 871, *fig.* 2.) A chaplet or border called *an orle,* went round the helmet. The flat coif worn in this reign was made of interlaced chain.[a]—*Shield.* The Saxon convex shield had been used as late as the reign of Stephen. The Buckler succeeded in the thirteenth century, which, though circular, was flat or nearly so. The shield of the æra is semicylindrical, held by the hand in the cavity of the umbo. The lower part of a shield was called

[z] Engraved in Stothard's Monumental Effigies, plates xx. xxi.; and in York Cathedral on the North side is a very complete specimen of the reign of Edward the First. See Meyrick's Glossary.

[a] Malliot says (Costumes, iii. 112) that the fashion of Helmets flatted at top only commenced in 1230, and lasted till 1279, and then not without a preference during the period for those round or pointed at top. Some, he says, of the thirteenth century, were even of Greek and Roman fashion; but this does not appear by the plate (xxxviii. of Malliot), where they are flat, like that in the Temple church.

soute.—The *Cointise*[b] or military scarf worn by knights (coming over one shoulder and under the arm of the other) was introduced in this reign. The *Alcato* and *Collarium* formed armour for the throat, worn during this reign. The first was of Arabick origin, and derived from the Crusaders. The latter was probably part of the capuchon or hood, which covered the throat, made in three folds of cloth, or a collar of steel.—The *Epauliere* was a collection of plates placed upon the shoulder. Caparisons of horses of the long flowing kind first occur in 1219. —*Spurs* with rowels appear, from the engraving of his Seal, to have been contemporary with Henry III. but none occur on sepulchral monuments before the time of Edward II. The inside shank only of the spur has the leather to put through it, being nailed to the other and brought under the feet, buckling on the instep to another short one also fixed. This was an improvement to prevent the spur slipping down from the proper place. The outer shanks are nailed on to the leather.

Offensive Weapons. The *Martel de fer*, a hammer with one point shelving, probably first used by Charles Martel of France, was common in this reign. The light armed men bore small shields, and either light spears or *oncins;* of which under the preceding reign. The *Slingers* preceded the army, and began the battle with their slings. They do not appear to have had any kind of armour, being generally formed of the poorest classes in society, and carried merely their sling, consisting of a thong fastened to the end of a staff, which they wielded with both hands, and from which they threw a very large stone. The Cross-bow men had a short sword, with at least a crooked-ended scabbard, called a Baselard. The *Epée à l'estoc*, or stabbing sword, of French origin, was hung from the pommel of the saddle, and in the thirteenth century perhaps occurs the earliest instance where it accompanies the long sword. The German swords were extremely large, and large swords were now very fashionable.—*Flails.* In the Crusades the people of Upper Egypt were armed with flails and scourges[c] as weapons of war, and *two-handed swords* were in use in the German army as late as the time of Maximilian I. but seem to have been revived about the early part of the fifteenth century, having been previously known to the Swiss. The lance and sword, though confined to freemen, were yet allowed to serfs on joining the army, though not on ordinary occasions. There were also in use the *Faussar*, a small curved sword with its edge inside, of classical antiquity, or perhaps the same as the faulchion *(see the vignette at the end of this Chapter, p.* 901); the *Gæsum*, which Sir S. R. Meyrick thinks was a bladed weapon, not a spear; the *Haunet*, a kind of lance; the *Guibet*, a broad-bladed weapon, resembling a pointed spud, probably the same as the *Anelas;* the *Anlace* or *Anelas*, a short knife with a very broad blade tapering to a point, and the *Besaguë*, or cornuted short staff.[d]

Edward the First; from 1272 to 1307.—The great advantage of compactness and pliability afforded by the ingenious invention of the chain-mail, rendered its use almost universal. There are, however, a few exceptions with regard to rings set edgewise. *Clamucium, Camisia, Chemise de maile, Corset of mail,* were several names of the shirt of mail. The men at arms had on their heads steel helmets, and were also clad in the

[b] M. Paris says, under the year 1254, that the scholars of Paris, especially those of the English nation, being informed of the arrival of kings, queens, and great men, suspended their studies, and did as it was a time of rejoicing prepare tapers and the festive garments which the vulgar called *Cointisas* (quas vulgus *Cointisas* appellant). P. 773.

[c] Mill's Crusades, ii. 43.

[d] Meyrick, i. 105—125.

Wambais, i. e. a tunick wadded with wool, tow, or old cloth, and stitched longitudinally. *(See our Plate, p. 852, fig. 30.)* The parallel lines are well defined in the Knight in Hitchendon Church, Bucks. *(See the Plate of Effigies, p. 871, fig. 3.)* Upon it they wore an iron shirt, that is, a garment formed of iron rings interlaced, through which it was impossible for any bow to send an arrow, so as to wound a man. The *Gambeson* was also worn by itself, as well as under the armour; for knights appear in gamboised coats and chausses. A soldier has the hood and sleeves of rings set edgewise, but the body is protected by a *Corium (see our Plate, fig. 21)*, and the legs are protected by *Chauses* of trellised work *(see our Plate, fig. 22)*, the studs being of steel and the bandages of leather. Another knight has a hauberk of mail and *chausses* thus made, except that the bandages are not again crossed by others. The *Cointisse*, or scarf, at first worn by the ladies, and afterwards adopted by the Military, is wrapped round his body, and passes over the right shoulder. (See p. 874, n. b.) The monument of Thomas de Berkeley,[e] who died in 1243, contains the earliest specimen of the *Camail*, attached by a cord to the round scull-cap, and is probably of Asiatick origin. The *Camail* was the hood deprived of its coif, and was so named from its resemblance to a kind of tippet made of camel's hair, that was styled by the Greeks of Constantinople καμελαυκιον. He is also represented with beinbergs *(bein*, German for shins): poleyns (knee-pieces), and elbow plates. The jambs, greaves, shin pieces, or bienbergs, were at first made of leather or quilted linen, on which were placed flat contiguous rings, soon turned into plates, because flexibility was not wanted. They were borrowed from the statues of the Ancient Greeks, adopted in the East, and introduced here by the Crusaders under St. Louis. The *Clavons*[f] were greaves of cloth. Gamboised breeches, with poleyns of plate, elbow plates, *ailettes*,[g] or pieces behind the shoulders, sometimes adorned with armorial bearings, also occur. Gloves with separate fingers, and covering the wrists, first appear in this reign, and may be considered as the prototype of gauntlets. Tilting armour was of leather gilt, and each suit consisted of a tunick of arms, *i. e.* a surcoat, emblazoned with arms, two pairs of *Chaussetons* or *Chastons*,[h] a hauberk, with a pair of ailettes, from the French *ailette*, a little wing. This singular piece, fixed on the shoulders, was of every shape, and appears on most representations of warriors at this period. Besides these there were two crests, one for the horse's head, an emblazoned shield made of wood, a helmet of leather, and a sword of balon, *i. e.* of whalebone, and then covered with parchment, silvered to resemble steel. Surcoats with sleeves almost reaching to the wrists occur. The surcoat being emblazoned forms the only distinction between knights and esquires.—*Helmets.* A scull-cap, made in the form of the coif de mailles, was invented by Michael Scott, domestick astrologer to the Emperor Frederick, and was called Coiffe de Fer, Cerveillera, and Capi-

[e] Engr. in Gough's Monuments, vol. I. pl. XIV.* p. 44.

[f] Engr. in Strutt, pl. lxvi.

[g] Prefixed to a copy, in the Seile Chartulary, of a deed bearing date 37 Henry III. from William de Ferrers, Earl of Derby, to William de Rydware, of pasture in the forest of Needwood, Staffordshire, is an illumination representing a knight in that armour, which came into fashion at the close of Edward the First's reign, and was discontinued in Edward the Third's. A representation of this is given in a future page. He is in a hauberk, chaussees, capuchons, and coiffe of mail, with those curious appurtenances called *Ailettes*, from their resemblance to little wings. They occur on the seal of Thomas Earl of Lancaster, Seneschall of England temp. Edward I. and in the paintings in glass at Tewkesbury Church, intended for the Earls of Clare. The knight wears the arms of Ferrers, which are also emblazoned on his shield and banner.

[h] Breeches usually of mail. Strutt's Dresses, pl. lxiv.

tellum de Ferro. From the top of these scull-caps sometimes depended a bunch of horse hair. Previous to this invention the warrior was obliged to slip his head through the aperture for his face; and thus let the capuchon hang on his shoulders. The Basinet (formed like the human head) was not a helmet, but worn under it. (*See the Plate, p.* 852, *fig.* 10.) Sometimes visors were affixed to them, and then they served for helmets; others have an aventaille moveable on pivots. In one munument [Meyrick, pl. xxiii. p. 161] the Cerveillere is worn under the coif. The strap, which fastens up the right side of the hood, is not interwoven, as in former specimens, but passes outside the rings on the forehead. This is probably the last monument of the rings set edgewise. The prototype of the Conical Helmets, introduced in this reign, is somewhat like the Phrygian bonnet, and has a square compartment, pierced with round holes opposite the face. An early specimen of the conical helmet (egg-shaped, with a square compartment pierced with quadrangular holes) has on its top an expanding fan-like crest to resemble red feathers, around which is tied a ribbon, in the manner of the *Cointisse*, or Lady's Scarf, which succeeded it; indeed the cointisse, or scarf of his lady, was often worn by the knight on his helmet, just at the bottom of the crest. (In *Plate, p.* 852, *fig.* 12, is seen the ring on its apex, to which it was fastened.) The cerveliere and conical helmets with nasals, occur in some old paintings of this æra. The latter are the latest specimen; and the term Nasal was applied to the visor in 1371. —*Shield.* The top is formed of a straight line, the round-headed kite-shape not occurring later than the time of Henry III. The effigies of William de Valence[i] shews the French mode of wearing the shield, which is at the left hip, just over the sword; a fashion that may have given in after times the idea of hooking the buckler on to the sword-hilt. The Sword-dance performers, descendants of the Anglo-Saxon *Joculatores*, taught in this reign the art of defence with sword and buckler. —The *Testiere*, a head-piece, intended for a crest, fixed on the head of the horse, between the ears, first occurs in this reign, and *chanfrons*, to fit on the horses' heads, are first mentioned about the year 1295. Little bells were hung round the bridles of the Just players. Interlaced chain-mail was also used for horse armour.

Offensive Arms.—The *Cultellus* served both for a knife and dagger.—The *Faux* were in the latter æras called *Bills;* the *Pile* is the iron ferule, which covered the arrow; in a general view, a dart. The *Pile*, often called *Pelote* and *Pilote*, also signified a club, and seems to have been the weapon used by the archers before they were enjoined to carry the mallet or maule.—The *Croc* is somewhat like the *Oncin*, but more bent down in the form of a shepherd's crook. Thomas 2nd Lord Berkeley[k] wears a dagger with a very wide blade, which tapers to a point. This may be the *Alesnas*, or as sometimes called the *Anelas*. The dagger is worn with the sword as early as the time of Richard I.—*Swords.* The cross-bar in this reign is often made to descend on each side; the *Canipulus* was a sort of dagger knife; the *Estoc* was a little sword, not that worn with the *Coutel* or military knife. The scabbards were adorned with small shields of arms. The Falchion represented in a Vignette, p. 901, is of this age.[l] The *large Axe* used by the infantry has an im-

[i] Engraved in Stothard's Monumental Effigies, plates xliv. xlv.

[k] Engraved in Gough's Monuments, vol. i. pl. XIV.* p. 44.

[l] The story attaching to it declares it to be the same wherewith the Champion Conyers slew the Worm, Dragon, or Fiery Flying Serpent. The arms on one side of the pommel are those of England, as borne by the Plantagenets from John to Edward III.; but the form of the shield marks it not earlier than Edward I. The eagle, on the other side, is said to belong to Morcar, the Saxon Earl of Northumberland. It is presented to the Bishop of Durham on his first entrance into his Diocese, by the Lord of Stockburn, who holds the manor by that tenure. See Surtees' Durham, iii. 244; and Gent. Mag. xciii. ii. 612.

mense crescent-formed blade on one side, and a cross-formed spike on the other. The *Pole-axes* of this reign are of the form of a broad axe blade on the end of a pole, and a spike jutting out on the opposite side; and the *Maces* have their heads projecting but very little.

The arms of the Gallo-glasses or Irish infantry at this period, consisted of shin pieces, but of leather only (introduced by the Danes, and retained ever since); a helmet somewhat conical; a tunick with short sleeves; and a gorget, which just covers the shoulders. These last are either quilted, or merely plaids. For arms, some had a battle-axe; others a sword, suspended by a belt.[m]

Edward II. from 1307 to 1327.—Now commences the Mixed Mail and Plate. When the French authors use the term *Armures* de fer, it must not be considered as applying exclusively to the Plate, before the close of this reign, though after this it became the distinctive term. The Florentine Annals, however, consider the year 1315 as remarkable for a new regulation in armour, by which every horseman who went to battle, was to have his helmet, breast-plate, gauntlets, cuisses, and jambes, all of iron; a precaution which was taken on account of the disadvantages which their cavalry had suffered from their light armour at the battle of Catina; but this usage did not find its way into general practice in Europe for at least ten years after. In the presumed earliest specimen of this reign (the monumental effigies of Sir Robert du Bois[n] in Fersfield church, Norfolk) there are a conical scull-cap, with camail attached, and a hauberk with plates put over its sleeves; this, as well as the scull-cap, is covered with silk drawn tight over, and emblazoned with his arms. The gauntlets are painted to correspond, but his elbow-pieces left plain. On his legs are chausses, and he wears the prick-spur. The armour at the close of the reign consists of a conical helmet, a surcoat of arms, complete mail with elbow-plates and knee-pieces of plate. The archers, mounted archers, and cross-bowmen, had a uniform costume. They wore hauberks, and chausses of gamboised work with surcoats over them, and conical helmets with visors affixed, and made each of a perforated plate. These conical helmets were held fast upon the head by something like platted ropes, such as sailors would call points, and which were termed *Visiones*. The *Pourpoint*, *Gambeson*, and *Haketon*, were worn during this reign.[o] It was also very much the fashion in this reign to wear the *Cointise* over the armour. The parts of the body armour are, *Genouilleres*, or knee-caps, which occur in the preceding reign; *convex plates* to cover

[m] Meyrick, i. 132—167. [n] Engraved in Gough's Monuments, vol. i. p. 79.

[o] In the chancel of the church of Ash, co. Kent, is the monumental effigy of a knight, which exhibits a still further progress towards plate armour, and is therefore extremely curious. *(See our Plate of Monumental Effigies, p. 871, fig. 4.)* The Basinet takes the shape of the head in the manner of the cervelliere, and is very highly ornamented. The Camail is attached to it above the ears, the basinet forming ornamental flaps below. Instead of a mail-hauberk, several successive hoops of steel are riveted on a tunick of cloth, which reaches nearly to the knees. On the top of the shoulders are two or three sliding plates, and instead of ailettes, large lions' heads are carved, so as to form circular pieces. The arm-pits are protected by small plates, riveted on the shirt of plate. The arms, and the elbows, to a short distance below, have semi-cylindrical plates buckled upon them. Half way between the elbows and wrists appear the sleeves of the Hauketon, which garment is again visible below the shirt of plate, placed over another tunick. The gauntlets are composed of several small plates, riveted on cloth. The warrior's feet are covered in much the same manner, but his legs are protected by jambs of steel, amd he wears highly ornamented knee-caps. The effigy also affords an early specimen of the shortened surcoat, the prototype of the Cyclas, which was in general use at the commencement of the next reign. The manner in which it was placed at the right side only, beginning just under the right arm, and going down to the end, is also worthy of remark. The narrow girdle, too, put round the hips, and buckled in front, to keep down the surcoat and allow the broad military belt to hold the sword and dagger, is worthy of notice. This knight has his shield suspended from his shoulder. (Meyrick, i. 178. pl. xxx.) The armour worn by this knight, seems to have been called an envelope of plates (Id. 182.) The Cyclas mentioned was a body covering of linen, without sleeves; and was used in this reign, as a part of armour. (Id. 198.)

the calves of the legs, which Sir S. R. Meyrick only observed in one instance; *Ailettes* or shoulder-pieces; *Mamelieres*, or pieces put on the breast, from which depended chains, one of which was attached to the sword-hilt, and the other to the scabbard; *Greaves* of one plate, are of this æra.—The *Goryet*. The *Camail* on a figure at Tewkesbury church is composed of several plates fastened on it with rivets. Under this name it was called a *Gorget*, which probably originated in Lombardy. The *Gorget* is also called *goccon* at this period. In the same figure the legs and feet are completely covered with plate armour, so that below the shoulder-piece we have the complete *Brassart*, and below the elbow, the entire *Avant-bras* or *Vambrace*. On the shoulders are the Ailettes, and in the right hand a short spear with a lozenge-shaped head.—The *Gonjo* worn at this period seems to imply a gorget.—The *Gonnus* or *Gown* is a part of armour spoken of at this period. The effigies of Sir John d'Abernon, and Sir Oliver Ingham, are given as specimens of the armour of this period. *(See Plate of Monumental Effigies, p.* 871, *figs.* 5 *and* 6.*)*

Helmets. The Helmet on the Great Seal of Edward II. is of a cylindrical form, with a grated or pierced aventaille and visor attached. The clasp which fastens this on the right side is very visible; and it is probable that on the other it was retained by hinges. The Basinet at first was worn, as being lighter than a helmet, when the knight expected an attack, but wished to be prepared. When visors were made to them, they for a time superseded the use of the helmet. The *Coif de fer*, or hood, was still used during this reign. The *Chapelle de fer* of this æra is of a sugar-loaf form, with sides rather concave, and a ridged rim. Helmets round, with barred convex umbrils; heraldick crests and the cointise floating behind; and the *Barbiere*, a head-piece, whence a person wearing armour was said to be barbed, also occur.

Offensive Arms now in vogue. The *Scymitar* borrowed from the Turks; the thin-bladed dagger, called *Misericorde*, because more easily inserted into the interstices of the armour; the *Faulchion*, now a large sword, but originally either the hilt, or a sword upon its principle; the *War-knife* or dagger, not in general use till the time of Edw. III.; the *Mell*, *Maule*, or *Mallet of Arms;* the *Godenda* or *Godendac*, a kind of pole-axe with a spike at its end; [the Danish Axe was somewhat of this kind, except that instead of the spike there was a hook, to which a horse might be fastened when it was driven into the ground, there being a pointed ferule at the lower end. These were pretty general now all over Europe;] the *Javelin*, *Javrelot*, *Gavielot*, *Gavelot*, and *Gaveloce*, was very like a dart, but had no feathers; the small Mace, called *Mazara*, by the French *Mazuete*, by the English *Mazuelle;* the *Bill (see Plate, p.*852, *fig.* 20), or *Falcastrum* [the word *Bill*, probably signifying the *Gisarme*, was used in 1291; but it is recommended in sea-fights, that there be scythes firmly fixed to very long spears, from which originated the *Bills*, at this time called *Falcastra*]; the *Catajæ*, barbed darts or spears, each having a string at the end to recover it; the *Galtraps*, which sometimes seem to have signified *Maules* with spikes; the *Mace*, a kind with four sides, armed with iron nails. The infantry at this period were armed with spears, bills, gisarmes, and pole-axes, besides which were the cross-bowmen and archers.

Horse-Armour. The pieces were the *Flanchière*, which covered the flanks; the *Piciere*, breast-plate; the *Croupiere*, the covering which went over the horse's tail and hinder parts; *Gamboised housings*,[p] with armorial bearings on them; *Esquivalents* or *Estivals*, armour for the legs; *Chanfrons* or *Champfreins*, pieces of steel or lea-

[p] "Item, 3 pair of gamboised housings, having thereon the king's arms, and an Indian one made in the manner of a *Jazerant*." This mode of forming them still continues in India and Persia, as well for the elephants as for the horses, and is another proof that the *Jazerant* consisted of small overlapping plates. Meyrick, i. 182.

ther to cover the horse's face; mentioned, says Sir S. R. Meyrick, though he finds no delineation of them before the reign of Richard II.; *Testieres*, distinct from the chanfrons, and meaning the plate betwixt the ears, which was affixed to the chanfron by means of hinges.

Sir S. R. Meyrick remarks under this reign, that from the Conquest to the time of Richard III. the fashion was to ride with the toes down; after which period the heel was dropped and the toe raised; and that spurs were not screwed to the armour before the time of Henry V. if so soon.[q]

Edward III. from 1327 to 1377.—The armour of this reign, borrowed from the Italians, was exceedingly splendid; and occasioned many knights to be killed, purely for the sake of obtaining this costly distinction. The figure of John de Eltham exhibits a fine specimen of the armour at the commencement of this reign, for considerable changes took place towards its close. To describe it from the figure. (*See our Plate of Monumental Effigies, p.* 871, *fig.* 7.) On his head he has a conical scull-cap (cerveillere) edged with a coronet. Over the head, forehead, cheeks, ears, &c. just leaving room for the face, is a hood and gorget, ending in a tippet, covering the shoulders. This being of silk is worked with lions and fleurs-de-lis, as are the whole exterior garments. The cyclas reaches down to the knees before; behind to the calves; over the elbows are strapped circular plates. The shield is heater form, bearing England, within a border of fleurs-de-lis; the legs and feet are in plated armour; the knee-pieces or genouilleres of plate richly bordered; the sword-belt adorned with fleurs-de-lis, the scabbard studded; the spurs of the pryck-kind, leathered over the instep, and under the foot, as now; the gauntlets plated.[r] In all the figures, except in the rare instance of cuirasses, the plate appears to be limited to the limbs, and that but partially; the shoulders and elbows have circular or other plates; some pieces down the arms; the legs, feet, and knees have plate; the body and throat are in pourpoint or gamboised work, or *mail*, as we loosely call it. Cuirasses also occur, and in 1362, an author speaks of double ones, the prototypes of the breastplate with placcate, and such as were worn in the time of Henry V. The Helmet is conical (*see the Plate, p.* 852, *fig.* 11). In general not a Surcoat, for that had been relinquished through its length entangling the wearer; but a Cyclas,[s] painted with the armorial bearings, covers the body armour.

The cyclas was succeeded by the *Jupon, Gyppon, Jupas, Guipone, Juppel, Alguba*, an exterior garment of Moorish origin, made of silk or velvet, charged with the armorial bearings, reaching only to the fork, cut straight round, or handsomely bordered. Sometimes it was laced down the side. Some light is thrown on the armour of this reign by the woman's gambeson; the body is like a pair of stays, to which is annexed a square petticoat, like a bell, stitched horizontally; the women wore it to regulate their shape.—The origin of leaving off the single hauberk and substituting plated armour was the weight of the chain-mail, with its accompanying garments. Indeed it was so great, that sometimes the knights were suffocated in it, when the heat was excessive; for although the plate armour was very heavy, it was less so than the coat of mail, with the wambais, the plastron, and the surcoat, because there was no need of either of the two former under a cuirass of steel; besides, if it was of well-tempered metal, it was neither pierced nor bent by the thrust of the lance, nor pushed into the body of the knight, as the mailles used to be, if the wambais or hoketon were ever wanting underneath. The arms and legs having become cased in plate,

[q] Meyrick, i. 172—198. [r] Id. pl. xxxi.; in ii. p. 8, is a technical description.

[s] The Surcoat is in every respect like the Cyclas, except not being longer behind than in front (Meyrick, ii. 11), but in p. 14 it appears to differ further by fitting close to the body.

and pieces of mail, called *gussets*, at the joints of the limbs found sufficient, the haubergeon was often discarded, and an apron or petticoat, as it was called, of chain mail, only attached to the breast and back-plates. When, therefore, the cuirass was thus worn without any other covering of armour, the lance-rest, a projecting piece a little curved, fixed on the right breast, was invented for the greater convenience of managing the lance.—Most of the army during this reign consisted of stipendiary troops. *Hobilers* were in much request. Their arms were a horse, haqueton or armour of plate, a basinet, iron gauntlets, a sword-knife or lance. There were also *hobiler* archers. This sort of troops lasted till the time of Henry VIII. when they were succeeded by the demi-launcers. The army at this time consisted of the Commander in chief, on whom attended a chaplain, a physician, and a crier; the different leaders of the respective bands, who had each their bannerers, or standard-bearers, from the king to the banneret; the knights with their esquires, and the men at arms with their sergeants. The cavalry was thus composed of men at arms, hobilers, and mounted archers. Under these were the infantry, who consisted of spearmen, bowmen, cross-bowmen, pavisers (men who held a large shield, called a *pavise*, heater-shaped, before the cross-bowmen), gunners, artillers, pavylers (men who pitched the tents), mynours, armourers, &c. The men at arms, a title which had been in former reigns sometimes conferred on the heavy-armed infantry, under this became of a mixed character, expressing the knights fighting both on horseback and on foot. They often performed their chief service while dismounted, and then got on their horses to pursue the enemy. Froissart calls them not only Gens d'armes, but lances, from their being armed with this weapon; and this latter name became afterwards peculiarly appropriated to them, as was that of the demi-lances to the hobilers. The armour of the cross-bowmen at this period consisted of scull-caps, plate on the legs and arms, and jackets with large pendent sleeves.—*Helmets.* The king on his seal has a cylindrical helmet, with a knight's cap and his crest upon it; but the usual form at this period is pointed; basinets lengthening behind are fashions of the æra; moveable visors were annexed to them. The basinets were formed into a sharp point, with a camail attached; and sometimes had an ornament on the peak resembling foliage. The coiffe and false basinet are supposed to have been caps underneath. The coiffette of plate was a smaller or lighter kind of head-piece. The visored helmet usual for battle is conical, with a very singular ventaille, a wen-like protuberance, to cover the face. The herne-pan, or iron-pan, seems to have been a kind of scull-cap worn under the helmet. The cylindrical helmet appears not to have lasted much longer than this reign.

Shield. The Pavise was a large covering shield, convex and heater-shaped, protected with broad bands or edgings of iron, and embellished with arms. The shields were generally of wood, covered with a skin, called *Paune*, *Pane*, *Penne*, and *Penna*. A broad band of iron was frequently laid on near the edge. Sometimes there was more than one skin laid on. The belt by which the shield was suspended is called *Giga*, *Guige*, or *Guiggia*.

Parts of Armour. *Spurs* with rowels; *Gloves* of chain-mail; *Gussets* of mail to protect the armpits; *Greaves* or shin-pieces; *Demi-brassarts*, round plates to guard the upper arm, held on by laces; elbow-pieces; *Brassarts* or *Braconnieres*, reaching only half way up from the elbow; *Vambraces*, or *Bracers*, for the lower arm; *Cuisses*, called also *Cuissots*, *Cuissaux*, *Cuissarts*, and *Cuisats*, of mail, for the front of the thighs; *Genouilleres*, knee-pieces; *Jambs*, or *Steel-boots* for the legs; *Sollerets* for the feet; *Gorgets* of chain mail, and collars of two plates round the neck, instead of the *Camail*; the latter sometimes flaccid, *i. e.* when made of chain-mail instead of wire-

mail; *Cerveilleres* of mail, attached to the camail; *Gauntlets* [the French fashion of fixing upon the guantlets the *Gadelins* or *Gadlings*, or spikes (thin pieces of curved iron, called *Gads*, being the fingers of gauntlets) were adopted by the English. They were used in both gauntlets, but only between the knuckles and first joints of the fingers]; *Splints*, armour for the arms, first mentioned in this reign. [The word is very common *temp.* Henry the Eighth. They were then those overlapping pieces which defended the inner part of the arm, which were introduced *temp.* Henry VIII. The whole period of their existence is from 1536 to 1626].

The *Offensive Arms* most in vogue were (omitting matters of course mentioned under preceding reigns) *Pole-axes*, *Maces*, *Masuelles*, *Battle-axes* (often suspended from the bow of the saddle, instead of the short sword, called *Estoc.*)—*Swords*, short, broad-bladed; some with texts of Scripture inscribed on them, a fashion which continued to the time of Henry VIII.—*Clubs and Shields.* [The sword and buckler having been prohibited by Edward I. a shield and club were substituted in their place. The shields are round at the bottom; have a convex receptacle in the middle for the hand, and a diagonal bar for holding, being therefore modifications of the buckler]. *Glaives*, *Half-glaives* or *Glavelots*, *Gisarmes*, and *Hand-gisarmes.* *(See the Plate, p. 852, fig. 19.)*

Horse Armour. The Saddle was like the back of an arm-chair, the cloth very splendid. The Stirrups are in the form of Gothick ellipses, and have, just below the leathers, two small projecting parts, the use of which is not very evident. Stirrups were at this time called *Sautouers*, whence Du Cange supposes was derived the Sautoir or Saltier in Heraldry. The Latins of the Middle Ages termed it, *Strepa* and *Stapha*, and the modern Greeks σκαλα. A MS. Ceremonial says, that an Esquire at a tournament ought not to have a sautoir to his saddle. The caparison of silk, which was thrown over the Poitral and Croupiere of mail, was called Cointise.

In this reign prisoners of war surrendered themselves by delivering up one of their gauntlets. It was the practice of the esquires to bind up the wounds of knights, when they were hurt. Men of rank, killed in battle, were carried off on their shields. The Garter (as a badge of the famous Order) seems in reality to have been a mere symbol of union; and it is not represented on monumental military effigies, till after the time of Edward III.[t]

Richard II. from 1377 to 1399.—The armour was much the same as at the close of the last reign. The monument of Humphrey de Bohun, Earl of Hereford,[u] at Gloucester, in 1367, is the earliest specimen of plate armour with *Taces*, or overlapping plates to envelope the abdomen, at the bottom of the breast-plate, without any surcoat. It was not till the reign of Henry V. that this practice became general. He wears plate over the insteps, but the rest of his feet is covered with chain-mail. Splendid armour, probably manufactured at Milan, was now in much vogue. The *Jaque* was generally used at this period for armour itself. It was made of shamois leather, much like a pourpoint, was stuffed with cloth, and reached to the knees. The German *Jaque* was short. A kind of jaque seems to form the exterior garment of a knight of the Blanch-front family. (*See our Plate of Effigies, p. 871, fig. 9.*) It fits close to the body, being laced down the sides, but has at the lower part a large puckered skirt, which buttons down the middle. The *Tabard* was a pure military garment, which seems to have become more general during this reign, and continued in fashion till the time of Henry VIII. It was a kind of tunick, which covered the front and back of the body, but was generally open at the sides, from under the shoulders downwards. From the time of its first introduction it was

[t] Meyrick, ii. 2—53. [u] Engraved in Gough's Monuments, vol. i. pl. 65, p. 195.

used by the military. The English origin is therefore given to this reign. It was, too, emblazoned like the surcoat with armorial bearings, and called also *Tabarum*. Long Tabards were assumed by the nobility on state occasions, and such were worn by King Richard II. when a boy. These long tabards were peculiar to the English, being called *Midlags*, because as they were made in imitation of the surcoat, they reached to the middle of the legs. On the Continent they were short, being named Renones from the *reins;* in French *tabart*, because they reached to the reins. Instead of a sleeve, they had latterly a large flap, which hung over the shoulders. Their amplitude concealed the dagger underneath, though the length of the sword-hilt occasioned that to project through the side opening. *Doublets* of linen, so called from being made of two folds of cloth, formed part of the tilting armour *temp.* Edward III.[x] and now occur. Froissart describes the men at arms of this period, as armed from head to foot; "de toute piece et armeures de fer," *i. e.* of plate. The monument of a knight of the Eustace family in the church of Kilcullen, county of Kildare, exhibits a curious specimen of Irish armour at this period.[y] He wears a haubergeon, in shape like that used in the time of William the Conqueror, but of chain-mail. His legs and arms are, however, protected by jambs and vambraces of plate, his feet by demi-sollerets, his knees by genouilleres, and his elbows by caps. His head is wrapped up in a cloth, tied at the top, such as was worn in the reign of King John, and called *Cargan;* over which was placed his conical visored basinet, of the form of Edward the First's time; and he wears, attached by a cord round his waist, a large scymitar on his left side. The Irish archers at this period were habited in tunicks, with their heads guarded by conical scull-caps, and had round quivers of arrows at their right hips, which were confined by a broad belt that went round the body.

Helmets. The Helmet most commonly used in battle is an ogee cone with a peaked penthouse umbril, and long neck flap behind.[z] The Basinet of Sir Hugh Calveley[a] has a foliated border round the lower edge, and a diadem of jewellery on the circular part. Visored basinets were usual. Some conical demi-phrygian helmets of esquires, with the ventail down, resemble the profile of an ape. Others of an ogee cone over the head, worn by the soldiery, have a very curious visor and beevor united, probably the uniber, if that word be not a misprint for umber. It is in form an inverted cone, with sight holes at top, and hangs down from these like a long peaked beard. It is perforated with breathing holes. (*See the Plate, p.* 852, *fig.* 13.) The invention on the edge of the basinet for covering the cord of the *camail* was not introduced till this reign. Tilting helmets vary, but they do so always, and appear very much to be matters of fancy.

Other parts of Armour. A large plate, like the armour of the Black Prince (*see the Plate of Mon. Effigies, p.* 871, *fig.* 8), often comes over the jamb, just below the *genouillere.* The thighs are sometimes protected by pourpointerie. Highly ornamented *mamillieres* appear, from one of which is a chain, having its end fastened to the pommel of the sword, and from the other one to that of the scabbard. The monument of John Lord Montacute[b] in Salisbury cathedral gives a good specimen of highly ornamented *gauntlets;* of a convenience for the easier bending of the body at the bottom of the breast-plate; and of the elegant manner of twisting the hanging sword-belt, pendent from the military girdle, round the upper part of the sword. The *gauntlets* of Sir Bernard Brocas,[c]

[x] Meyrick, ii. 23. [y] Engraved in Walker's Dress of the Ancient Irish.

[z] Engraved in Meyrick, pl. xxxvi. f. 2. [a] Engraved in Stothard's Mon. Effigies, No. V. [b] Engraved in Stothard, No. IV. [c] Engraved in Stothard's Mon. Effigies, No. I.

who died in 1399, though fingered, do not extend to the last joint. Those of the knight of the Blanch-front family are completely round-cuffed; only covered with plate on the hands and fingers, but each ornamented with a tassel. (*See our Plate, p.* 871, *fig.* 9.) At the close of this reign a slight variation appears in the effigy of the presumed Lord Wenlock, at Tewkesbury.[d] The jamb extends but just to the instep; perhaps he had *footed stirrups* when on horseback, and if so, this is the earliest instance of that convenience in armour. There is a very ancient pair of *footed stirrups*, guarded on both sides with ancle plates, but with merely the stirrup bars at bottom, at Warwick Castle.

Offensive Arms. The sword and dagger were attached by chains from the military girdle. The *Baston* was a truncheon or small club, used instead of the mace, in regular fight. The *Glaive* consisted of a large blade at the end of a pole, and differed from the bill in having its edge on the outside curve.[e] (*See the Plate, p.* 852, *fig.* 19.)

Henry IV. from 1399 to 1413.—In this reign commences a new style. Armour of Plate. Chirefeddin, a Persian living in 1401, describes the cavalry of Europe, all armed in steel, from head to feet, so that nothing can be seen but their eyes; their armour being fastened by a padlock, which, except they open, their cuirass and helmet cannot be taken off. Froissart somewhat sanctions this statement by observing, "armed from foot to head," because armour when put on was begun at the feet.

The effigy of Sir John Lysle,[f] who died in 1407, on a brass plate in Thornton Church, Hampshire, is the general fashion of this and the next reign. No jupon is worn over it, nor any chain apron at the bottom of the tassets, but these are increased in number, and therefore extend lower. Not only are there the plates below the knee caps, but corresponding ones are placed above. There is no mail at all used,[g] but instead of the gussets to protect the armpits, circular plates are attached by points, which are tied at their centre. The basinet has nothing to protect the face, from which we may conclude that the uniber was put on and taken off at pleasure. To the elbow pieces, but on the inside, are attached large fan-like ornaments to protect the arm when straightened. The girdle is not used, but, instead, a baudrick or ornamented belt, coming from the right hip to the left thigh diagonally, and to this is appended the sword, a curious circumstance, as it shews the shape of the baudrick at this time. A Knight from Tewkesbury Abbey is given as another specimen of the armour of this reign. (*See Plate of Monumental Effigies, p.* 871, *fig.* 10.) The armour at this period was very splendid.

Parts of Armour. The improvements and alterations can best be decided by investigating matters in detail. The first approach towards making *Pauldrons* (the single pieces, which cover both the shoulder and upper arm) appears in the several over-lapping shoulder-plates or epauliers, being extended greatly in front. The plate below the genouillere likewise occurs, but those below the knees are much larger than those worn by the Black Prince (*see Plate, p.* 871, *fig.* 8), and therefore they were necessarily fastened by a strap, which passed round the jamb. *Tuilles*, or plates over the thighs, now also appear for the first time, and it is singular that they come from under the hauberk, which was sometimes the case so late as the reign of Henry VIII. The lower ends of the *Juppons* of this period are made to terminate in various kinds of leaves, and the cloaks and sleeves are so peculiarly marked by indented edges, as to be distinctive cha-

[d] Meyrick, ii. 56—87 [e] Engraved in Gough's Monuments, vol. ii. pl. 87, p. 222. [f] Engraved in Gough's Monuments, vol. ii. pl. vii. p. 23.

[g] In this and the next reign, however, instances do appear, where there are gorgets, breast-coverings, half-thigh pieces, and aprons of mail. See Meyrick, pl. xxxix. xl.

racteristics of this and the next reign. In the Church of St. Audoin, of Dublin, there is a monumental effigy,[h] which exhibits a knight in plate armour with a large gorget of chain-mail, reaching much below the shoulders, and on it are placed two circular plates just above the shoulder. To the last of the tassets, or successive plates, which cover the abdomen, and which receive their names from being over the pockets, is annexed an apron of chain mail. He also wears a collar round his neck. These circular plates seem to be the *Clavengi*.[i]—The tilting helmet assumes a new form. The upper part is no longer a truncated cone, but is convex over the head, and the face-covering, anciently called the *Ventail*, is made to project considerably above the *ocularium*, or aperture for the eyes. On the top of the helmet is a crest formed of feathers, not a plume, which did not come in till the next reign. The war-helmet, so prevalent in the next reign, is higher in the apex, and shows the intermediate form of the *uniber* (that which contains both beavor and visor), between the conical one of the early part of this reign, and the convex one of the next. A serjeant at arms in this reign has on his head that piece of cloth, wrapped round it, which had formerly been a hood, and in King John's time was called the *Cargan*. It was, however, worn in the manner usual with Henry IV. himself, and such as is often met with in this reign. The *Basinets* of this period are fastened behind. The *Chapelle de fer*, called also *Chapelet de Montauban*, was of shining steel. The *Coiffette* was another name for the *Basinet*. The *Shield* was not quite so sharply pointed as in the last reign, but wider in the lower part than in preceding æras. The shields (at least in justs) at bottom also, instead of being round, are formed by three lines, but the mouth at top is nearer the left corner. The shields or targets now in use were taken from the Italians. Tilting shields remained the same as in the last reign. We meet with shields nearly oblong in shape, but rounded at the bottom.—The *Baudrick*, i. e. a girdle, is highly ornamented.—*Collars of Knighthood* were introduced in this reign; no earlier instance appears. *Collars of SS* were not taken from St. Simplicius (as in p. 293) but more probably from *Souveraine*, the motto of Henry, while Earl of Derby, and seemingly prophetick.—*Footed stirrups* occur in this reign; the *Sollerets* being omitted. Bridles with bells, and necks of horses thus ornamented, were introduced from Asia at this period.—The *Offensive Arms* were the *Besague*, a large martel, seemingly more used for throwing than for close combat; the *Harsegaye*, a kind of demi-launce, the same as the *Arzegaye*, the favourite weapon of the Greek troops at this time, and evidently, by the name, of Asiatick origin. The serjeants at arms, at least in France, carry very large maces, resembling those used in our Universities.[k]

Henry V. from 1413 to 1422.—The armour of Sir John de Lisle, given under the last reign, p. 883, applies to this. Black armour was used not only for battle but for mourning. According to some illuminations the archer of this time has a cuirass or hauberk of chain-mail, with a *Salade* on his head, which was a kind of basinet, but projecting much behind, and upon which was a moveable vizor; and also a sabre, suspended at his side; but other accounts say, that they had long and easy jackes, not to obstruct their shooting. Thomas Plantagenet, Duke of Clarence, at Canterbury,[l] has a curious tabard, formed much like a short surcoat, and the dagger is so placed at his side as to hang with its hilt downwards.[m] The effigies of my ancestor, John de Fossebrok, who died in 1418, in the

[h] Engraved in Walker's Dress of the Ancient Irish. [i] The circular plates on the shoulders, which in the next reign take a variety of forms, appear to have been called *Palettes*. Meyrick, ii. 105.

[k] Meyrick, ii. 91—105. [l] Engraved in Dart's Canterbury, p. 67. [m] See this fashion in Strutt's Dresses, pl. lxxxi.

Church of Cranford, co. Northampton, exhibits a complete suit of esquire's armour in this reign, and almost exactly resembles that of Sir J. Lisle, noticed in p. 883. *(See the Plate of Mon. Effigies, p.* 871, *fig.* 11.) His Basinet is sharply conical, comes under the chin, and over part of the cheeks, leaving only a shield-shaped opening for the face, from the eyebrows to the chin. The gorget descends from the chin to the top of the breast. Over his shoulders and part of the upper arm are over-lapping plates; in front, round palettes. Upon the arm, above the elbow, are demi-cylindrical plates *(Brassarts)* below, elbow-pieces, *Vambraces*, and cuffed gauntlets, all of plate. The cuirass is globose down to the hips; beneath it, down to the middle of the thigh, is a petticoat or skirt of taces. The *Cuisses*, *Genouillieres*, *plates below*, *Jambs*, and *Solerets*, i. e. feet-coverings, are all of plate. The sword hangs by a belt from the hip on the right side; on the left is the dagger.[n] —To proceed again with Meyrick. There appears to have been now two kinds of body-armour contemporary; one, a flexible cuirass, made of over-lapping bands of steel, and of the fashion of a pair of stays; the other a globose breast-plate.[o] The latter was introduced from the Low Countries, and first occurs in paintings of the Earls of Holland, which appear to have been done at this time, and are now at Utrecht. Sometimes the breast-plate is not globose, but consists of two pieces, fastened by an ornamented buckle. The first steps towards ornamenting the breast-plate, *viz.* curved lines ending in scrolls, appear in this reign.—The Helmet-class present novelties; the chief of which is sometimes a wreath on the basinet, and an inscription on the forehead plate, a custom which had been previously extended to other parts of the armour,[p] as well as to the weapons. The helmet and *Panache* also occur; the proper distinction between the helmet and plume being this; the *Panache* was fixed on the top of the helmet, while the latter was placed behind, in front, or on the side. Vizored basinets occur with feathers on the top. The *Heaume* or knight's justing helmet, which the squire carried in his arms, has three feathers issuing from the charnel or apex, while the squire has but one. [It has been said that the number of feathers was not distinctive of rank. The opinion was formed from the plate in Meyrick's Armour, vol. ii. 109. Sir Walter Scott, who was very intimately acquainted with ancient customs, says, [*Anne of Geirstean*, ii. p. 102.] "So please you, Sir *Esquire*, said the Landammon, for such I conjecture you to be by the feather in your bonnet." Mongez says, it is difficult to fix the epoch, when plumes were employed to ornament helmets. It is certain that Homer does not make mention of them, and that he always speaks of horse-hair. Theophrastus, who wrote in the fourth century B. C. says, in his History of Plants [L. 4. c. 5.], that they placed *ostrich* feathers on the helmets. Pliny, five centuries afterwards, speaks of the same practice.] The vizors of the basinets were at this time frequently termed *Ventailes*. The *Salade* (before defined, p. 884), is a scull-cap with an ogee rim, and a ridge like a Grecian helmet, and if not of German, was certainly of Italian origin. Pointed conical hoods, with only a shield-formed aperture for the face, and studded round the bottom with nails, also occur. On the monumental brass of Sir John de Wydevill at Grafton, Northamptonshire,[q] where such hood appears, the figure has a huge helmet for tournaments to cover it. On this is the crest. The earliest

[n] The Rev. B. Hutchinson, Rector, had it taken in fac-simile from the brass at my request. For the epitaph, &c. see Bridges's Northamptonshire, vol. ii. p. 228; and the pedigree in the Ariconensia.
[o] See Meyrick, pl. xl.

[p] See figure of Brenabo Visconti, in the xviiith volume of the Archæologia.
[q] Engraved in Gough, vol. ii. p. 282.

specimen of the beevor, as constructed of over-lapping plates, in order to be drawn up for covering the face, occurs on the monumental effigy at Canterbury,[r] of Thomas Plantagenet, Duke of Clarence, who died in 1421. Mr. Douce[s] has noted a common confusion between the visor and beevor. It is to be observed, that here the beevor draws up from below, and that the helmet of this fashion was worn as late as the reign of Edward VI.

Parts of Armour. The *Camail* with Clavengi worn over it; *Scalloped Genouilliers; Chain Aprons,* below the tasses, of the form of the *Tuilles,* of which they appear to have been the prototype. *Lance-rests,* similar to hooks, placed just below the right breast; the *Palettes* over the arm-pits of the shape of shields reversed; the *Gorget* or *Camail,* termed the *Fendace* or *Protector,* fastened with buckles to the breast-plate as well as the back one. Undulating sleeves, sometimes worn without a cloak; and *vice versâ,* the cloak without the sleeves. The earliest specimens of gauntlets without fingers, and overlapping plates, used till the close of the reign of Henry VIII. and one arm armed differently from the other, an early custom, frequently occurring afterwards, are now found.

Offensive Arms. The *Coutel* has a sharp edge on one side, and the point forms somewhat like a right angle. It has a handle of stag's horn, below which is a fox or squirrel, or whatever may be the cognizance of the owner. It was generally worn behind, just over the right hip. Swords for tournaments were larger and heavier than those for war. The *Baston* was of a particular shape, being composed of a handle and cross-guard, with the striking part made to swell out in the middle. A *Pole-ax* or staff, with a cheese-knife or crescent blade, was carried by commanders, without any variation, from this reign to that of Edward IV. See such an one engraved in *Plate, p.* 296, *fig.* 10. The *Badelaire,* or *Baudelaire,* was a little portative knife. *Two-handed swords with flaming blades,* though never common, first occur in this reign. They were probably intended more for state than war, though they certainly have been used in battle.[t]

Horse Armour. The *Manefaire,* or protection for the horse's neck, first appears on the great seal of Henry V. The *Chanfron* or *Champfrein* took a different form from that of the last reign, and not only wraps round the nose, but has cheek pieces. It however reaches only to just above the nostrils. On the top of the Chanfron, or rather on that part of it which now acquired the exclusive appellation of *Testiere,* are placed the fore-legs of the lion, the King's crest. On all preceding occasions the crest had been fixed on the head-stall. The bow of the saddle is protected by a plate of steel, reaching below the knees.[u]

Henry VI. from 1422 to 1467. Armour like that of the last reign

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This monument is engraved in Dart's Canterbury, p. 67, and the beevor represented in Meyrick, vol. ii. pl. xli. p. 116. [s] Shakspeare, i. 443.

[t] Meyrick, ii. 107—117. Though Tilting Armour is far too capricious to form a subject for classification, yet the account of that of Henry V. is very curious. The King is in a suit of gilt armour. He has attached to his left shoulder his tilting shield, which is bent forward in the upper part, so as to acquire a perpendicular situation when the arm is lifted to the bridle, and was contrived for the better putting off the thrust of the lance. At the under part it is a little lower, on the outer side, than that which goes over the saddle, and it has on it a large round boss in the centre, to prevent its being pierced. This is very curious; and, under certain modifications, became prevalent in the next reign. One Esquire is employed in fixing this, having taken off the fighting shield, which much resembles in shape those of Edward the Third's time; the other Esquire is fixing on the spurs, and both are habited in their tabards. The helmet, with its uniber, is completely globular, and is surmounted by a crown; the breastplate is extremely convex, and consists of two pieces, the lower of which may be denominated a demi-placcate, or placard, rising up toward a point in the centre, and fastened there by a buckle and strap to the upper one. The pauldrons, or coverings for the shoulders, are turned up a little at the top for the convenience of raising the arms; and the brassarts consist of several overlapping plates, extending to the elbows. Meyrick, ii. 115.

[u] The headpiece to this Chapter, p. 843, representing a bas-relief of St. George, at Nuremberg, is of this æra. See a dissertation on it, by

occurs, and the armour is completely of plate. The great distinction appears to be *tuilles* or flaps appended by straps to the Taces, and hanging over the upper parts of the thighs; the Pouldrons, elevated or turned up at the edges, like the standing collar of a coat, so as to form the prototypes of pass guards; and several circular elbow-pieces, tegulated over each other, the largest reaching to the upper arm.[x] The monument of John Duke of Somerset,[y] who died in 1444, affords a specimen of splendid armour. The upper part of the helmet has a conical shape, but its apex bends backwards. The pauldrons (resembling an escalloped cape of a great coat) are inimitably fine, and over the back is placed a piece of armour (hanging behind like the hood of a woman's silk cloak) not very usual, unless it be the gorget, which, as well as the lower part of the helmet, has a handsome border. Borders also run along the arms and legs, and cover the genouilleres. To the lowest tasset are four tuilles, under which is an apron or rather petticoat of chain mail, as it hangs all round. Sir S. R. Meyrick has placed in his hand one of those pole-axes so generally used at this period, and the distinction of commanders; besides which, he has a very long sword, and large rowelled spurs.[z] The monumental effigy of Richard Beauchamp, Earl of Warwick *(see Plate, p.* 871, *figs.* 13 *and* 14), who died in 1439, and that of Robert Lord Hungerford, who died in 1455 *(see Plate, p.* 871, *fig.* 15), show the still further approach to that splendid armour, which was carried to its greatest perfection in the reign of Richard III. Besides the four tuilles, the effigy of Lord Hungerford has, like Charles VII. King of France, a smaller one on each side behind. These, as well as his pauldron and demi-paldron, his fine elbow-pieces and vambraces, his cuisses, genouilleres, and plates below them, are most beautifully ridged; and this ridged armour became the origin of the fluted style, so prevalent in the reign of Henry VII. and for a short time after. No palette was used for the right arm-pit in this specimen, but the ancient mode of a gusset of mail is introduced; the same circumstance also occurs in the bend of the foot, and instead of a gorget, or hausse-col, as the French called it, we observe a collar of mail. The fine foliated elbow-pieces are attached each by two points, that are made of yellow cloth, but the foliated genouilleres are fastened by a strap and buckle. A most splendid girdle, filled with jewels, and in the style of Edward the Third's time, is put round the lower tasset, from which are suspended the sword and dagger, also highly ornamented. The culettes are buckled on the right side to the tassets; and these together seem to have been termed *Brichettes*. He wears a collar of S. S. After 1458, wearing the sword in front and cropped hair, were introduced. Fantastick Lombard fashions obtained in armour and military attire. From illuminated manuscripts of the day we find that the *Casquetels* had many of them large circular oreillets or ear-pieces, were sometimes furnished with moveable visors, sometimes with umbrils or shades for the eyes, and were sometimes without any; sometimes were flat at top; sometimes conical; and sometimes terminated in a little point called the crenel or charnel. The breast and back-plates were covered with silk of

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Sir S. R. Meyrick, in Gent. Mag. xciii. ii. 291. The figure of St. George wears a conical basinet with camail attached; a jazarene jacket, kept from pressing on the chest by a globular breast-plate underneath; gamboised sleeves with semi-brassarts and elbow-plates of steel, gauntlets and solerets extremely pointed, of the same material; and appears to have chausses or pantaloons of cloth, and a military girdle. His shield is suspended from his neck by his guige, or gige, noticed by Chaucer. The horse's head is protected by a chanfron. The saddle has an interesting peculiarity, which seemed to Sir S. R. Meyrick to have suggested the poitral, occasioned by a plate put on each side so as to extend almost to the instep of the rider. Above the instep, it curves up a little, and acts as a poitral. Instead of the legs being supported by stirrups, they are fastened by straps just about the ankle, and round the thigh.

[x] See Plate xlvii. [y] At Winbourne Minster; engraved in Gough's Monuments, vol. ii. pl. xlvi. p. 132. [z] Pl. xlix. of Meyrick.

one colour and the placards of another, and from the bottom of these hung a drapery, open the whole way before and behind, but reaching to the ancles. The light cavalry, who wore loose boots, had merely slips of steel put over their hose or pantaloons, terminating in ornamented knee-caps, with their arms protected in a similar manner, and their shoulder-plates were so ornamented as to resemble the wings of a bird. The guard of the sword was turned up before and down behind; and long two-handed swords, (upon the blades of which various punishments were often represented) were used instead of axes for the purpose of beheading. The shields were fancifully made in the shape of the heart, as represented on cards, but longer, and targets or circular shields were also used. Maces, feathered javelins, pole-axes, glaives, and spears, are of great variety. Splendid tents, both circular and oblong, occur. The knights invariably ride with long stirrups and their toes pointed down, a fashion which, as before observed, p. 879, lasted from the Conquest to the time of Henry VII. from which period the toe was elevated. The necks of the spurs, too, are uncommonly long. As to parts of body-armour or ornaments we find the king habited in a close tabard, covered with armorial bearings; *Jazarine Jackets*, composed of overlapping plates within, and studded without with gilt studs; wrongly called by some writers *Brigandines; Coria*, Leathern Jacks, latterly called skin cloaks; and monstrous *Jacques*, composed of tegulated flaps, much used in the early part of this reign. *Sleeves of vuiders*, i. e. with openings, through which appeared the mail. This cutting up and adapting old hauberks to plate armour is one of the principal causes of the present very great scarcity of them.

Parts of Armour. At the commencement of the reign the helmet was considerably different from the oval, with two square sight holes, and a perforated beaver beneath. The projecting cone (like a pig's head) of the time of Richard II. and Henry IV. was, after being elongated and considerably lessened in its base, placed on the uniber of the last reign. Sharp oval helmets, swelling out very angularly, with two oblong square sight holes, and round perforations for the breath, also occur, and continued to the close of Elizabeth's reign. Illuminations show the helmet to have been fastened to the breast-plate by one ring in front, and by another to the back plate behind. The helmet on the monument of John Fitz Alan, Earl of Arundel, who died in 1434, has a beevor, which lifted up or put down under the chin. *(See the Plate of Effigies, p* 871, *fig.* 12.) Tilting helmets, surmounted by crests, appear under the heads of sepulchral effigies. We find also the *Cappeline*, a scull-cap, some visored, called steel-hats, with an ornamental apex, like a fleur-de-lis, and a long slit for sight, above the projecting brims; the *Salade*, called by the Italians *Celata*.

It has been falsely supposed, that the *Salade* was so called from its concealing the head, whereas the reverse was precisely the case, for it only covered the upper part of the head. Its origin, therefore, is probably from the German word *Schale*. It was, for the infantry, a scull-cap with broad brims inclining downwards, in which respect it differs from the *Morian*, that it otherwise resembles, and has a ridge at top. The German ones, for cavalry, have an *ocularium* or transverse slit for the sight; the English are furnished with a moveable vizor. All were worn on horseback; and the two last as often as on foot; the *Huvette*, perhaps the same as the Steel or Ketill Hat, known ever since the time of Edward III.; the *Casquetel*, a low Scull-cap with a shade, exactly like a jockey cap, only more oblong, with the addition of a neck-piece behind. This style of flattened helmets was introduced about this period, and continued to be much worn in the next reign, and occasionally until the close of that of Henry VII. The *Tilting Helmet* of this reign is without a moveable vizor to meet the

beevor.—*Shields.* The shield of this reign (tilting one) is made not only to bend forwards at top, but a smaller piece is put at the bottom to prevent the lance, when struck against it, from slipping down and so injuring the thigh. *Pavises* were shields of the heater form, and convex, sufficient to cover a man inclining, who held it before a cross-bow man. They were called *Paniers*, on account of their construction, which was this: the interior was formed of osiers, over which was placed a cover of aspin wood, or the black poplar, the wood of which is white, and very light; sometimes indeed this exterior surface was winding, and then the osiers were more closely interwoven. The *Talevas* or *Talvan* was a large thick kind of shield, probably a pavise of an oblong form. There were also square shields. Knights are mentioned with oval shields or targets, and it is probably from this period that we should date the introduction of the target, instead of a shield, borne by an Esquire of the Champion at coronations. At this time, the word targe signified a dagger or small sword. *Tuiles* or flaps for the thighs have been mentioned before, though probably not a fashion of this æra, but smaller ones, called *Tuillets*, also occur. The leathern black braces of the archers are semicylindrical, the half of which, that received the rub of the bowstring, was plain, the other carved, having on it a rose, with other ornaments, and, in one instance, the words "*Jesus Helpe*," on a gilt ground. Pallettes were used as in the reign of Henry V. A single one was deemed sufficient, the sword arm only requiring to be more at liberty. By way of pauldrons, circular plates with wide fan-shaped borders occur. The spurs are screwed on outside the armour. Mottoes appear upon the shanks. The neck of one found at Towton Field is straight, the shanks curved, and the rowel consists of six spikes, each of which is in length three quarters of an inch. The inscription on the shanks is, "*En loial amour tout mon coer*," i. e. in loyal love all my heart is absorbed. The necks of the spurs are so long as even to equal half the length of the man's leg. *Gardeviants*, to carry meat in, probably answered the purpose of the modern *Havresack.*

Offensive Arms. The *Coustille* or *Cultellus*, served the purpose of a knife and dagger. The *Voulge* or *Vouge*, according to Pere Daniel, was a large two-handed sword with a leaf-shaped point, and there is some reason to conclude that it was the same as the Gisarme. There was certainly a two-handed sword, but not quite so early as this period; and this sword was used in boar-hunting. He is more correct in considering the Voulge to be somewhat like the Gisarme, and used much in the same manner, being a long blade at the end of a pole. Two *Voulges* are in the Meyrick collection of armour, and these have blades much wider than those of a sword, which swell a little in the middle of each side, and have the leaves as an ornamental termination at the bottom. As far as the swell they are made sharp at both sides, and the top is cut off to a point. Two-handed swords were certainly introduced generally among the European Nations at this period, being first adopted by Charles the Bald, King of France, from the Swiss people. This people had made use of them from a very early period, but having become renowned by their victory over the Burgundians at the battle of Mirel, their weapons were thus brought into notice. Swords occur with a cross on the hilt, inscribed Jesus. On this account the pommel also often had the cross stamped upon it. The guard of the *Misericorde* was composed merely of two round knobs; and the sheath was also made to hold a knife. The sword made in wafters was probably with the flat of the blade placed in the usual direction of the edge, and hence wafting the wind at every blow. Basket hilts are modern. Swords with flat circular guards occur, and Faulchions exactly like scythe blades. The *Flagel* or *Flail*, called by the French *flagau* or *fleau*, from the Latin *Flagellum*, was used at this time, as well as in that of

Henry III. and his son. *Spears* ornamented in a spiral manner occur. The *Espiet, Espiot, Espieu,* or *Espiton,* was a kind of small glaive. It seems to have been the origin of the kind of sword called the Espadon, and was probably a sort of sword-blade, fixed at the end of a short staff. Its shape somewhat resembles an oar, and it was made of wood and iron. The Lance was a word sometimes used at this period, to signify a banner. The Javelin was used in this reign: the kind called *Couffort* was a sort of demi-glaive. Axes with a blade, resembling some of the old halberds, also occur. A Mace of this reign, or soon after, is represented on the *Plate, p.* 296, *fig.* 21.

Horse Armour. The *Chanfron* of the Earl of Warwick's horse is without cheek-pieces, but longer on that account; and just where it terminates above the nostrils is a kind of proboscis, rising upwards. This proboscis, which after being turned up as high as between the eyes, was then bent forward, was at the close of this reign superseded by the invention of a spike, made to rise at once from between the eyes, a fashion which continued as long as that species of armour lasted, namely till the end of Elizabeth's reign.[b]

Edward IV. from 1461 to 1483. The armour of this period, which seems to have passed from Italy and Germany through France to England, has the peculiarities of very globular protuberant breast-plates;[c] tuilles, only one for each thigh, very large, of sharp angular form;[d] and immense elbow-plates; but there are instances where none of these appear. The men-at-arms are in complete armour, but instead of a helmet wear a capelline, the crown of which is convex, and the rim cut into angles, before, behind, and at the sides. Their gorgets (called at this time *Gorgerettes* and *Gorgieres),* and aprons of chain-mail, are vandyked, and their breasts protected by two demi-placards over the plate, or the breast and back, each composed of three pieces, whence they were termed *a pair of plates,* and of two different colours. The assignment of swords and bucklers to archers commences with this reign. A cuirass of scale-work, called *Escreoisse,* was in use. *Brigandines* were first worn by the troops called Brigands, after whom they were named. They were a kind of light-armed regular foot, much addicted to plunder. The Brigandine Jacket was composed of square iron plates, quilted within linen, and continued to be used by the archers from the latter part of the reign of Hen. VI. to that of Queen Elizabeth inclusive, with some intermissions. Sir S. R. Meyrick says, "there is some reason to conclude, that the word Brigandine was applied at this time to the Jazerine Jacket. I have not myself seen any Brigandine older than the reign of Elizabeth, but their perishable construction may account for it." Armour was exposed at the funerals of knights, and some great men were buried in it. Fantastick armour still continued in this reign.

Parts of Armour. Large circular or oval ear-pieces on the *Helmets* distinguish the early parts of this reign. The *Morian* now first appears. The men-at-arms wore feathers in their helmets. Scrolls, supposed in imitation of torn cointises, now occur, instead of the latter, on the helmet. Visored salades with a peak bent behind, and a slit for the eyes, also appear. The beaver was for the tournament sometimes covered with a plate, called a volant piece.—*Shields.* Those used by the cavalry at this period were continued with scarcely any alteration to the middle of the reign of Hen. VII. One of these made of wood, covered with a skin and lined with leather, having on it a hook and rings for the guige, is in the Meyrick armoury. The shield is curved outwards for the convenience of the bridle-arm, has three ridges down its front, and is wider at

[b] Meyrick, ii. 124—156. [c] Id. pl. li. [d] Id. pl. lii.

bottom than at top. The Bouche, or mouth for the lance to pass through, is at the left upper corner. The French cross-bowmen had long pavises, which curved outwards and were supported by a stay behind. This removed the necessity of a man's guarding them. The breast-plate of Sir Anthony Grey,[e] who died in 1480, and was buried in the Abbey-church of St. Alban's, is such as with its back would have been termed *a pair of plates*. It gives us a fine specimen of the immense elbow-plates, which continued till the time of Henry VIII.; the double pauldrons; the globular breast, with three placards; the double ornamented plates above and below the knee-pieces, and the ponderous sword worn in front. The pointed toes were called *Crakoes*. The *Toyle*, or *Tilt*, was the piece of armour which was buckled to the *Tasset*, and hung over the cuishes. The tilt was perhaps the same as the port, and consequently the receptacle near the saddle bow for the butt end of a lance, when held upright. A gauntlet with moveable fingers, with the exception of one joint, had the effect of preventing the wearer from being disarmed when the sword was once fixed in it. A *Pair of Plates* consisted of the breast and back, each formed of three or more pieces; *Gyders* were straps to draw together the open parts; the *Haustement*, a stiff under garment to keep the body straight and erect; the *Rerebrace*, a plate for the upper arm; the *Moton*, a plate put on the right shoulder; *Brickettes*, pieces which covered the loins and joined the *tassets*; *Gussets*, small lozenge-shaped pieces of mail, to protect the armpits and bend of the arms, the hams and insteps; *Arming Points*, short ends of strong twine with points like laces; *Sabatines*, wide coverings for the shoes, made of several bands of steel, sometimes actually appearing like clogs; *Griffus (sic)*, greaves; *Quysshews*, Cuisses or thigh-pieces; *Towletts*, small tuiles, sometimes called *Cuissarts*, the flaps which hung upon the thighs from the tassets; *Tassets*; Sir S. R. Meyrick has given two, one of which has the appearance of a *tuilet*, and therefore the suit where these are seen may be regarded as showing the origin of *tassets*, the act of change being here represented.

Offensive Arms. The lances of the cavalry were exceedingly long. The *Lances d'Armes* were those used by the men-at-arms in battle, in contradiction to those for the tournament. *Coronels*, pointless lances. "*Speris garneste*, that is *cornall*, *vamplate*, and *grapers*, *all of acise*," *i. e.* Spears garnished or furnished, as follows: 1. With a *Cornall* or *Coronell*, the head of a tilting-lance, so called from its resemblance to a little crown. 2. *Vamplate*, a round plate of iron, fixed at the end of the tilting-lance, to guard the hand. 3. *Grapers*, i. e. *Gripers*, or velvet coverings for the *grip*, or *grasp*. 4. *Assize*, or due proportion as established. *Halberd*, if the weapon so named was really a halberd and not a pole-axe, it is the earliest mention of it in the middle of Europe. It is now frequently mentioned, though its name had long been known to the nations of the North. The *Waroquian* was a kind of strong heavy quarter-staff, carried by the poorest class, who followed the camp. The *Voulge* or *Vouges* were staves, at one end of which was a long blade, pointed, but made to cut, and broad in the middle, greatly resembling glaives; except that they were double-edged. The *vouge* differed from the *guisarme* merely in wanting the projecting spike on the back, and a little in the form of the blade. *Morris-pikes* are mentioned in this reign; but probably by interpolation of a copyist for *Pikes*, as the former weapons did not come into fashion till the time of Henry VIII. The javelin was called *Javelot* at this period. The *Genetaire* or *Janetaire*, a kind of Spanish lance, was now used. *Swords.* The sword-blade anterior to the middle of the reign of Henry VIII. tapered from the guard, gradually to a point. In the time of

[e] Engraved in Gough's Monuments, vol. ii. pl. 100, p. 269.

Edward IV. they were nearly flat, but in earlier times a section of them would have presented the face of a lozenge. In the time of Henry VII. they had a ridge on each side, and at the commencement of that of Henry VIII. instead of the ridge were thickened towards the point. The form before the middle of the fifteenth century may be seen on the sword of Hugh Lupus, Earl of Chester,[f] with an inscription on the blade; though the hilt and pommel are additions of the time of Henry VIII. The *Espees de Passot* were cut and thrust swords. In the army were men called *Coustillers* or *Cutlers*, who were armed with long knives. Large two-handed swords were used at this period, and until the close of the reign of Henry VIII. *Rebated swords* for tilting and exercise; *Rebated* means bent back or beaten back, from the French *Rebattre*. Rebating the points of swords gave origin to the buttons at the end of fencing foils. Spears and swords in this state were called "epées gracieuses, glaives courtois, armes courtoises." The *Gayne-paine* was a sword used in Tournaments. The battle-axe of this period has a spear-blade on its top, and a curved one opposite the axe, like a halberd.

Horse Armour. Behind the saddle on the middle of the crupper of the horse, on the Great Seal of Edw. IV., is a round ball, apparently for ornament, but intended to enable the tilter to recover his seat and not be pushed down behind by the lance. This invention appears to have been what was called a *Rere-brake:* as such a thing is stated in one of the Paston MSS. as requisite for a tilter, and is described as made of, or accompanied with, a "roule of leather" well stuffed. At a later period, a large bell was substituted for this at the tournament. The *Chanfron* with a spike projecting from it was adopted at least in 1467; probably this is the earliest date. It succeeded the proboscis, and was general from the time of Hen. VII. The *Boux* was a Boss, or round plate of metal, used to adorn the horse. The *running patrel* or *poitral* was the breast leather.[g]

Edward V. anno 1483. The armour on one arm differs greatly from that of the other. The figure of a man at arms has a shield of a singular shape [viz. a long quadrant or quarter of an oval] with the word "ANIME" written upon it; and the *Guige* or strap unbuckled. One elbow-piece is very large, and projects in a sharp point; the other is formed by a small circular plate, with a spiked boss in the centre. One shoulder-piece, or pauldron, has a high turned-up ridge, the other not. The cuff of the gauntlet projects in a sharp top. The armour represented on the monumental brass plate of Sir Henry Gray,[h] of Keteringham church, Norfolk, seems to be of this period. He has a pauldron on his left shoulder, while his right is protected merely by epaulettes. His *tasses* are no less than seven, on which account he has remarkably small *tuilles*. The lance-rest on his right breast is made to turn up like a hook. His spurs too are very curious; being furnished with a thin piece of steel, placed on the neck, which rises over the rowel. This probably bends by pressure, to prevent the points of the rowel from penetrating deeply, while at other times it keeps it clear from being entangled.[i]

Richard III. from 1483 to 1486.—No higher degree of perfection was ever attained in armour than during this reign. The outline of the suit was most elegant, the workmanship most elaborate, and the choice of ornaments full of taste. The monumental effigies in brass of this period fully prove the assertion; and one of these is therefore selected, *(see Plate of Effigies, p. 871, fig. 16.)* It represents Sir Thomas Peyton, armed with all pieces, except his helmet, on which account a visored salade of this date is added.

[f] Engraved in Lysons's "Cheshire," p. 462.

[g] Meyrick, ii. 168—204. [h] Engraved in Cotman's Norfolk Brasses. [i] Meyrick, ii. 208—215.

This does not protect the face, but when worn the lower part was supplied by the *hausse-col*, or gorget, which was so formed on purpose. The breast of this armour is globular, and furnished with a demi-placard. The pauldrons are beautifully ribbed, and on the right one is placed the moton, which answers the purpose of a palette; but the ornaments at the elbows are superb beyond comparison. The gauntlets have overlapping plates, instead of fingers, and two fine tuilles hang pendant from the lowest trace. The sword belt is so disposed, that the ponderous sword may keep in front, while a dagger is attached to the right hip.[k]

HENRY VII. from 1486 to 1509. The armour of the king is quite novel. It consists of an ornamented cuirass, in the form of a pair of stays, which terminates at the hip in a petticoat down to the knees, all of which are thus described by Sir S. R. Meyrick: "The part which covers the body has a very cylindrical appearance, notwithstanding the convexity of the breast-plate, but is engraved all over, together with the large puckered plates of steel, which cover each thigh to the knee, and continue behind, except where hollowed out for the saddle. These plates are its curiosity, being in imitation of cloth called *Lamboys*. The toes of the *Sollerets* are almost square; and a little slit is made in the heel to admit the spur, a mode which continued throughout the next reign." The Italian armour at this period was very heavy and strong. In this time also occurs the beautiful fluted armour, which had its origin in Germany. Jazarine jackets of velvet, &c. ornamented with brass studs, are of this æra. Cloaks were worn with armour, now and from the time of Edward II. to that of Charles I. The archers, in the illuminations of this period, are clad in a shirt of chain mail, with great wide sleeves, such as were worn by the cross-bowmen in the time of Henry VI.; and over this a small vest of red cloth, laced in front, with pantaloons or tight hose on their legs, and braces on their left arms. The English army at this time consisted of men at arms, with their custrels also mounted, demi-lancers, and horse-archers; and the infantry of bowmen, billmen, and halberdiers. This last kind of troops made their appearance during this reign; and the distinguishing mark of their weapon, from that of subsequent periods, was, that the axe-blade had a diagonal termination. The cloathing of the army in this reign was white, with a red cross upon it.

Parts of Armour. The Tilting-helmet oval, projecting in front, was large, to put over the head; and had a scroll instead of the cointise. The helmet, or visored salade, was an obtuse oval, ridged in the middle, with a slit for sight, and an angular aperture for breathing. It had neck flaps; and underneath it was a gorget, with a semi-globular top, to include the chin. The *Casquetel* had no covering for the face, merely an umbril. The *Armet* was a scull-cap, which had a large button behind, made to slip into a cleft formed in the piece that went at the back of the head. It was vase-shaped, like a pitcher, or rather balustrade of a stone bridge, with a lofty-crowned top. One helmet of this reign is obtusely oval, with a horizontal shuttle-shaped aperture, which is covered by a moveable visor. The *Codpiece*, or French *Baguette*, came up in this reign. It originated in the flap, which became at first convex and then protuberant.[l] Chain-mail occasionally occurs instead of *tuilles*; and, as socks, annexed to the *sollerets*. The great change in armour during this

[k] Meyrick, 216—218.

[l] Strutt says, that the fashion in dresses came from the French *Guadipise*, [but it is only Rabelais who uses this corruption of the English word], and was introduced soon after the accession of Henry VIII. The men in that reign stuck pins upon it (p. 258). Coryatt says (i. 42), that they were affirmed to have been first worn by the Swiss Guards of France, about 1476, by way of punishment.

reign was in the shape of the latter. It became square at the toe, but previously was perfectly round.

Offensive Arms. The blade of the lance was very small. *Spontoons*, wide-bladed spears, were now carried by the Italian infantry. The battle-axe was at this time considered to be a royal weapon.

Horse Armour. We find horses with long feathers placed between their ears, and tassels appendant to the stirrups. Abroad the caparison of a horse occurs in an illumination covered with music, and the notes of which are made of fleurs-de-lis on five lines.[m]

Henry VIII. from 1509 to 1547. During the latter part of the reign of Henry VII. and the early part of this, whether the armour was fluted or plain, the breast-plate had a globose form, and this was terminated at top by a straight line, composed of a round piece of nearly an inch diameter in the centre, which was intended to prevent the thrust of a lance driving the point into the throat. Similar pieces were also on the gussets of plate, which turning on a nail, moved at the upper end of the slit of an almaine rivet, to allow the wearer the more readily to close his arms, the straps of the back plate bringing them back to their place, when the arms were withdrawn. About the middle of this reign, the breast, although globose, took an edged form down the centre, which was called the *tapull*, an old fashion revived. The most striking features of the armour of this reign, are its being embroidered or fluted, and a large arched aperture of the tassets, over the pudenda. The globose breast-plate, but lightly edged in the centre, was succeeded by one, where the edge was more raised, and made to project in the centre of the breast, so as to turn a weapon [in a very angular and ugly form,—at least sometimes, see Meyrick, pl. lxiv.] This projection on the breast was afterwards removed from the centre lower down. It has pass-guards, and a large cod-piece. Fools were provided with this part of dress in a more remarkable manner than any other persons; [gross representations of a similar kind occur in the classical pantomime. F.] A great deal of the armour of this period has a coat of arms, stamped on its various pieces, which arms were those of the place where they were made. Sometimes the knights had their arms and crest engraved on the upper part of their breast-plate. The breast-plates from the time of Edward IV. to the close of the reign of Elizabeth were furnished with gussets of plate, which were small pieces held to them by rivets, just under the arms, and so contrived as to give way to the motions of the arms. The cuisses from the latter part of Henry the Seventh's time to this period had a similar contrivance on their tops to give way with the motions of the legs; and just below them a large projecting ridge to stop the point of the lance, should it rise under the tassettes. The *Allecret* was a light armour for infantry, greatly resembling the corselet, which succeeded it; and of which it seems to have been the prototype. This light armour seems to have consisted of armour for the breast, back, abdomen, thighs, arms, and chain-mail gorgets for the neck. *Raised Armour*, now used, was the prototype of the embossed. The ground of the armour is nearly black, and all the foliage is raised about the tenth of an inch, and made to shine. The pauldrons, elbow-pieces, and knee-pieces have raised lions' heads on them. Stuffed arming doublets, or jackets reaching down to the middle of the thighs, and with sleeves of chain mail, was a fashion of this æra; and from them came the long-bellied armour, with very high pass-guards, [or shoulder-pieces standing upright] of a semi-circular shape. Archers, at this time, wore on their sword-hilts a small shield, called a buckler, which had been the custom ever since the time of Edward IV. Justing armour has infinite va-

[m] Meyrick, ii. 219—239.

rieties. White armour, universally means polished steel.

Parts of Armour. Ponderous tilting helmets occur in this reign.[n] Coursing hats greatly resembled Morians with oreillets. The *Pece*, or *volant pece*, was a piece of steel, which presented an acute angle to the front, and was put on the helmet, as in plate liii. of Meyrick. The *Charnell* of the lance was that part which when held upright would be above the *charnell* or pinnacle of the helmet. *Bevers* were enamelled blue and white in this reign. *Baviers* may have been said to be *two*, when composed of two pieces, either drawing up over one another from the chin, or forming as it were cheek-pieces, and meeting in the centre [as in Grose's Antient Armour, pl. iv. fig. 5 and 6,] but more probably the *Mentoniere* is here meant, which resembles an additional beaver. The *Bourgoinet* was a helmet made with a hollow ledge at bottom, which fitted in the corresponding part of the haussecol, and thus enabled it to turn round. The beaver of it is moreover made to open in the centre so as to hang to the right and left.—We find further, flexible *jambs* or leg-pieces; the *Tache*, or piece which covered the pocket, and therefore the belly; the *roundell on the garde rest*, the flat vam-plate on the lance; the *Morne*, or *Etui de fer*, or sharp point on the end of the spear to prevent injury; the *Plackard* or *Placket*, an additional breast-plate; the *Burley*, a place over which was slipped the *burr*, i. e. the butt-end of the lance, whence the tilting spear itself was sometimes called the *burdure*; *Lamboys*, from the French *lambeau*, the drapery, which came from below the tasses over the thighs, sometimes imitated in steel; *Tapull*, perhaps the projecting edge perpendicularly along the cuirass, from the French *Taper*, to strike; *Pollettes*, or epaulettes, sometimes placed on one shoulder, while the poldron protected the other; *Close-gauntlets*, such as had immoveable fingers; *Guissettes*, short thigh-pieces; *Surlettes*, probably coverings for the feet, corrupted from *Solerettes*; *Burre*, a broad ring of iron behind the place made for the hand on the tilting spear, which *burr* was brought to the rest, when the tilter was about to charge, serving both to secure and balance it; the *Cronell* or *Coronell*, of which see p. 891; the *Cranett*, a small *criniere*; *Brochettes*, the spikes or nails, on small shields, which were worn on their left elbows; the *Guard de Reine*, which succeeded the *Culettes*, and extended over the hind part of the saddle; *Gauntlets*, most of them at this period without fingers, but made of overlapping plates instead; the *Entieres*, arms for the back as well as the front of the legs; *Grand-pieces*, probably the *pouldrons* and *brassarts*; *Tassettes*, cuishes, or thigh-pieces, made of successive plates, instead of one, which was the *Cuissot*; and the *Hallecret*, the cuirass of the light cavalry, and greatly resembling that of the infantry. Convex roundels are of this age; in one specimen, by unscrewing the spike, and taking off the raised foliage, an inscription is seen.

Offensive Arms. Two-handed swords were carried on the shoulders. Henry VIII. repeatedly fought at barriers with these and the battle-axe. Some of State at this period were very superb. The raised piece put down the centre of the blade on each side during the time of Henry VII. for strength, was in the early part of this reign removed, and its purpose supplied by thickness near the point. The art of inlaying weapons with gold was borrowed from the Asiaticks, called *Damasquinée*, and introduced by *Benvenuto Cellini*. The Fencers were incorporated by Henry VIII. The man-

[n] One of these occurs on a piece of German stained glass, dated 1531. On another bit of the same date, is one with a moveable pierced beaver, having from its top a wide bar that protects the sight from a transverse cut; and on a third, dated 1552, one with a uniber and a bar over the ocularium. The two last helmets are made to open perpendicularly, one being furnished with two hinges, the other with a strap passing through a ring, but all are on the ponderous principle before noticed.

ner of practising in the schools of this Corporation is thus described. "First, they who desire to be taught, at their admission are called Scholars; and as they profit, they take degrees, and proceed to the Provosts of Defence; and they must be wonne by publick trial of their proficiencie, and of their skill at certain weapons, which they call prizes; and in the presence and view of many hundreds of people; and at their next, and last prize, well and sufficiently performed, they do proceed to be Maisters of the Science of Defence, as we commonly call them." A very curious weapon called a *Sword-breaker*, was now used; it had a hilt, pommel, and guard; the blade was made in the fashion of a scimitar, the edge being deeply serrated. *(See Plate, p. 852, fig. 20.)* It contained a spring, by means of which the antagonist's sword was held fast, as soon as it came within the teeth. By moving the hand a little, the blade of the antagonist's weapon was broken, and he was either cut or stabbed with the *sword-breaker*, at option. The *Martel de Fer*, used by the officers, when commanding infantry, had at top a spike, another crooked on one side, and opposite a hammer with a square head. The *Pole-axe* differed very little from some of the *Martels de Fer*, except in name and having besides a spear-head. *(See one represented in the Plate, 296, fig. 10.)* Some derive its appellation from Poland, saying that its true name is Polish-axe; while others assert, that it was so called from its supposed use, to strike at the head or poll; another more probable derivation is, from its being affixed to a long pole. The *Mell, Maule,* or *Mallet*, used by the archers of this time, was made of lead, hooped round the ends with iron. In this reign was introduced a weapon called the *Pertuisan,* or *Partizan.* The etymology of the word has been much controverted, but seems to lie between the Latin *Pertica* and the German *Bart*, an axe. *(See the Plate, p. 852, fig. 20.)* Its blade was much longer than that of the pike, and much like that of the spontoon, but not so long nor quite so broad. It has two spikes at the bottom of the blade, either shooting angularly and straight, or curved upwards or downwards. It was found more serviceable than the pike in the trenches, mounting breaches, and in taking or defending lodgments. It was used as late as the time of Will. III. but its blade had become broader, and is still carried by the Yeomen of the Guard. *Spontoons, Morning-stars, Battle-axes,* and *Pole-axes* (some with four cross pieces), were also weapons of this reign.

Horse Armour. Beautiful and fanciful *Chanfrons*, formed in heads of *Griffins*, beat out of the solid steel, in a wonderful manner. The horse has a *manefaire*, and round his neck a string of large bells, an Asiatick fashion. Just by the horse's shoulder the *Poitral* is beat into a convex form, the invariable practice at this time. When a knight was armed for the *Jouste*, called a *haute barde*, it meant the *barde* or armour for the horse, rising so high as to protect the rider up to the abdomen. The term *Bardè*, was sometime applied to the *Poitrinal*, or breast-plate of the horse, but according to Richelet, it signified the whole armour for the horse. The *Tilt* was a piece on the saddle by the thigh; and the *Sockettes* were other pieces of steel, fixed to the saddle for protection of the thighs. The stirrup had a bar on front to prevent the feet slipping forward. The *Port* was either fixed to the saddle or the stirrup, and was made to carry the lance, when held upright. The *Base* was the drapery, thrown over the horse, and sometimes was drawn tight over the armour, which he wore. *Cognizances* (of which see CHAP. XV.) may be considered, in the literal meaning of the word, as preceding coat armour, but in an heraldick sense, dating their origin from the adoption of the *Planta Genistæ*, or broom sprig, *(see the Head-piece to* CHAP. XV. *p. 743)*. For many succeeding centuries they appear to have

been confined in England to the royal use, but after the reign of Richard II. some of the nobility adopted them; and they appear on banners and trapping of horses.

Edward VI. from 1547 to 1553. The chief distinction of the armour of this period consisted in the breast. The projection on the *Tapull* was lowered to the bottom of it; *i. e.* the waist was lengthened, and it was called *long-waisted*, or pease-cod-bellied, from its resemblance to a pea-shell. Trunk hose made the upper part of Cuisses, while the tassets hung over them. *Brigandines* [of which under the reign of Mary] now in use, were called from their form, Millers' coats.

Parts of Armour. The word *Armet* was seemingly used for any helmet. Meyrick thinks that the *Armet petit*, or *grand*, was a helmet that might form either a close or open casque, according to the wish of the wearer. The beaver of the helmet of a man at arms, and demi-lancer, was made of three parts, which move over each other, and when covering the face, are held by little catches. This is probably the great and little armet, and was the kind of helmet, which Shakspeare had before him, when in the play of Richard III. he says of this monarch, "Had you seen him with his beaver up," because he there alludes to his being prepared for war. In ordinary helmets, the beaver, when up, displays the face, but this, for the same purpose, falls down to the chin. On the top plate is a horizontal bar, which meeting the umbril, when up, forms the visor. This beaver, however, is made to take off the helmet, which thus becomes an open one, being both the grand and petit together. When the beaver is off, there appear three bars joined at the bottom by a concave piece to cover the chin, and fastened to the umbril by a wire, on removing which, these bars can be taken off. The helmet is also furnished with two oreillets, attached by hinges, and will meet over the chin-piece of the conjoined bars.[o] The *Jambs*, peculiar to this period, have joints above the ancles, which greatly assist the motion of the feet, and consist of several overlapping plates. Breast-plates are of great weight and thickness, to resist pistol balls; and the cuisses are buckled on to them. The targets have a pistol instead of a spike, at the boss.

Offensive Arms. At this time the Mace was exchanged for the Pistol.—*Holy-water Sprinkles*, now in use, were staves with large cylindrical heads, with spikes, and have a spear, pointed at the end. They are generally ascribed to the Danes. *Rancons* were a kind of bills. The *Baton* of the Duke of Alva is covered with the result of military calculations. The mace is of the common chocolate mill form.[p]

Mary, from 1553 to 1558. No alteration, except that the breast-plates are not so long. By the statute of the 4th and 5th Philip and Mary, we learn, that in the year 1558, the military force of the kingdom consisted of *Demi-launces* with steel fronts, and backs to their saddles, who supplied the place of men-at-arms, and instead of light, became the heavy cavalry; of light-horse, who replaced the *demi-launces;* and of an infantry composed of the following kinds of troops; *Pikemen*, who wore corslets, which consisted of a breast-plate with tassets, a back-plate, a gorget, a pair of gauntlets, and a steel hat; *Archers*, who wore each a pair of brigandines, consisting of a back and breast of small plates of iron, quilted within with some stuff, and covered generally with sky-blue cloth, with a steel scull-cap, a bow, a sheaf of arrows, which contained twenty-four; *Black-billmen*, or *Halberdiers*, who were clad each in a pair of Almaine Rivets, *i. e.* armour made of small bands of plate, laid over each

[o] This helmet here described, pp. 4. 5. pl. lxvii. appears to me to assimilate to that of Will. Burgh, in Catteric Church, of the date of 1442, and engraved in Whitaker's Richmondshire, ii. 28.

[p] Meyrick, iii. 1—15.

other, with moveable rivets on each side; or else with coats of plate, which seem to have differed from the Almaine rivets merely in being made of bits of metal, with morions or sallets on their heads;—and those who carried *haquebuts*. There was no strong desire to introduce fire-arms, the long bow being deemed equal. The Men-at-arms consisted of the nobility and knights, and about this time the term was changed from Men-at-arms, hitherto given to the heavy cavalry, to Spears or Spearmen, and Launces or Launcers. The corslet consisted of a breast-plate with skirts made of overlapping plates, called *Tasses*, a back-plate and a gorget, and with it was worn what is called a combed *Morion*, *i. e.* a steel scull-cap or hat with a ridge on its top. This had its place supplied in the time of James I. by the pot or steel hat, which differs from the morion, in being flatter in the crown, and having a wider rim, inclining downwards.[q] The *Coat of plate* was made of large pieces of metal, attached to each other by wires. The *Brigandine Jacket* was composed of numerous small plates of iron, sewed upon quilted linen and leather, through a small hole in the centre of each plate, their edges being laid over each other. These were covered with leather of cloth, so as to have the appearance of common coats. This was proof against the sword and pike, and was yet extremely pliable to every motion of the body.

Parts of Armour. The *Morions* were circular scull-caps with a rim round them, borrowed from the Spanish Moors, *(See Plate, p. 852, fig. 16.)* The *Sallets* were head-pieces which resembled in some respects the *morion*, and in others the pot or iron-hat. *Steel feet-caps* were used instead of *Sollerets*. Square-toed shoes were ousted by proclamation of Mary: picked shoes came into vogue in the next reign.

Offensive Arms. The *Black-bill*, so called from the blades being blacked, instead of being kept bright *(see Plate p. 852, fig. 20)*; and the *Military Fork*, a weapon made exactly like the common pitch-fork, were in use in this reign.

Horse Armour. Steel saddles were those whose burrs or bows and cantles were covered with steel.[r]

ELIZABETH, from 1558 to 1603.—The body armour seldom comes lower than just beneath the hips. Complete jousting suits do indeed appear, but the knights, as combating at the tournament, are without any armour on the legs and thighs. The embossed armour is exceedingly rich. Heavy armour, owing to the thickness of the breast-plates, bullet proof, was introduced towards the latter part of this reign. The *Habbergyne* was only another word for jacket. The tassets of the corslet began, during this reign, to be made each of one plate, but were marked in imitation of several. Hussars with scimitars, &c. taken from the Hungarians and Poles, commence in this reign. A *Morion* of the time of Elizabeth is shewn in *Plate, p. 852, fig. 16.* The buckler then had a spike in the centre, and was sold by haberdashers. Gauntlets *à coude*, were those which reached to the elbow.

Offensive Arms. A *Baton* was used to hang suspended from the right breasts of knights in tournaments.[s] In this century, the rapier and dagger were usually worn by the side of each other, and the fight with both together was deemed a gallant thing.[t] It was not a new invention, the Dimachærus being an ancient Gladiator, who fought with a sword and a dagger in each

[q] The Corslet was a kind of armour, chiefly worn by pikemen, who were thence often denominated *Corslets*. Strictly speaking, the word *corslet* meant only that part which covered the *corse* or body; but was generally used to express the whole suit under the term of a *corslet furnished*, or *complete*, which included the head-piece and gorget, the back and breasts, with skirts of iron, called *tasses*, hanging over the thighs. Meyrick, iii. 21.

[r] Meyrick, iii. 19—27.

[s] Meyrick, ubi postea.

[t] Nares, *v.* Rapier.

hand.[u] They were both used among us at the same time; and the result was, that "do what they could, a skilful man was sure to have the advantage.[x]" Negroes' heads, taken from intercourse with America and the West Indies, were now introduced, as pommels and ornaments of swords. The sword and buckler ended with this reign. The rapier or tuck was introduced from France by Rowland York, about 1587, and was worn in dances.[y] The term *Proking Spit*, now common, seems to mean a long Spanish rapier, in opposition to the contemporary broad Scotch sword. The *Whinyard* is a sword or hanger.[z] The *Coustrell*, or *Coustelarius*, was an attendant on the ancient men-at-arms, long before this æra, and carried a long knife.[a] This knife, I apprehend, was the *Cutlass;* for it is the Costalarius of Du Cange. Steevens, however, makes the *Curtle-axe*, or *Cutlace*, a broad sword. The English always admired richly ornamented daggers,[b] and children wore them muzzled.[c] They were carried horizontally, and just above the right hips;[d] often instead of swords.[e] The *Scia*, a dagger or Moorish knife, had its edge within the curve of the blade, and was borrowed from the Moors. *Wafters* were swords with the flat part placed in the usual direction of the edge. The *Pike* was adopted in poor nations, which could furnish only infantry against the cavalry of different countries.

Horse Armour was disused in Germany during this reign. Perhaps the latest instance of Chanfrons occurs in the time of Charles I.

The proverbial phrase of a "Hog in Armour," seems to have arisen (says Sir S. R. Meyrick) from this animal, or parts of it, having been thus distinguished during this century, when put on the table. Thus, in the list of dishes for the coronation dinner of Queen Elizabeth, are "sheeldes of brawne in armour.[f]"

James I. from 1603 to 1625. Immensely thick breast-plates, bullet proof, characterize this reign. Armour *cap-à-pie* began to fall into disrepute soon after the accession of this king; and in the latter part of his reign the jambs or steel coverings for the legs were almost wholly laid aside. The heavy cavalry, then called Pistoliers, wore suits which ended at the knees; and this fashion continued during the following reign. Sometime about the year 1600 dragoons appeared. It cannot be laid down as an infallible rule, but during the time of this king, and that of Elizabeth, the pauldrons were often attached to the armour by straps, which came from beneath the gorget, while in the time of Charles I. they were placed above it. In the reign of

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[u] Enc. from Artemidor. L. ii. Lipsius. [x] Antiq. Repert. i. 66, 67. [y] Meyrick. [z] Nares. [a] Meyrick, ii. 267. [b] XV. Scriptor. 482. [c] Winter's Tale, A. i. Sc. 1. [d] Meyrick, iii. 39. [e] Nares, *v.* Poniards.

[f] Meyrick, iii. 30—67. In this reign, the Sand-bag, Saracen, and Water Quintains were in full use. A short account of "*Running at the Ring*," was printed off (see p. 684) before Sir S. R. Meyrick's capital work was published. As this sport is far less known than jousts or tournaments, his account shall here be given. "The excellence of the pastime consisted in riding at full speed, and thrusting the point of the lance through the ring, which was suspended in a case or sheath by the means of two springs; but might be readily drawn out by the force of the stroke, and remain upon the top of the lance. Pluoinel gives a representation of the ring and sheath; the manner in which it was attached to the upright support, and also the method of performing the exercise. At the commencement of the 17th century, this pastime was reduced to a science. The length of the course was measured and marked out according to the horse which was to be ridden. For one of the swiftest kind, one hundred paces from the starting place to the ring, and thirty paces beyond to stop him, were deemed necessary; but for such horses as had been trained to the exercise, and were more regular in their movements, eighty paces to the ring, and twenty beyond it, were deemed sufficient. The ring, says Pluvinel, ought to be placed with much precision, somewhat higher than the left eyebrow of the practitioner when sitting upon his horse, because it was necessary to stoop a little in turning towards it. Three courses were allowed to each candidate, and he who thrust the point of his lance through it the oftenest, or in case no such thing was done, struck it the oftenest, was the victor; but if it so happened that none of them did either the one or the other, the courses were repeated, till the superiority of the one put an end to the contest." Meyrick, iii. 62, 63.

Henry VIII. the pauldrons had in them little holes, which slipped on upright pins, fixed on hinges, placed on the gorget, and with spring catches in them to hold these shoulder-pieces fast. The *Splints* within the elbows continued from the time of Henry VIII. to this reign inclusive. A fine expanding *Garde de Reine* (a concave skirt of plates over the posteriors) distinguishes this period.[g]

Charles I. from 1625 to 1648. No armour below the knees. The Cuirassiers had *gorgets, cuirasses, cutases, culets* (mere names of the Garde de reine) pouldrons, vambraces, a left-hand gauntlet (probably of leather for the bridle-arm), taces, much shorter than those of the infantry, being, indeed, the upper part of the cuisse loosened,[h] cuisses, and casques. The hargobusiers or carbines had gorgets, cuirasses, cutases, pouldrons, vambraces, and a light head-piece, wide sighted, with beavers to let down upon bars of iron. The dragoons (or footmen on horseback) had an open head-piece with cheeks, and a buff coat with deep skirts. The pikemen had combe-caps, cuirasses, gorgets, taches down the mid-thighs; no pouldrons or vambraces. The *Rondell* or *Rondache* (a target), which had been revived by Prince Maurice, was disused in the early part of this reign. The *combed head-piece* was a *morion* with a high ridge on its top; the *Combe-caps* had a ridge hanging over them from the front to the rear, seemingly the same. A very curious head-piece also occurs, with neck flaps, and a bar passing through the umbril to guard the face from a cross cut. The Garde de Reine was relinquished soon after 1650, or rather became so short, as to be scarce distinguishable. Large cutting swords came into more general fashion in the time of Cromwell. The Carabineers in the time of Louis XIII. wore spatterdashes instead of boots, the more easily to dismount if necessity required. A curious but cumbersome invention to unite the long bow and pike was broached in this reign, by a person named Neade. Grose has numerous plates upon the mode of exercise. A French sword of this æra has a large guard, and a place in which to put the thumb, first used in Elizabeth's time, to give more power in cutting, and on it and the pommel are the portraits of Louis XIII. and the Duke de Lesdigueres, to whom that king had presented the sword, in raised silver.[i]

Cromwell, from 1649 to 1660. Helmets and Cuirasses, without garde-de-reines, were worn over a good buff coat by the cavalry, who were now denominated Cuirassiers. The wearing of armour to the knees had continued to this time, because the cavalry did not till then cease to use the lance. Elbow-pieces of plate, at least in some instances, seem to accompany the cuirass. Immense gambado boots guard the legs. Gorgets of a large size were often worn alone, a practice which seems to have been introduced by naval officers. Cromwell's troops had generally basket-hilted swords very close resembling the Scotch, whether the blade was curved or straight. The thumb-ring seems to have been first put upon sword hilts at the close of Elizabeth's reign, and to have originated in Germany. The basket hilt may have arisen in the time of James I. when the gauntlet began to be disused, and was derived from the ornamented shell-guards, previously in fashion. "I conceive," says Meyrick, "that the broader the Scotch blade the more ancient it is.[k]"

Charles II. from 1660 to 1685. Officers at this time often wore no other armour than a large gorget, which nearly served the purpose of a breast-plate, a circumstance commemorated in the diminutive ornament in the present day. Silk armour, proof against bullet or steel, which rendered

[g] Meyrick, iii. 73—80. [h] Sir S. R. Meyrick refers us to the Equestrian figure of Charles I. at Charing-cross, for this difference.

[i] Meyrick, iii. 87—107. [k] Id. iii. 112—116.

the figure very ridiculous, was in vogue. An attempt to connect the helmet and hat in the same head-covering was made by a perforated steel-cap, put in the hat of the horse-soldier. Large gambado boots and spurs, to prevent the effects of pressure in a charge, were also worn.

Offensive Arms. Bows and arrows were used by the Highland regiments, so late as the time of William III. The Highland bows, like those of the Welsh and Britons before-mentioned, were very short, but by no means powerful. The arrow-heads were barbed and long. The daggers, from remembrance of the death of Sir Edmundbury Godfrey, who was regarded as a martyr for the Protestant cause, were inscribed "*Godfrey*," and "*Memento Godfrey*." Another weapon was a pocket flail, the handle resembling a farrier's blood-stick; the flail was joined to the end by a strong nervous ligature, and was made of *lignum vitæ*. It was an accompaniment of the silk armour. Upright pieces, called Burrs, were placed on the saddle, in front of the thighs.

Sir S. R. Meyrick sums up with the following remark. "The ancient weapons of the Infantry had been principally the spear, the bill, the glaive, and the gisarme. The introduction of the bayonet occasioned these in their turn to fall into disuse, and rendered defensive armour unnecessary, as when musket proof it was too heavy for the convenience of the wearer. The lance has, however, been revived in the European armies. Should this become general, the cuirass, if not more, must again be brought into use, so dependent are defensive on offensive arms.[l]"

The following short general rules may be useful, on a rough scale, in regard to the antiquity of sepulchral effigies; though the best plan is to make notes of the armour, and then refer to the preceding minute discriminations.

Rustred, ringed, trellised, tegulated, mascled, and edge-ringed armour obtained in the early centuries. (*See Plate p.* 852.)

Thirteenth Century. Complete mail with only knee-pieces of plate.

Fourteenth Century. Mixed mail and plate, but most of the former.

Fifteenth Century. In 1400 all plate but the gorget.—In 1416 all plate occurs.

Cross-legged Monuments. These are presumed to have either been Crusaders, or Vowees to take the journey. When the figure is in the attitude of sheathing the sword, it is supposed to designate the vow having been performed.[m] See p. 133.

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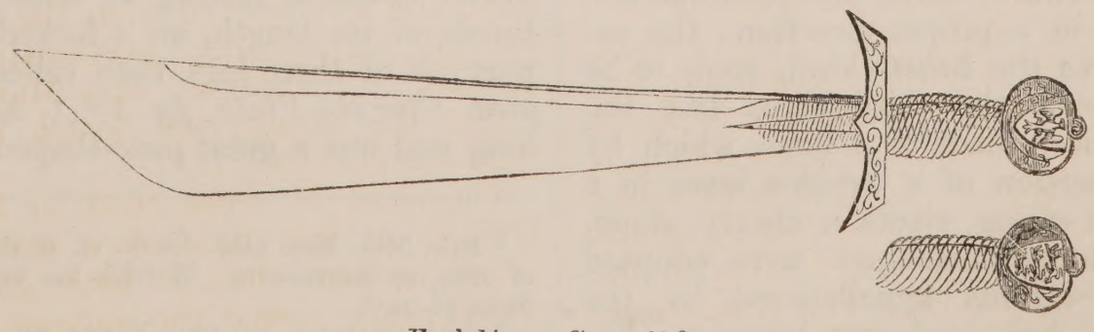
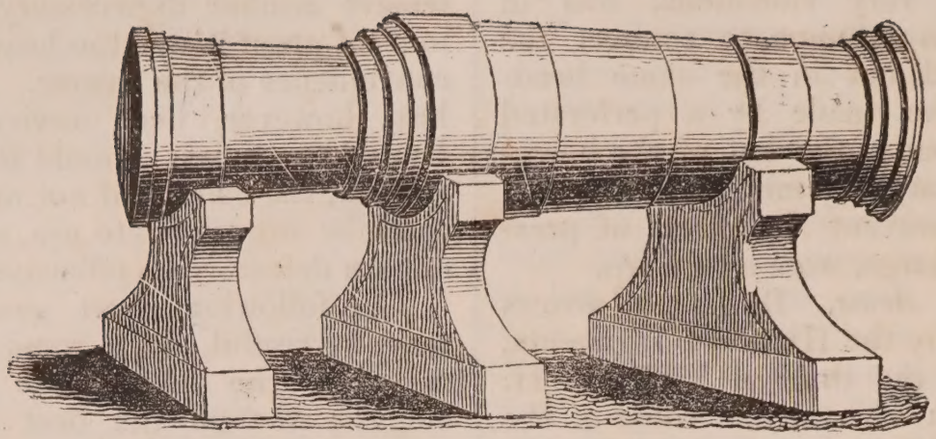
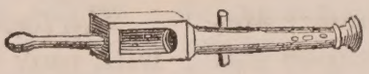
[l] Meyrick, iii. 121—124. [m] Id. i. 118.



Faulchion. *See p.* 876.



Ancient Cannon at Ghent, called Mad Margaret, 18 feet long, 3 feet in diameter, having a chamber for the charge, but without either trunnions or cascabel. It is made of several bars of iron laid by each other, like the staves of a cask, and held together by iron hoops; supposed by Meyrick to be about the age of Edward IV.



Old piece of Ordnance found in Goodwin Sands, length 7 feet 10 inches. See Archæologia, v. 149.

CHAPTER XIX.

MILITARY ENGINES.—FIRE ARMS.

Projectile Machines. The construction of offensive engines employed by the early ancients seems to be no further understood, than that there were three leading principles, which conferred the impelling power, *viz.* the cross-bow, the sling, and the recoil of twisted ropes. The first seems to have sent forward darts and combustible arrows in a proper direction; the second was the *balista* kind, soon to be described; the third acted like the boy's bow, made of a bone, which by the insertion of a wooden lever in a twisted string ejects a cherry stone. The Roman machines were adopted under various appellations, in the Middle Age; and very ingenious hypotheses of the construction of them have been given;[a] but they are far too complex for the mechanical knowledge of the Ancients. As Meyrick, however, had the good fortune to meet with actual delineations of the leading kinds in an ancient manuscript,[b] when they were in contemporary use, the authenticity sought has been at last to a certain extent acquired. The *Balista* seems only to have been a large beam, rather crooked, resting at about two thirds of its length, on a forked support; if of three legs, then called *trepied. (See the Plate, fig.* 1 **.)* At the long end was a great pear-shaped bag,

[a] See in particular Grose's Military Antiq. vol. i. ch. xii. p. 366, seq.

[b] Brit. Mus. Roy. Libr. 16. G. vi. of the date of 1280, or thereabouts. Meyrick has engraved them, pl. xxvi.

* Explanation of the Plate of Military Engines, &c.—*Fig.* 1. *The Trepied, from Meyrick.—Fig.* 2. *The Onager, from ditto.—Fig.* 3. *The Belfrey, with pavisours, &c. from Grose.—Fig.* 4. *The Cat, &c. from ditto.—Fig.* 5. *Battering Rams, from ditto.—Fig.* 6. *Stirruped Cross Bow, from Meyrick.—Fig.* 7. *Matchlock Musket, from Grose.—Fig.* 8. *Wheel-lock ditto, from ditto.*

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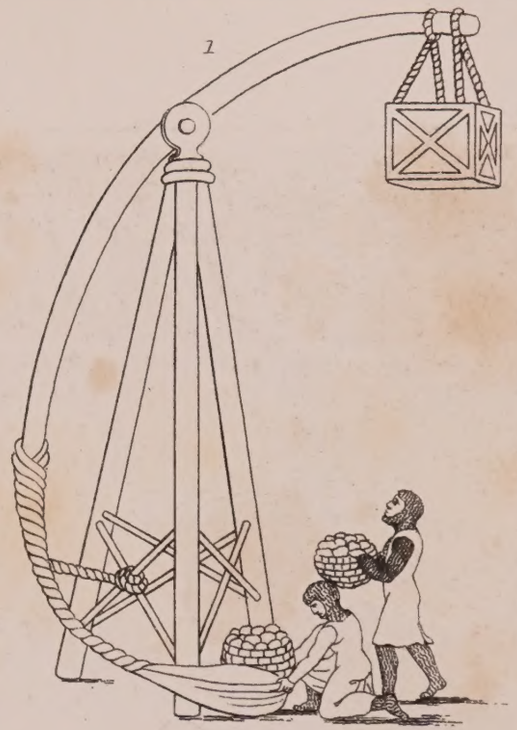

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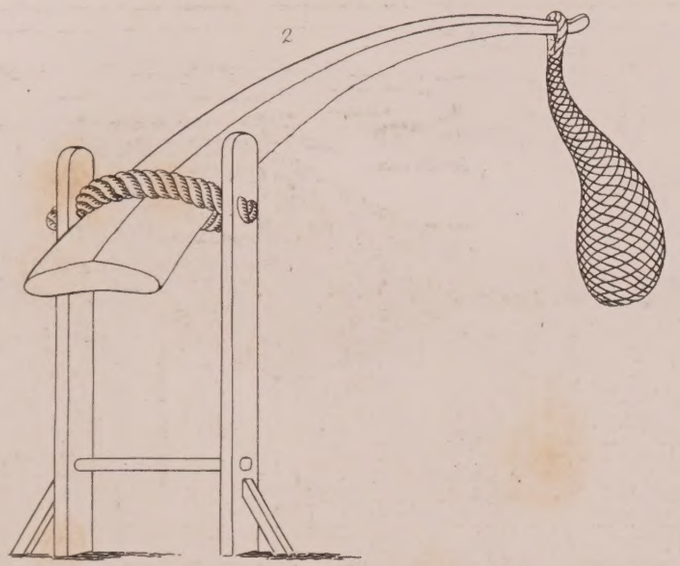

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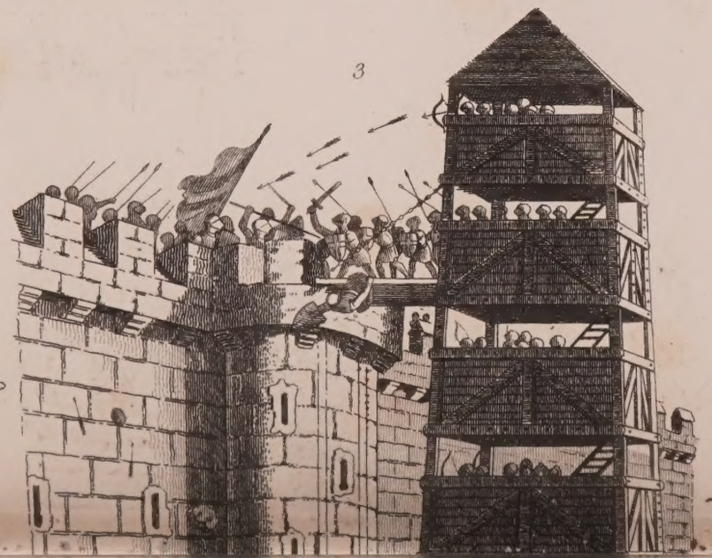

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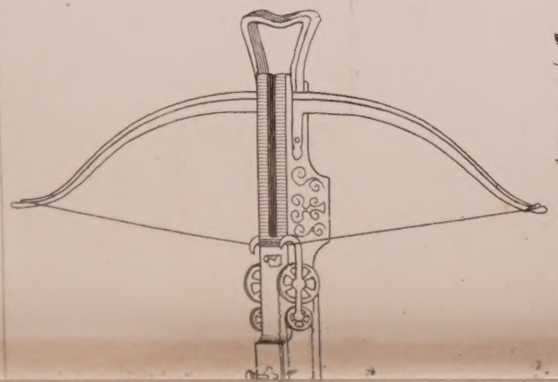

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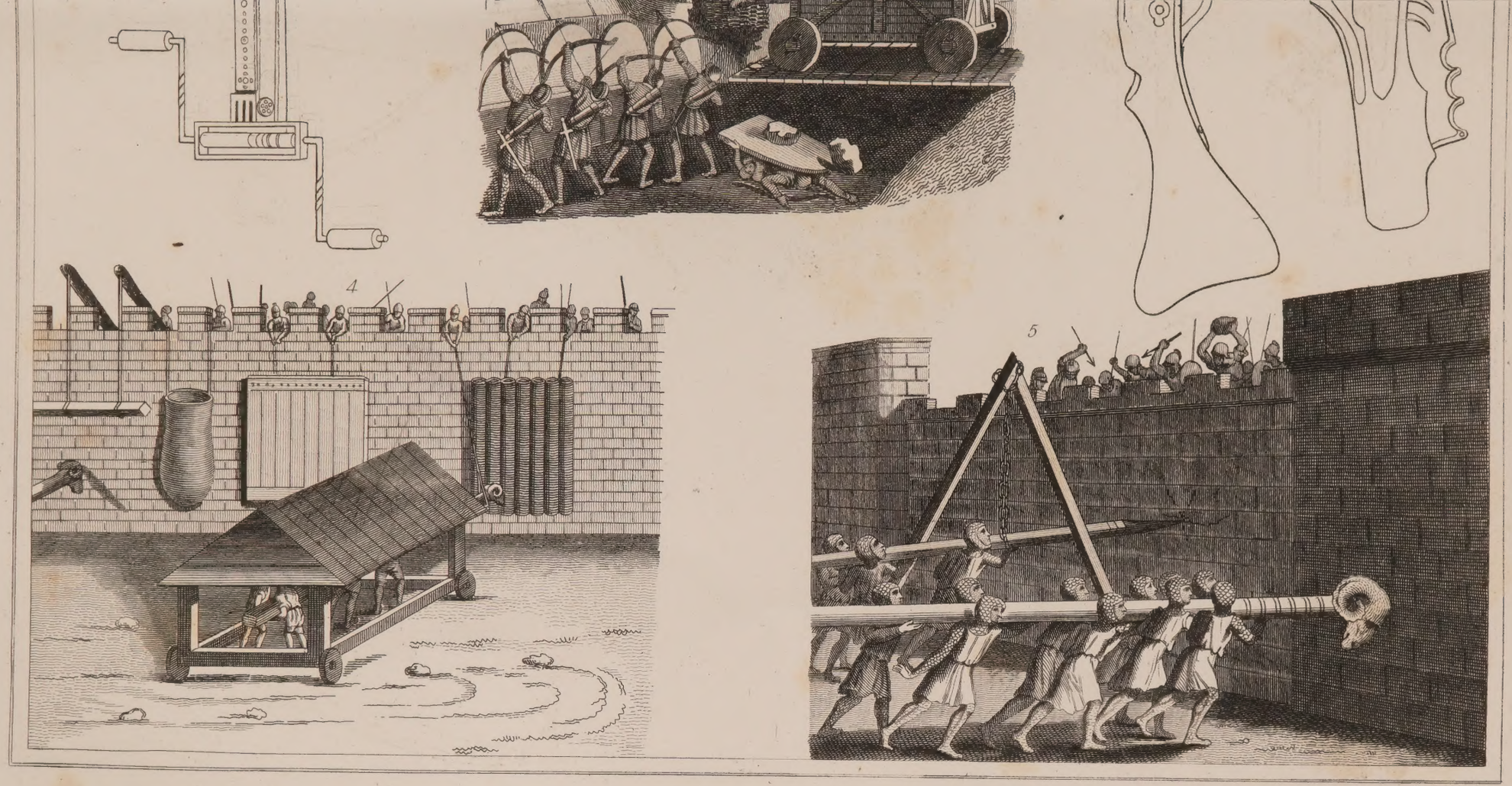

Audinet sculp.

MILITARY ENGINES, &c.

Published by J. Nichols & Son, August 1 1840.

tied to the beam by a stout rope. At the short end was a large box full of stones. The long end being suddenly released, slung upon the enemy the contents of the bag, through being jerked up by the great weight of the stone box. The *Onager* threw a like bag of stones, but there was no stone box, the beam being impelled by its position between twisted ropes always inclined to recoil. *See Plate, p.* 902, *fig.* 2. Besides stones, were also used balls of earth, probably baked *pelotes*, corrupted into pellets and bullets.[c] It will be sufficient therefore to enumerate shortly the machines, though it is to be recollected, that ancient authors are perpetually confounding the appellations. The *Arbalest* is described in 1342, as a large cross-bow, furnished with a hundred gogions or balls, and grapple to draw it up.[d] The *Balista* is said to be a Phœnician invention for throwing huge stones, confounded sometimes with the *Catapult*, which threw darts, a Syrian contrivance, conveyed to the Syracusans, whence it was brought into Greece by Philip of Macedon. Accounts of the construction vary, but the cross-bow principle of action seems the most probable. The *Scorpio* was a smaller kind of catapult. In the Middle Ages, besides the *Balista*, *Catapult*, *Onager*, and *Scorpion*, Grose enumerates[e] the *Mangona*, and its diminutive *Mangonel*, the *Trebuchet*, the *Petrary*, the *Robinet*, and *Mate-Griffon*, the *Bricolle*, *Beugles* or *Bibles*, the *Espringal*, the *Matafunda;* the *War-wolf* and *Engine-a-verge* (unknown). Of these in order. The *Mangona* or *Mangonel*, was similar to the *Balista*. Grose makes *Mangona* a generic term for all machines, and *Mangonel* a diminutive for the smaller. Indeed we find some, of which the wood-work could be carried in a cart.[f] The *Trebuchet* or *Trip-getis*, for throwing stones, seems to have been the same as the *Trepied*, before mentioned, though Meyrick says[g] the term *Trebuchet* appears to imply a military engine, which ejected its ammunition from a trap-door *trebocchetto*. The *Petiary*, *Matafunda*, *Bugles* or *Bibles*, *Couillart*, and *War-wolf* (in one sense) were machines for ejecting stones. The Bricolle shot darts, called *Carreaux* or *Quarrels;* the *Espringal*, Grose says,[h] was calculated for throwing large darts, called *Muchettæ*; and sometimes *viretons*, *i. e.* arrows with the feathers put diagonally, so as to occasion them to turn in the air,[i] but it was not limited to darts; "for in 1342 the gates and towers of Norwich were furnished with thirty espringolds for casting great stones, and to every espringold a hundred gogions or balls fastened up in a box, with ropes and other accoutrements belonging to them;"[k] a very important passage, because it illustrates the construction before given. The *Robinet* and *Mate-griffon* (*i. e.* destroyer of the Greeks) threw both darts and stones. The chief projectile machine was, however, the

Cross-bow, or *Manu-balista*, supposed to be of Sicilian and Cretan origin, and introduced into Europe by the Crusades. It was known in England, at least for use in the chase, as early as the time of the Conquest. Its application to warlike uses (not its introduction) by Richard I. is well supported, and was thus used in Italy in 1139.[l] A Legionary Soldier appears on an ancient Seal endeavouring to bend the Arcubalist with his foot; but Meyrick does not think this sufficient to prove that it was the Stirrup Cross-bow, the *Balista grossa ad Stapham*, certainly mentioned in 1299. Five years earlier, mention is made of *turni balisterii*, or the *arbaleste à tour*, that drawn up by a Turn; and in 1320, of the *Balista grossa de molinellis*, or one wound by a moulinet or windlass *(see the Plate, p.* 902, *fig.* 6), and the *Balista grossa de arganellis*, *i. e.* one

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[c] Meyrick, i. 171, 204. [d] Id. ii. 53. [e] i. 381. [f] Du Cange, *v.* Pertica Mangani. [g] Meyrick, i. 170. [h] i. 382. [i] Meyrick, ii. 7. [k] Id. ii. 53. [l] Id. i. 81. Strutt's Dresses, i. 120. Grose, &c.

furnished with tubes for ejecting the Greek fire.[m] The Cross-bows used in the reign of Henry VII. were of two kinds; the *Latch*, with its wide and thick bender for quarrels, and the *Prod* for bullets. The stock of the former was short and straight, not much exceeding two feet, and the bow was bent by the *moulinet* or *windlass*. The *Prodd* was lighter. One in the Meyrick Collection is carved very splendidly, and has many Greek and Roman medals inserted in the stock. It is three feet eight inches long; and at the distance of two feet five inches, takes a curve equal in cord to the space required to string the bow.[n] The *Stone-bow* was the *Prodd;* probably the *Slurbowe* was furnished with a barrel through a slit, in which the string slided, when the trigger was pulled. Three kinds are mentioned by Du Cange as used in 1511, *viz.* the *balista calcibus fulcita subingenio*, strung by props, under the lever; the *balista fulcita suis utilibus vel utensilibus et tractibus*, strung by its own utensils and apparatus. The last, if not the one with the moulinet, was a *Latch* which had an iron bar within its stock, so as to render unnecessary the removal of the apparatus. The stock of this is longer, but that with the moulinet is shorter than those of the reign of Henry VII. That with *subingenio* Sir S. R. Meyrick takes to be the *Prodd*.[o] In the time of Elizabeth the Cross-bow, called the *Latch*, had the windlass let into its stock, to save the trouble of putting it on and off; but as this necessarily rendered the handle weaker, it was soon succeeded by the more convenient invention of the *pied de chevre*,[p] or goat's foot lever.[q] The cross-bow now disused for war was preferred for the chase, because it made no noise in the discharge, and could be managed with greater accuracy than the long-bow. The *Arganelle*, which had been rendered unnecessary by the invention of gunpowder, nevertheless suggested the barrelled cross-bow (probably the slurbow) for shooting bolts; but the prodd was found as useful for ejecting bullets as the barrelled cross-bow; and therefore continued in use for the purpose of killing deer, rooks, and rabbits. The *Prodd* appropriated to the chase was considerably reduced in size for the convenience of carrying it on horseback.[r] Since the publication of Sir S. R. Meyrick's armour, has appeared a contemporary account of a sporting cross-bow, used by King Edward IV. "The Kinge gave hym a royall crosbowe, the strynge of silke, the case covered with velvette of the King's collours, and his Armes and Bagges (Badges) thereupon. Also the heddes of quarreles were gilt."[s] Variously formed quarrels, called *raillons*, *traits*, *viretons*, &c. (*i. e.* short arrows) were used, and carried in a case, called *Caexcita*.[t] Besides mounted cross-bowmen, there were others named *Crennequiniers*, from their shooting through the *crenelles* of castle walls.[u] Cross-bows, indeed, were substituted for the long bow, where the houses were low. Margaret Paston recommends her husband "to gete some crosse bowis and wydses [windlasses to strain them] and quarrels [arrows with square heads] for z^r^ howsis her ben low yat yer may non man schet owt w^t^ no long bow."[x] *Crennequins* also signified *arbalestes à pie*. In a letter remissory, dated 1420, it is said, "lequel Haquinet a chevauchie tendu *crenequins* et arbalestes a croc," *i. e. which Haquinet rode along with* crenequins *bent, and arbalestes on the hook*. By the former the large arbalest, called by the English *latch*, is meant, and by the latter the *prodd*, which was bent by a hook, that was caught underneath by the trigger. The *crenequin* or *arbaleste à pie* was the large stirruped cross-bow; by the

[m] Meyrick, i. 175, 176. [n] Id. ii. 226. [o] Id. ii. 279, 280. [p] Engraved by Meyrick, pl. lxvi. [q] Id. iii. p. 46.

[r] Id. iii. 49. [s] Archæologia, xxvi. 278. [t] Id. ii. pl. xliv. p. 129, 152. [u] Id. 113. [x] Paston Lett. ii. 315.

croc or *crook* is meant the hook, into which the trigger caught, and these crooks were of use, not only in bending the bow, but also in shooting.[y] In illuminated manuscripts the cross-bowmen are represented with large heart-shaped pavises hanging at their backs, and a case of quarrels at their right hips, or attended by a pavisor, whose duty it was to ward off the missile weapons of the enemy. This large cross-bow, being a complicated, and consequently expensive weapon, was often carried by the sons of knights, who were attended by one of their father's retainers, to carry the pavise. Hence in Spain, during the reign of its king James I. a cross-bowman was regarded as on a level with a knight.[z] Henry VII. discouraged the cross-bow, in order to promote archery; and in the next reign it was suppressed, as a weapon of war.[a]

Battering Ram. Pliny makes Epeus the inventor, during the siege of Troy; but as it is not mentioned in Homer, nor any Greek writer, Vitruvius and Tertullian are rather to be accredited. They make it the invention of Pephasmenon, a Tyrian, in the army of Carthage, during the siege of Cadiz. There were three kinds of rams; one suspended, *see the Plate, p.* 902, *fig.* 5; the second running upon rollers, *see the Plate, fig.* 3; the third carried by the men, who worked it,[b] *see the Plate, fig.* 5. At Haguenau and Morviedro, the ancient Saguntum, are the remains of two rams. The first is topped with a strong head of iron, square and of one piece; but that at Saguntum, which consists of three pieces, has a ram's head, and is similar to one on the arch of Severus.[c] The ram was used in the middle ages; and Sir Christopher Wren, in throwing down old walls, found no machine equal to it, particularly in disjointing the stones. The momentum of one, 28 inches diameter, 180 feet long, with a head of a ton and a half weighing 41,112lbs. and worked by a thousand men, is only equal to a point-blank shot from a thirty-six pounder.[d]

Covered Machines. The *Musculus* or *Testudo*, probably the subsequent *Sow*, was a very low shed, long and very sharp roofed. It was used to advance to the wall, and overturn it by sap.[e] The *Pluteus* was, according to Vegetius, a machine, covered with ozier work and hides, running upon three wheels, one in the middle, and two at the extremities.[f] The *Cat* was a covered shed, occasionally fixed on wheels, and used for protecting soldiers employed in filling up the ditch, preparing the way for the moveable tower, or mining the wall. It was called a *cat*, because under it soldiers with their pickaxes tore up the ground like a cat tore its prey. Some of these cats had crenelles and chinks, from whence the archers could discharge their arrows. These were called *castellated cats;* sometimes under cover of this machine, the besiegers worked a small kind of ram.[g] *(See the Plate, p.* 902, *fig.* 4.*)* Meyrick, from an ancient illumination, has engraved one of these, called the *Chaschateil* or *Cat castle.* It resembles in form a modern four-post bedstead upon wheels. A miner is working under it with a pick-axe.[h] And to the same purpose the *Vinea*, another shed, was applied.[i] These descriptions are amply sufficient for the *Sow*, *Boar*, and other engines of the same kind, however denominated.

Wooden Towers. The *Belfragium* or *Belfroi*, was the tower with stories, moved up to the walls. A *Cat*, made of osier twigs and leather, and covered with planks, was used to protect those who filled up the ditches preparatory to wheeling upon them the *Belfries;* and when employed for this purpose, were called by the French *Chats faux*, false cats, and by the Italians *Catafalco.* From this, and the last-mentioned use of the *Cat*, was derived the

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[y] Meyrick, 114. [z] Id. 127. [a] Id. 227, 279. [b] Enc. [c] Bourgoanne, iii. 99.

[d] Grose, i. 384. [e] Cæs. B. Civ. l. ii. c. 10. [f] Veget. iv. 16. [g] Grose, i. 386. Du Cange sur Joinville, i. 319, 322. [h] Meyrick, i. 171, pl. xxvi. [i] Veget. xiv. 15.

French word *Eschaufaux*, an elevated floor, and subsequently the English word *Scaffold*. Elsewhere Meyrick says, the *Catti Versatiles*, were *Chats faulx* furnished with drawbridges.[k] The chief belfries were called *Brestachiæ* or *Brestaches*. William de Breton says, he caused to be made double *brestaches* in seven different places. These were wooden castles, very highly fortified, surrounded with double quadrangular fosses, at a proportionate distance from each other, with drawbridges thrown across them, and he had not only these filled with armed men, but the interior surface of each foss, and thus he surrounded the besieged by his works.[l] Such wooden castles were also called *Bastiles*.[m] A very interesting print of a moveable *Belfroi* is given by Grose.[n] It consists of a ground-floor occupied by a ram, and four upper stories by archers and cross-bowmen; the highest story rose above the walls, and from that directly below, a draw-bridge was let down, and rested upon the wall; *see it copied in the Plate, p.* 902, *fig.* 3. Some of these towers used by the early ancients were of amazing magnitude, being with pyramids twenty, fifteen, or ten, stages of floors.[o] In the time of Henry VIII. there was a kind of covered war-cart or waggon, filled with musketeers. The top and sides were pierced with loop-holes, and the horses were placed under cover beneath the waggon. Several of these were stationed in the centre of a square battalion of halberdiers.[p] *Spiked Machines*. The *Prickly Cat*, or *Felis Echinata*, was a beam, bristled with oaken teeth, which being hung at an embrazure, could be let down upon an enemy.[q] For the same purpose was used the *Fistuca Bellica* or war-rammer, fitted with curved nails and hooks, and suspended by a chain, to draw up the enemy from below.[r]—*Chevaux-de-frize*, (*see p.* 835.)—The *Herse* was an instrument used in fortification, composed of transverse pieces of wood, with spikes projecting from their points of intersection. It was similar to the Portcluse or Portcullis, and let down over the gates by a Moulinet, to serve as a second protection after the enemy had forced the portcullis and first gate. The word was derived from the French *herise*. Hurdles were often used instead of hearses to impede the march of Cavalry. When troops were drawn up in form of a hearse it was generally with their spears projecting from every possible direction.[s] The *Lyonnois*, a machine invented at Lyons for defending a breach, consisted of an instrument with a head, like a treble fleur-de-lis, on wheels. Another ancient machine for defending a pass was formed of long pikes, the ends fixed in the ground, and the points passing through an axle on wheels, and leaning upon a chain between posts.[t]—*Caltraps*. C. Caylus[u] has given one of bronze, which the Romans called *Murex ferreus*, *Tribulus*, or *Stimulus*. Four points, thirteen inches long each, were connected with a globe in the centre, and so disposed, that fall in any way whatever, one spike remained perpendicular. They were used as a defence instead of ditches. In the Middle Age they were thrown on the ground, of a very small size, to obstruct the horse; and the form may be seen in numerous coats of arms in the plates at the end of Edmondson's Heraldry. Sir S. R. Meyrick says,[x] that the word *Galtraps* seems to have sometimes signified Maules with spikes, and therefore the same as the holy water-sprinkle.

Besides these, there were *Missive Wheels*, formed of mill-stones joined by an oaken axis, and let down upon the besiegers; *Missive Chariots*, rolling down an inclined plane, and retained by chains to discharge hot or cold stones.[y] *Hourdeys*, for protecting the crenelles; *Mantlets*, for covering the besiegers; and possibly other contrivances, but of more rare occurrence.

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[k] Meyrick, i. 80, 204. [l] Id. 108. [m] Id. ii. 119. [n] i. p. 385. [o] Id. [p] Id. 387. [q] Id. i. 199. [r] Id.

[s] Meyrick, ii. 15. [t] Grose, ii. [u] Rec. iv. pl. 98, n. 3. [x] Meyrick, i. 196. [y] Id. ii.

The engineers of the Roman army were styled Mensores Machinarii.[z] In the Middle Age, the machines were commonly made upon the spot.[a] In the time of Edward I. we find warlike engines made by Thomas de Bamburgh, Monk of Durham,[b] and a payment to Henry de Sandwich, Capellane, "*pro duobus magnis* BALANCIS [leather springs for an engine, or the beam, by which it was poised] *de corio emptis ad ponderand' lapides pro ingeniis in guerrâ Scotiæ.*"[c] Thus it appears, that Clergymen were then the engineers. Hogsheads full of stones were used in the same reign as a protecting rampart to defend the workmen in sieges.[d] As to *Pioneers*, Du Cange says, that they were the *fossores Castrenses* of the thirteenth century.

FIRE-ARMS.

ARTILLERY. The word *Artillery* (*Ars Telaria*, meaning bows, arrows, and all implements of war),[e] first occurs, according to Du Cange,[f] in Rymer.[g] Grose is certainly correct[h] in assigning the introduction of Artillery to the fourteenth century, as Sir S. R. Meyrick thus confirms it, saying "there is reason to conclude that it was known as early as the time of Edward II." Cannon called *Dolia Ignivoma*, or fire-flashing vessels, in Spain, were known in Italy, as early as the year 1351, were used by our Edward III. and were termed by the French *Gunnæ*. They appear to have consisted at first of two kinds, a large one for discharging stones, called a *Bombard*, and a smaller sort for discharging darts or quarrels. The following order proves this distinction. In 1377, 1 Richard II. Thomas Norbury was directed to provide from Thomas Restwold of London, two great and two less engines, called cannons, 600 stone shot for the same, and salt-petre, charcoal, and other ammunition, for stores to be sent to the castle of Bristol. At the first invention of cannon, darts and bolts were shot from them; but *before these*, stones were used instead, for, in 1388, a stone bullet which weighed 195 lbs. was discharged from a *Bombard*, called the Trevisan.[i]

Bombard, whence *Howitzer* and *Mortar*. This piece of ordnance was so called from the Greek *βομβος*, which expressed the noise made by it in the firing, and which seems to point out what country first invented this kind of cannon. As the bombard was a Greek invention, there is some reason to conceive that gunpowder owed its origin to the same nation. It seems to have been first adapted merely to recreative fire-works, whence probably its discovery is involved in obscurity, as it did not obtain celebrity till applied to the purpose of war, which appears to have been about the commencement of the fourteenth century. It was from a tract on Pyrotechny by Marcus Græcus that Friar Bacon, in 1270, learned that its composition was two pounds of charcoal, one of sulphur, and six of salt-petre, well pulverized and mixed.[k] The first bombards were made of bars of iron, strengthened with hoops of the same metal welded together. They were short pieces with large bores; and in imitation of the tubes which ejected the Greek fire, were also made with chambers. These chambers consisted of the lower half of the cylinder; the upper being open for the admission of the *Can*, or *Canister*, which held the charge (*see the Vignette, p.* 902), from whence probably arose the term *cannon*. Others derive it from resemblance to a cane, *canna*. One of these may be seen in the Tower of London, and there is another at Rhodes, of the sixteenth century, on its original carriage, and a stone ball to fire from it. It is 19 feet in length, 2 feet 8 inches

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[z] Grut. 525, 3. [a] Dec. Scriptor. 1085. [b] Lib. Garderobæ, 73. [c] Id. [d] Meyrick, i. 171. [e] Strutt's Gliggam, 45. Warton's Sir T. Pope, 168. [f] *v.* Arteleria. [g] viii. 28. [h] i. 398.

[i] Meyrick, ii. 89, 90.

[k] Id. i. 106.—It was first made in England in the time of Elizabeth. [Evelyn says, that his ancestors were the first who brought powder mills into England, before which we had all our powder from Flanders. His grandfather transferred the patent to the late Sir John Evelyn's grandfather of Godstone in the same county; in whose family it continued till the late civil wars, p. 689, Miscell.] At first it was not corned, but remained in its mealed state. It was then called Serpentine Powder. Meyrick, iii. 71.

in diameter, its calibre 2 feet, and its thickness 4 inches. About half the length, however, is of a less diameter, and in this, as in a chamber, was placed the powder, while the ball was in the larger part. [This, had it been for throwing shells, and not so long, would be an absolute mortar.] *(See also the Vignette, p.* 902.) The carriage is made of timber, placed lengthways and cramped together, on which the gun is laid, while a portion is raised higher behind the piece. It has not any wheels. The precise purpose for which Bombards were used was to throw, on the principle of the *Balista,* balls of lead or stone over the walls, to ruin the roofs of houses, parapets, and other defences of a town. The ranges described parabolick curves of little more than three hundred yards radius. There was as yet no necessity for the invention of trenches; and the slender protection of the pavisers was deemed sufficient to shield the gunners against the quarrels, arrows, and stones of the besieged. In a manuscript of the Royal Library, is an illumination of a large mortar, raised to a very high elevation, in a frame of wood, and held in its position by being fastened to two upright posts. In short, when gunpowder was first discovered to possess a projectile power, its military application was confined to a kind of mortar or bombard, intended as a substitute for the enormous battering machines then usually constructed. None of the countries of Europe having convenient roads, and all many strong castles, engines of war less bulky and more portable had long been desirable for invading armies. These bombards were therefore the only kind of cannon employed in the fourteenth century, and were Grose's *howitzer kind* in use before mortars. Bombs, he says, on the authority of Valturius, were invented in the fourteenth century, and were at first of brass, and opened by hinges. Sir S. R. Meyrick admits this origin,[l] and therefore thinks the pretended invention by Peter Von Collen in 1543, to have been only borrowed,[m] very possibly from the Moors; for at the siege of Baza A. D. 1325, Ismael attacked the city night and day with machines that discharged globes of fire, the fire and the sound resembling thunder and lightning, whereby great damage was done to the walls and to the towers. In the same manner he obtained possession of Martos, scarcely leaving a man alive when he entered the town. At the sieges of Algeziras and Tarifa, balls of burning iron (query, red-hot balls or shell) are spoken of, as discharged with naptha, and a sound like thunder.[n] After this invention of bombs, that of carcases of different kinds soon followed. The former, according to Strada, took place in 1588. The Grenades are said to have been first used in 1594, in which year the howitzer was invented by the Germans. The bomb being intended to beat down buildings in its fall, or to break and destroy every thing around it, by the pieces of broken iron, scattered in all directions by its explosion, the end proposed by the carcase and grenade was to burn the town by means of fireballs.[o] The *Petard* for forcing gates was invented in France, a short time before the year 1579, and soon after introduced into England.[p]

Cannon. By the term *Bombard* I have designated battering and mortar kinds; but the word is also applied to cannon of a lighter kind. Accordingly Sir S. R. Meyrick calls a cannon engraved by Strutt, a *Bombard* on a carriage, light in proportion to the bulk of the piece. Its trail consists of a prolongation of the cascabel, which rests on the ground, a block of wood serving as a quoin for the purpose of depression.[q] Admitting that cannon were not used in the field till the fifteenth century,[r] this gun, for it is very small, is the kind to which Froissart[s] alludes, when he

[l] Meyrick, i. 405, note e.

[m] Meyrick, ii. 294.

[n] Moris in Spain. For. Rev. n. 5, pp. 10, 11.

[o] Meyrick, iii. 69. The *Partridge* threw a large *shell* and little ones besides. Id. *Plates.*

[p] iii. 70.

[q] Id. ii. 196, from Strutt's Dresses. Wheels should have been added to the description.

[r] Meyrick, ii. 205.

[s] vi. 39, 228; ix. 202.

mentions two hundred carts loaded with cannon and artillery; cannonades with bars of iron and quarrels headed with brass, and cannon mounted on walls and battlements. The balls were of stone adapted to the calibre.[t] In 1434, it is said that the English had many kinds of projectiles, "cannons, culverines, and other vuglaires," more properly *vulgaires*, the ordinary kind. The Scorpion was another sort.[u] In an illuminated copy of the Roman de la Rose, done at the commencement of the reign of Edw. IV. (1461), is a delineation of an iron cannon. The piece is placed in a kind of trough, or bed of wood, which is continued to the earth, not unlike a modern horse-artillery trail. The whole rests on a pintle, or moveable pivot, fixed in a strong upright, erected on a square timber frame. This apparatus is sufficiently distinct to prove that the powder used for such artillery must have been very feeble. In a manuscript of the Royal Library is another cannon lighter than this, and such were used towards the latter part of this reign. It was wide near the mouth, but the longer part is of much smaller diameter. It is embedded in a flat piece of timber, the end of which is so shaped as to form a cascable or handle. It rests on four legs, when in an horizontal position, which legs stand on a platform of wood. Attached to the hinder ones are two long levers, by which the piece could be lowered or elevated at discretion. In another MS. is a piece of ordnance fixed on the swivel principle, being suspended between the arms of an enormous fork of iron, shaped at top like a pruning hook, or hedger's bill. The cascable is perforated by a large iron bar, in the form of a scythe, standing in a vertical position, and terminating at top in a kind of hook, by means of which it is connected with the afterpart of the fork. Upon this bar, the elevation or depression of the gun is regulated by means of holes made at certain distances, through which passes a pin or stopper. The whole apparatus is fixed in a strong iron plate, fastened down upon a heavy bed of solid oak.[v] Grose therefore very properly says, that most of the earliest cannons were mere cylinders, fixed on sledges, and being often composed of iron bars, iron plates rolled, or even jacked leather hooped, could be fired, because they were loaded by chambers, fixed in at the breech. Yet he seems to have confounded the two in our Vignette, p. 902. At this time they were purchased from abroad; and though Henry VII. and VIII. had Flemish gunners to teach the art, yet they did not understand it upon mathematical principles; and in the sixteenth century the ordnance rarely made more than one discharge, the cavalry being able to charge them before they could load again.[x] Aliens were employed in 1543 in casting great brass ordnance, though one John Owen was said to have so done in 1521. In 1626, 2 Charles I. one Arnold Rotespen had a patent for making guns in a manner before unknown in this kingdom.[y]

Culverines have been before mentioned as a very early denomination of a species of large cannon; and when the distinction between battering-pieces (all above twelve pounders) and field-pieces commenced, according to Meyrick, *temp.* Henry VIII. the appellations were numerous. These names were derived from the tubes which had been used to eject the Greek fire, being fashioned so as to represent the mouths of monsters. The Basilisk, the largest, shot stones of 200 pounds weight.[z] It was so denominated from a basilisk sculptured upon it.[a] The shot in this reign consisted of iron, lead, and stone balls;[b] and ladles and sponges were used.[c] Different proportions were given by various nations to pieces of the same denomination; but the following table of Ordnance in the reign of Elizabeth,[d] applies in the main to the times immediately preceding:

[t] Meyrick, ii. 119. [u] Id. 157.

[v] Meyrick, ii. 207. [x] Grose, i. 398, seq. pl. ii. &c. [y] Grose. [z] Meyrick, ii. 288. [a] Douce on Shaksp. i. 425. [b] Meyrick, ii. 280, 281. [c] Ibid. [d] Id. iii. 70.

Denomination.	Pounders.	In. Bore.	Remarks.
Cannon Royal.....	66	8½	Elsewhere we have the whole Cannon a 48 Pounder. See *Milit. Dict.* 12mo. 1704. There also we have the largest Demi-cannon 36 pounder, the Demi-cannon ordinary 32 pounder, the Demi-cannon lowest 30 pounder.
Cannon.....	60	8	
Cannon Serpentine..	53½	7	
Bastard Cannon.....	41	7	
Demi-cannon.....	33	6¾	
Cannon Petro'.....	24	6	Cannon perriers, unde *pierriers, pedreros, pattereroes,* were chambered pieces for throwing stones.—*Grose.*
Culverin.....	17½	5½	Elsewhere we have the large Culverin 20 pounder, ordinary Culverin 17, smallest Culverin, called in Captain Crusoe's Art Militarie, the great Culverin, 15¾ pounds (p. 118.); the large Demi-culverin or whole Culverin, 12, the Demi-culverin or small Culverin 6, the Bastard Culverin 8.
Basilisk.....	15	5	
Demi-culverin.....	9½	4	
Bastard Culverin....	5	4	
Sacar.....	5½	3½	Largest 8 pounder, ordinary 6, smallest 5.—*Milit. Dict.*
Minion.....	4	3½	Long Minion 4 pounder, short 3.—*Id.*
Faulcon.....	2	2½	1½ *Crusoe, p.* 120.—3, *Milit. Dict.*
Falconet.....	1½	2	¾ lb. *Crusoe,* 121.—2, *Milit. Dict.*
Serpentine.....	¾	1½	
Rabinet.....	½	½	

Besides these the *Base* (5 oz.) *Port-pieces, Stock-fowlers, Sling-pieces, Port-ingale-bases,* and *Murtherers,* were about the time of Edward VI. much used in small forts, and on shipboard. Several of these were hung like swivels.[e] The latter seem to have been suggested by the *Hange-guns* of the reign of Edward IV. which were simple barrels furnished with trunnions, and hung like a cannon in wood, by which they were held in the hand.[f]

Portable Fire-Arms. The word gun, says Sir S. R. Meyrick,[g] seems to have been a general term of the barrels of all fire-arms which had not locks. *Great Guns,* as applied to cannon, but not *Small Arms,* occurs in the Military Dictionary of 1704. I have therefore used the word *Portable Fire-Arms,* though it is not professional, because Small Arms is only a word of yesterday's birth. Billius, a noble and learned Milanese, who lived at the time, says, that hand-guns were first used at the siege of Lucca in 1430. The Florentines were provided with artillery, which, by the force of gunpowder, discharged large stones; but the Luccanese, perceiving that they did very little execution, came at last to despise them, and every day renewed their sallies to the great slaughter of their enemies by the help of small fire-arms, to which the Florentines were strangers, and which before this time were not known in Italy. Billius explains this by saying, that besides darts and balistas for arrows, they invented a new kind of weapon. They carried in their hands a club, a cubit and a half long, to which were affixed iron barrels. These they filled with sulphur and nitre; and by the power of fire, iron balls were thus ejected.[h] At this time, about the year 1440, the Scorpion (afterwards a piece of ordnance) was a tube for firing gunpowder, held in the hand, and called by the English *Hand Cannon,*[i] and also, according to Grose,[k] *Hand Culverine.* That they were not introduced into England in 1471, by the Flemings, as Grose affirms,[l] is

[e] Grose. [f] Meyrick, ii. 205. [g] iii. 13.

[h] Meyrick, ii. 158. [i] ii. 157. [k] i. 152.

[l] Ubi supra. It is certain, that in the year 1471, King Edward IV. landed at Ravensburg, in Yorkshire, and brought with him, among other forces, three hundred Flemings, armed with "hange-gunnes," upon which Sir S. R. Meyrick (ii. 205) has the following note: "MS. in the Brit. Mus. cited by Grose, who supposes this to be the

plain from a roll of purchases, made for Holy Island, in which is the following item, "A.D. 1446, bought ii *handgunnes* de ere," from whence we learn that they were made of brass. Nor were they, as Grose further says, at least exclusively, mere barrels placed upon a kind of tripod, by which he probably means those upon tressels, hereafter mentioned. Billius mentions stocks; but some had none, for, in an illuminated manuscript of the time of Edward IV.[m] are figures of soldiers with long tubes, which rest upon their shoulders, and which they hold up by both hands. These appear to be the hand-cannons or rather hand-guns, and the men who are holding them seem to be taking their aim. These tubes are bound round at different distances of their length, being probably composed of two or more pieces, and thus held together. Sir S. R. Meyrick observes, that as these tubes are without stocks, there is some reason to conceive that they may have been for the Greek fire, which had not altogether been disused.[n] I however think, that the tubes for the Greek Fire originally suggested fire-arms of every kind. At the close of this reign (Edward IV.) we learn from Philip de Comines that the

Harquebuse was invented. This seems to have been an improvement on the hand-gun. The barbarous Latin word was arcusbusus, evidently derived from the Italian arcabouza, *i. e.* a bow with a tube or hole. To this people, therefore, are we to ascribe the application of the stock and trigger, in imitation of the cross bow. Hitherto the match had been applied by the hand to the touch-hole, but the trigger of the arbaleste suggested the idea of one to catch into a cock, which having a slit in it, might hold the match, and, by the motion of the trigger, be brought down on a pan, which held the priming, the touch-hole being no longer at the top, but at the side. *(See Plate, p. 902, fig. 8.)* Accordingly a corps of harquebusiers occurs in 1476.[o] During the reign of Henry VII. the harquebuss received an improvement. Hitherto, in imitation of the arbaleste, it had only a straight stock to hold the barrel, but now it was formed with a wide butt-end, which might be placed against the right breast, and thus held more steadily. To render this object more effectual, a notch was made in the butt for admitting the thumb of the right hand. When the butt was bent down, or hooked, which it was at a later period, it was called from the German word, hake, a *hackbutt*, *haggebut*, or *hagbut*, the smaller sort being denominated *demi-hags*. In 1512 the harquebuses are match-locks (the soldiers carrying the match-cord in their hands); the pieces are short, and therefore without rests, a contrivance of later date. In the time of Henry VIII. we find that the small arms consisted of the *hand-guns*, the *harquebuss* or *hagbuss*, or *haquebut*, the *demi-haques*, and the *pistol*. By the statute of the 33rd Henry VIII. it was enacted that no hand-guns should be used of less dimensions than one yard in length, gun and stock included. This could do but little execution on men mostly in armour; and this circumstance, in some measure, accounts for small arms being so slow towards general adoption. By the same statute the *haquebut* or *hagbut* might not be under three quarters of a yard long, gun and stock, as before, included. The demi-haques were still smaller, and gave occasion to the origin of *Pistols*, which were invented during the latter part of this reign at Pistoia, in Tuscany, according to Sir James Turner, by Camillo Vitelli.[p] Here is an evident distinction be-

first introduction of them. I have seen a hange-gun, being a simple barrel, furnished with trunnions, and hung like a cannon on wood, by which it was held in the hand."

[m] Croniques d' Engleterre, Royal Lib. B. Mus. 14 E. IV. [n] Meyrick, ii. 169.

[o] Meyrick, ii. 204, 205. [p] ii. 294.

tween small arms, according to their length; but, notwithstanding authors confound them, Grose says, that the *demi-hags* or *hag-butts* had barrels, about three quarters of a yard, and Fauchet makes them synonimous with the harquebuss.[q] They were shot with, not only at butts and other dead marks, but at birds and beasts, sometimes with bullets, sometimes with half-shot.[r] It is certain too, that the harquebuse was in use for fowling in 1585.[s] Hand-guns, which are in the statute distinguished from hagbuts by the greater length, were however undoubtedly used in fowling,[t] and further, were called *hakebuts*, from being haqued or hooked, in order to be held steadily, and haques crooked were those whose stocks were more bent.[u] It appears too that in this reign *hagbuts* were mounted on tressels, one above another, like batteries.[w] Thus Sir S. R. Meyrick. Grose (Milit. Antiq. i. 152) gives the following account from Père Daniel :

"The name of arquebus was given to a fire-arm, the barrel of which was mounted on a stock, having a butt for presenting and taking aim. This was at the soonest about the end of the reign of Louis XII. [1515.] It became in time the ordinary piece borne by the soldiers. This is the most ancient arm mounted on a stock. We have the epocha of that invention in the authors of the time in which I place it; for Fabricius, Colonne, in Machiavel's Dialogues upon the art of War, speaks of this arm as a new invention of his time. "The harquebus," says he, "which is a weapon newly invented, as you know, and very necessary for the present time." The author of the Military Dicipline, attributed to the seigneur de Langei, says the same. "The harquebus," says he, "has been invented within these few years, and is very good." He wrote under the reign of Francis I. [1515—1547.]

It was used in Spain at least, both for fowling *and travelling*, in 1585, for Du Cange says, "Concil. an. 1585 to 4. inter Hisp. p. 341. *Archabusio, etiam dum iter faciunt, aut in venationibus . . . . ne utantur clerici.*" (i. 362. *Ed. Bened.*)

Musquet. Garrard says,[x] that the musquet differed from the arquebuse in carrying a double bullet. The inconsiderable execution done by pieces of small calibre probably occasioned the introduction of the musket, or mousquet, which originated in Spain in the sixteenth century. The fame of the Spanish infantry having extended itself over all civilized Europe, the English were not long before they adopted this new weapon from their enemies. It consequently dispossessed the harquebuss.[y] Little short wooden arrows, called *Sprites*, were shot from them with great success.[z] Grose says, that in 1621 the barrel was to be four feet long, capable of receiving bullets ten or twelve to the pound. Coryat[a] mentions the musquets of the French King's Guards as being inlaid with ivory and bone, a very common fashion with old fire-arms. They were suspended by belts at least as early as the time of Charles

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[q] Grose, ii. 290. [r] Strutt's Sports, 45. [s] Hawkins (Music, ii. 499.) mentions the fowling-piece as in use before 1593. [t] Gage's Hengrave, 138. [u] Meyrick, iii. 21. [w] Id. ii. 292.

[x] Art of Warre, b. l. 1591. p. 7.

[y] Thus Sir S. R. Meyrick, ii. 41. Brantome says, that it was the Duke of Alva who first brought the musquet into use, when he went to take upon him the government of the Low Countries in the year 1569, and that Strozzi, Colonel General in the French Infantry, under Charles IX. introduced it into France. He also tells us, that the best arquebuses were made at Milan. Ibid. Grose, says, that musquets were made as early as the time of Francis I. but were not in common use till 1567 or thereabouts. Andrews supposes them to have been used at the battle of Bicoigne in 1521, which Henry (x. 285) applies to the musquet on a stock, and discharged from the shoulder, but agrees in the period, adding, that it was probably soon after adopted in England.

[z] Meyrick, iii. 67. [a] Crudities, i. 40

I.[b] The first musquet, was, however, so long and heavy as to render necessary a kind of fork to place it on when fired, which fork was called a *Rest*. It came from the mounted Harquebusiers in the reign of Charles V.[c] It was of various lengths, according to the height of the men, and shod with sharp iron ferules for sticking into the ground. When on the march, and the musquet was shouldered, these *Rests* were carried in the right hand, or hung upon it by a string or loop tied under the head. Sometimes these *Rests* were armed with a kind of sword-blade, or tuck, called a *Swine's feather*, which being placed before the musqueteer when loading, served to keep off cavalry.[d] The origin of the *Swine's feather* is thus explained. In the latter part of the reign of James I. (says Sir S. R. Meyrick) some attempt was made to convert the *Rest* into a defence against cavalry. Martels-de-fer and small Pole-axes had a *Tuck* inclosed in them, which by touching a spring, opened a small valve and sprung out. The *Rest*, instead of having a wooden shaft, was now made of a thin tube of iron, like those pole-axes which were covered with leather, and armed with a tuck in the same manner. *Rests* thus armed were said to contain Swedish, or *Swine's feathers;* perhaps from *Sweyn*, German, a wild boar, *i. e.* a boar's bristle.[e] During the Protectorate *Rests* were disused.[f] The first musquets were *Match-locks;* but of *Locks*, *Bandileers*, &c. under distinct articles. The origin of the *Bayonet* has, however, a connection with the *Swine's feather*. The Duke of Albemarle, in the time of Charles II. recommended arming the musqueteers and dragoons with muskets having Swine's feathers with the heads of Rests fastened to them. The Swine's feather was to be in a sheath, so as to serve like a tuck in walking-sticks, but capable of being drawn out and fixed in the muzzle of a gun. Turner, however, who wrote in 1670, observes, that this and the other apparatus were only awkward contrivances to protect the musqueteer against cavalry after he had fired, and before he had re-loaded. The Swine's feather Rest being thus laid aside, and the Swine's feather itself being awkward to manage, such soldiers as were armed with daggers were induced to stick them into the muzzels of their pieces. This gave origin to the *Bayonets*, which were first made at Bayonne. They were called by the French *Bayonets à manche*, and introduced into their army in 1671. They were formed with tight handles, to fit well into the muzzels, and rather enlarging towards the base, to prevent their entering too far into the piece.[g] A Military Dictionary of 1694 calls the Bayonet a dagger stuck into the piece by men who covered the musqueteers when they were to fire. In order to allow the piece to be fired, and preserve the use of the dagger, it was next fastened by two rings to the barrel; lastly, by a socket, as now. It superseded the pike.

Blunderbuss. See *Carbine. Petronel.*

Caliver, a piece so called from the calibre being according to a standard regulation.[h] It was lighter than the unwieldy musket; had a wheel lock; sometimes a portrait of the owner on the stock, and a magazine for bullets in the butt. It was three feet two inches long,[i] and fired without a rest.[k]

Carbine. The Military Dictionary of 1694 calls the Carbine a small fire-arm between a pistol and a musket, used by all the horse. The Dragon was a species of Carbine. Sir James

[b] Meyrick, iii. 106.

[c] Meyrick, iii. 41. According to De Bellay (adds Sir S. R. M.) *Rests* had been provisionally used for the harquebus, but I have met with no representation of the *rest* before the time of Elizabeth, and conceive that he must allude to those for the cavalry, on the principle of the lance rests, fastened by a hinge to the breast-plate. Ibid.

[d] Grose, ii. 293, 294. [e] Meyrick, iii, 78.

[f] Id. 113.

[g] Meyrick, iii. 177—120. [h] Id. iii. 39.

[i] Id. 42, 44. [k] Grose, i. 156; ii. 295, 296.

Turner says, "The carabineers carry their carabines in bandileers of leather about their necks, and fire easier than long ago, when they hung them at their saddles. Some, instead of carabines, carry *Blunderbusses*, which are short hand-guns of a great bore, wherein they may put several pistol or carabine balls, or some slugs of iron. I do believe the word is corrupted, for I guess it is a German term, and should be *Donderbucks*, and that is, thundering guns, *donder* signifying thunder, and *bucke* a gun."[l] [This is very questionable, see *Petronel*, below.] Grose[m] has engraved an ancient Carbine, which would carry two charges in the same barrel, to be fired successively by two wheel-locks. In the time of Charles II. the butt of the Carbine was made to fold back, for the purpose of being more conveniently held in the holster.[n]

Currier, a piece differing but little from the *Hag-but*, and chiefly used in sieges.[o]

Dag, merely differed from a pistol in the shape of the butt, which somewhat resembled that of the Petronel.[p] Elsewhere, Sir S. R. Meyrick calls it a long pistol.[q]

Demi-hag. See *Harquebuse*, p. 911.

Dragon. See *Carbine*, p. 913.

Fire-lock, supposed to have come into use about 1669.[r] It sometimes had contrivances in the butt to unite the flask and the primer.[s]

Fowling-piece, see *Harquebuse*, p. 911.

Hand-mortar. An arm of this kind for throwing grenades, the barrel being only ten inches, with both match and wheel-lock, was in use at the close of the reign of Elizabeth. The union of the two locks together was an invention of this period, to counteract the effects of the wheel-lock hanging fire.[t]

Musketoon. See the next article.

Petronel. The President Fauchet, who wrote in the time of Henry II. of France, speaks of a piece called *Petronel*, or *Poitrinal*, the medium between the arquebuse and pistol. Probably it differed nothing from the English dag, except its butt being much broader, to rest against the chest of the person who fired it. Nicot says it was of large calibre, and on account of its weight was carried on a broad baudrick worn over the shoulder.

D'Israeli, from Kersey's "New World of Words," says, that it was a kind of harquebuss or horsemen's gun, so called because it is hung on the breast. It had a wheel-lock. Fauchet says, that the invention of this arm is ascribed to the Bandouliers of the Pyrenean mountains.[u] Thus Sir S. R. Meyrick. From the Petronel proceeded the *Musquetoon*, which the Military Dictionary says was the same as the blunderbuss,[x] a fire-arm with a very large bore, to fire among a crowd, or to keep a pass. Another Dictionary says that the charge consisted of twenty pistol balls.

Pistol. The invention has been before mentioned (art. *Harquebuse*, p. 911.) De la Noue says, that the Reitres [*Rutters*, *Ruptarii*, &c. freebooters of all nations, hired by our Kings,[y]] first brought pistols into general use. Those first invented have stocks of ebony, beautifully inlaid with ivory, on which several subjects from sacred and profane history are engraved in the most masterly manner. The barrels, as well as the cocks, ramrods, &c. are frequently inlaid with silver in elegant foliage. The iron of the barrels is an eighth of an inch in thickness, which shows the dread of bursting at this period, and the butt has a spheroidal knob at the end. The length of these pistols is one foot eight inches and a half, and they have long iron hooks on them, by which they may be held on

[l] Meyrick, iii. 103. [m] ii. 370, pl. 57. [n] Meyrick, iii. 120. [o] Id. 27. [p] Id. 6. [q] Id. 88. [r] Id. iii. 113. [s] Id. 111. [t] Id. 69.

[u] Meyrick, iii. 43. [x] No such arm occurs in Grose, nor is blunderbuss found in Sherwood's Dictionary, printed in 1650. [y] Grose, i. 57.

the girdle.[z] Grose says, that the pistol is mentioned in 1544; that it was used by the Germans before the French; and that the most ancient are wholly of iron, the ramrod excepted.[a] In the time of Edward VI. the mace was changed for the pistol; and in that of Elizabeth, another took place of the *estoc* (a small cutting sword) at the saddle bow. The utility of the pistol for horse-soldiers was so apparent, that before this change an attempt had been made to unite it with the weapons then used, as with the mace, battle-axe, &c.[b] Of *Holsters*, see p. 913.

Snap-haunce, *Tricker-lock*, &c. see *postea*.

Locks of Guns. The *match-lock*, or first kind, by means of a spring and hammer, let down a burning match upon the priming in the pan. [*See Plate, p.* 902, *fig.* 7.] The *wheel-lock*, a contrivance for exciting sparks of fire, by the friction of a notched wheel of steel grating against a flint, [*see Plate, p.* 902, *fig.* 8,] which wheel was wound up by an instrument called a spanner,[c] was first invented in Italy in the time of Henry VIII. and continued till that of Charles II.[d] In the reign of Charles I. the *snap-haunce* was introduced. It had a moveable hammer placed upon the pan in imitation of the cock to a wheel-lock, and brought down upon it in the same manner. The cock being placed according to the present mode, strikes against it on pulling the trigger, and it is curious to remark, that this hammer is furrowed in imitation of the wheel in the wheel-lock. The *snap-haunce* differed from the modern fire-lock, (see *Fire-lock*, p. 914), in the hammer not forming the covering of the pan. The *Tricker-lock* was a contrivance for having a hair trigger, as it is now called, in addition to the other trigger, and which was probably the tricker.[e]

Bandoleers, *Patrons*, *Touch-boxes*, *Cartridge*, *Cartridge Boxes*, and *Match Tubes*. The invention of *Bandoleers* is ascribed to the inhabitants of the Pyrenees.[f] Sir S. R. Meyrick[g] says, they seem rather to have been introduced during the reign of Henry III. King of France, than of the Emperor Maximilian. They were little tin or leather cylindrical boxes, each containing one charge of powder. Of these twelve were fixed to a belt, and worn over the left shoulder of the musqueteers; a contrivance borrowed from the Dutch or Walloons.[h] The early specimens, if they really be bandoleers, *temp.* Henry VIII. are hung round the neck like a collar; and suspended in the same way in front are the powder flasks, some of which resemble horns, and others are of a circular form, but plain behind and convex in front. These, with the bandoleers, were intended to hold the fine powder for priming, while those worn without are for the charge. In a bag suspended at the right hip were the balls.[i] —Sir S. R. Meyrick has two ornamented boxes, apparently intended to hold cartridges, from the block of wood within having five such receptacles, though rather smaller than ordinary. These were called *Patrons*, and perhaps, as they hold charges for pistols, gave origin to the bandoleers, which came into fashion during the reign of Elizabeth, so that they are at any rate as old as the time mentioned.[k] —By *Touch-boxes* are meant small flasks to hold the priming powder.[l] —As to *Cartridges*, there were in the time of Elizabeth boxes called *Patrons*; and Sir James Turner says, "All horsemen should always have the charges of their pistols ready in *Patrons*, the powder made up compactly in paper, and the ball tied to it with a piece of pack-thread." In this description we have evidently the Cartridge, though not expressed by name, but

[z] Meyrick, ii. 295, 296. [a] Grose, i. 155, &c. [b] Meyrick, iii. 4. [c] Grose, ii. 29. The term *spanner* is still applied to the tool used for turning the burs of a screw. [d] Meyrick, ii. 295. [e] Id. iii. 88, 101.

[f] See Petronel. [g] Meyrick, iii. 59. [h] Grose, i. 159. [i] Meyrick, ii. 248. [k] Id. iii. 43. [l] Id. 42.

confined to pistols. About the same time (1680) cartridges were generally adopted in lieu of the bandoleers, because these were apt to take fire if the matchlocks were used. They became entangled, in obstruction to charging again, and by their rattling gave notice to the enemy in nocturnal attacks, or prevented the soldiers from hearing the word of command. The bullets also, which the soldiers carried in their mouths (the quickest way), or in their pouches, were apt to drop out, which the cartridge prevented by means of the paper. The first cartridge-boxes were tied round the waist.[m]—*Match-boxes*, to prevent the matches being seen in the night, small tubes of tin or copper, pierced full of holes, were invented, as it is said, by the Prince of Orange, probably Prince Maurice. This was the origin of the Match-boxes, till lately worn by the grenadiers.[n] I have somewhere read that the tube was intended to hold lighted charcoal, for renewing the match if it went out, and for firing grenades. As to these, Froissart[o] mentions something like grenades, which, after being thrown by the hand, burst and discharged a bolt of iron; but the modern grenades are said to have been first used in 1594.[p]

Miscellaneous. Browning barrels is ancient.[q] The earliest theory of Mines of Gunpowder appears in a manuscript of George of Sienna; and they were first brought into practice at Sarganella in 1487; but the honour and improvement in 1503 is ascribed to Peter of Navarre, who used them with success in the wars of Italy.[r] Vials filled with combustibles were not only attached to arrows, but to lances, or at least some combustible substances were wrapped round the ends of them at this period.[s]

STANDARDS.—The invention began among the Egyptians, who bore an animal at the end of a spear;[t] but among the Greco-Egyptians the Standards either resemble, at top, a round-headed table-knife, or an expanded semicircular fan.[u] Among the earlier Greeks it was a piece of armour at the end of a spear; though Agamemnon, in Homer, uses a purple veil to rally his men, &c. Afterwards, the Athenians bore the olive and owl; the other nations the effigies of their tutelary Gods, or their particular symbols at the end of a spear. The Corinthians carried a pegasus; the Messenians their initial Μ, and the Lacedæmonians Λ; the Persians a golden eagle, at the end of a spear, fixed upon a carriage; the ancient Gauls an animal, chiefly a bull, lion, and bear. Sir S. R. Meyrick gives the following account of the Roman Standards: "Each century, or, at least, each maniple of troops had its proper standard and standard-bearer. This was originally merely a bundle of hay on the top of a pole; afterwards a spear with a cross piece of wood on the top, sometimes the figure of a hand above,[x] probably in allusion to the word *manipulus*, and below a small round or oval shield, generally of silver or of gold. On this metal plate were anciently represented the warlike deities Mars or Minerva, but after the extinction of the Commonwealth, the effigies of the Emperor's or their favourites. It was on this account that the Standards were called Numina Legionum, and held in religious veneration. The Standards of different divisions had certain letters inscribed on them to distinguish the one from the other. The standard of a legion, according to Dio, was a silver eagle[y] (see p. 304),

[m] Meyrick, iii. 121. [n] Grose. [o] vi. 179. [p] Grose, i. 160, 407. [q] Meyrick, iii. 100. [r] Id. ii. 161. [s] Ib. ii. 204.

[t] Enc. from Diodor. Siculus. [u] Meyrick, i. pl. i. fig. 20, 21.

[x] The Encyclopedists from Col. Traj. fol. 5, say that the hand does not appear before the time of the Emperors.

[y] Add to this, beside the imperial portraits, crowns, small bucklers, *clypei*, charged with portraits or emblems relative to the particular atchievements of each legion, and embattled towers or beaks of gallies, as trophies of towns, ships, &c. taken.

with expanded wings on the top of a spear, sometimes holding a thunderbolt in its claws; hence the word Aquila was used to signify a legion. The place for this standard was near the General, almost in the centre. Before the time of Marius figures of other animals were used, and it was then carried in front of the first maniple of the Triarii. The *Vexillum*[z] or flag of the Cavalry [that of the infantry being called *Signum;* an eagle on a thunderbolt within a wreath, in Meyrick, pl. vi. fig. 15.] was, according to Livy, a square piece of cloth, fixed to a cross bar on the end of a spear. The Labarum, borrowed by the Greek Emperors from the Celtick tribes, by whom it was called Llab, was similar to this, but with the monogram of Christ worked upon it. (See LABARUM, p. 321.) Thus Sir S. R. Meyrick.[a] The dragon, which served for an ensign to barbarous Nations, was adopted by the Romans, probably from the mixture of auxiliaries with the legions.[b] At first, the dragon, as the general ensign of the Barbarians, was used as a trophy by the Romans after Trajan's conquest of the Dacians. The dragons were embroidered in cotton, or silk and purple. The head was of metal, and they were fastened on the tops of spears, gilt and tasseled, opening the mouth wide, which made their long tails, painted with different colours, float in the wind.[c] They are seen on the Trajan Column and the Arch of Titus, and are engraved.[d] The *Draconarii*, or Ensigns, who carried them, were distinguished by a gold collar.[e] From the Romans, says Du Cange,[f] it came to the Western Empire, and was long, in England, the chief standard of our Kings, and of the Dukes of Normandy. Matthew Paris notes its being borne in wars which portended destruction to the enemy. It was pitched near the royal tent, on the right of the other standards, where the guard was kept.[g] Stowe[h] adds, that the the dragon standard was never used but when it was an absolute intention to fight; and a golden dragon was fixed, that the weary and wounded might repair thither, as to a castle, or place of the greatest security. Thus far for the Dragon standard. To return, Vegetius mentions *Pinnæ*, perhaps aigrettes of feathers of different colours, intended for signals, or rallying points.[i] Animals, fixed upon plinths with holes through them, are often found. They were ensigns intended to be placed upon the ends of spears. Count Caylus has published several; among others two leopards, male and female.[k] Ensigns upon Colonial Coins, if accompanied with the name of a legion, *but not otherwise*, show that the Colony was founded by the veterans of that legion. There were also standards called *Pila* or *Tufa*, consisting of bucklers, heaped one above the other.[l]

Of the Imperial Standard, the Eagle, see p. 730.

The ancient Franks bore the tiger, wolf, &c. but soon adopted the Eagle

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[z] The Encyclopedists use the word *Vexillum* in a wider sense. Upon a standard, they say, on the Trajan column, above the eagle, is a small flag *(vexillum)* in the middle of which was the name of the cohorts and centuriæ in the time of Vegetius (ii. 13). Before, the Manipuli alone had their particular ensigns (Lips. Mil. Rom. L. iv. Dial. 5), sometimes they simply attached the vexillum to the end of a spear. Those of the infantry were red, (Serv. Æn. viii. Polybius, vi. c. 7.), except the consuls, which was white; that of the cavalry was blue. (Serv. ubi supra.) They had sometimes fringes and ribands. (Admir. Rom. Antiq. f. 16.) The *Labarum* differed from the *Vexillum* in being extended, and preserving its square form, as appears on a coin of Theodosius. The Vexillum too was only attached to the upper edge.

[a] Introd. liv. [b] Sir S. R. Meyrick, pl. iii. fig. 8. p. xvii. has engraved a Dacian standard, representing the serpent, an object of pagan worship, and terminating in what appears to have been a bell.

[c] Enc. Ammian. x. 12. Tertull. Apol. c. 16. Sidon. v. 40, n. 409. [d] Mongez. Rec. d'Antiquit. pl. 97. [e] Enc. [f] Prudent. περι στεφ. i. 64. [g] M. Paris, 853. Dec. Scriptor. 2426, 2493. Pennant's Whiteford, 220. Warton's Sir Tho. Pope, 233, et al. [h] Annals, 173, 202, ed. Howes. [i] Rec. d'Antiq. 39. [k] Rec. iii. pl. 64. [l] Enc.

from the Romans. In the second race they used the cross, images of saints, &c. The fleur de lis was the distinctive attribute of the King.[m]

Ossian[n] mentions the standard of the King and Chiefs of Clans, and says that it (the King's) was blue, studded with gold. This is not improbable, for the Anglo-Saxon ensign was very grand. It had on it the *white horse*, as the Danish was distinguished by the *raven*. They were, however, differently formed from the modern, being parallelograms, fringed, and borne, sometimes at least, upon a stand with four wheels.[o] A standard upon a car was, we have already seen, usual with the ancient Persians. Sir S. R. Meyrick[p] admits that it was of Asiatick origin, first adopted by the Italians, and introduced here in the reign of Stephen. That of Stephen is fixed by the middle upon a staff, topped by a cross pattée, has a cross pattée itself on one wing, and three small branches shooting out from each flag.[q] It appears from Drayton[r] that the main standard of Henry V. at the battle of Agincourt, was borne upon a car; and the reason which he assigns is, that it was too heavy to be carried otherwise. Sir S. R. Meyrick adds, that it preceded the royal presence.[s] Edward I. had the arms of England, St. George, St. Edmond, and St. Edward, on his standards.[t] Of a banner placed in a bush for a standard, see p. 767. The flag or banner in the hands of princes, upon seals, denotes sovereign power, and was assumed by many lords in the twelfth and thirteenth centuries.[u] Rudborne,[x] by the way, as do others, pretends that the standard sent by the Pope to William the Conqueror was the three lions (leopardès), which is contrary to other accounts. These make the third added long afterwards. See FLAG, p. 306.

[m] Costumes des anciens peuples, iii. 11.
[n] Fingal, b. iv. pl. 20, f. 4, &c.
[o] Strutt's Horda, i. p. 30.
[p] i. 51.
[q] Decem Scriptores, 339, 340.
[r] Battle of Agincourt.
[s] Meyrick, ii. 121. ii. 62.
[t] Grose,
[u] Enc. Nouv. Diplomat.
[x] Angl. Sacr. i. 247.

A Knight with the Arms of Ferrers, see p. 788, 4to. This figure shows the ailettes on the shoulders, and in other respects much resembles William de Zouch, of Mortimer, who died 1335. See Archæologia, vol. xiv. pl. xxxvii. fig. i.

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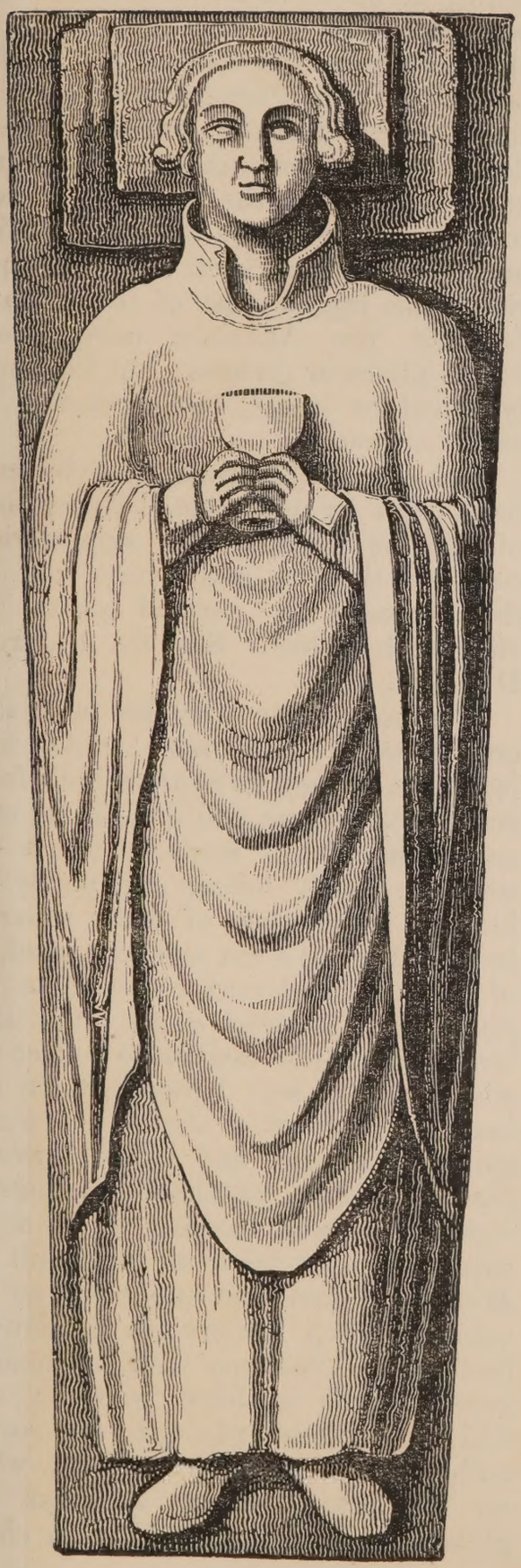
EGYPTIAN, GRECIAN, and ROMAN COSTUME.

Published by J. Nichols & Son, Sept. 1840.

CHAPTER XX.

COSTUMES.



Specimen of an Ecclesiastic (from Langton, Yorkshire,) habited in an antient close cope, which had merely an aperture for the head, over which it was put like a waggoner's frock. See Whitaker's Richmondshire, i. 251,

It is utterly impossible to convey precise ideas of dress without a multitude of cuts;[a] but some general rules shall here be given, which need little or no illustration from figures.

Egyptian monuments, in the early ages, wear caps, or heads and beards shorn close; the inferior classes seem to have gone nearly naked, and all the different orders of the community alike to have worn little and thin clothing. The lower extremities of the body appear to have been covered the most. Many male figures display no other garments than a short apron or piece of stuff fastened round the waist by a belt: and descending half way down the thighs; and in numerous representations of both sexes the whole upper part of the body appears entirely bare, or only adorned with a profusion of necklaces, belts, armlets, and bracelets; while the aforesaid apron, wrapped round the loins, descends like a petticoat down to the ancles. The complete tunick, reaching all the way from the neck to the feet, seems to have been reserved for the higher orders, and even this, seemingly elastic, is so tight, that not a crease is to be seen. In later times the Greco-Egyptian habits acquired fullness, and occur with folds and plaits. Kings are known by long staves, or sceptres; Priests by wands topped with bird's heads, &c.[b] *(See the Plate of Costumes*, figs,* 1, 2, 3.)

Asiaticks may be known by a vest with long tight sleeves, reaching down

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[a] The elegance and taste of Mr. Hope's Costumes of the Ancients, Sir S. R. Meyrick's Aboriginal British, and Strutt's English Habits, need only to be compared with foreign works on similar subjects to show their superiority.

[b] Hope, i. 1—7.

* Explanation of Plate of Egyptian, Asiatic, Grecian, and Roman Costume.—*Figs.* 1, 2. *Egyptian Dresses from Statues in the Capitol. Fig.* 3. *Egyptian Priest, from Denon's*

to the wrist, and long pantaloons, descending to the ancles, nay, often hanging over the instep and losing themselves within side the shoes or sandals. These pantaloons even clothe those masculine ladies the Amazons, whenever they are represented on some warlike expedition *(see Plate, fig.* 5.); though in peace they appear in petticoats like other females *(see Plate, fig.* 6). The vest, always of the same stuff and design with the pantaloons, seems, like our modern waistcoat, to have opened in front, and to have been closed by means of clasps or buttons placed at considerable distances from each other. *(See figure of Paris, fig.* 7.) Over this vest was frequently worn a wide sleeveless tunic of a different pattern, clasped on the shoulders, confined by a girdle round the waist *(see figure of Vesta, fig.* 8). To this, aged or dignified persons still added a mantle or peplum, fringed. Fringes, which never appear in Grecian habits, are another peculiarity. The Dacian costume, particularly in very wide pantaloons, was similar *(see fig.* 9). The Parthian sovereigns are sometimes represented on their coins bareheaded, with their long hair and bushy beards finically curled. At other times with a cylindrical cap, wider at top than bottom, called *mitra* by the Greeks *(see Heads of Parthian and Armenian Kings, figs.* 10, 11, 12, 13). The Medes and Persians generally wore the *cidaris*, or conical cap, sometimes terminating in a sharp point, at others truncated, and loaded with ornaments. The head-dress of the Asiatics in the Euxine and Archipelago was the Phrygian bonnet, with its top bent forward, and long flaps descending on the shoulders. In Amazons we often see the beak of the helmet terminate in the bill of a griffin, and the spine or back of the casque rise in the jagged crest of that animal, In war, the Asiaticks never wore breast-plates or greaves; but frequently a coat or jacket, and neck-flap of scaled armour.[c]

Greeks. The earliest style may be known by primness. Every lock of hair is divided into symmetrical curls or ringlets, and every fold of the garment in parallel plaits, all effected by irons. See *fig.* 14, from Hope, pl. 51.

The succeeding ages are well discriminated by the hair. "At first (says Mr. Hope), as appears both from ancient sculpture and paintings, men and women alike wore their hair descending partly before and partly behind in a number of long separate locks, either of a flat and zigzagged, or of a round and corkscrew shape *(see fig.* 15)" [*Second æra.*] "A little later it grew the fashion to collect the whole of the hair hanging down the back by means of a riband, into a single broad bundle, and only to leave in front one, two, or three long narrow locks or tresses hanging down separately; [see *fig.* 16, from Hope, pl. 47, Minerva;] and this queue was an ornament which Minerva, a maiden affecting old fashions and formality, never seems to have quitted; and which Bacchus (though not originally quite so formal, yet, when on his return from amongst the philosophers of India, he also chose

Egypt. Fig. 4. *Parthian, with his Bow and Javelin. Fig.* 5. *Amazon, in war, from one of Mr. Hope's vases. She is represented fighting with a griffin. The round disks on the belt perhaps represent coins, like those with which to this day the inhabitants of the borders of the Black Sea stud their leather belts. Fig.* 6. *Amazon, in peace, from a fictile vase of Mr. Hope's. Fig.* 7. *Paris on Mount Ida, from a cameo. Fig* 8. *Vesta, in the Villa d'Este at Tivoli. Fig.* 9. *Dacian King. Figs.* 10, 11, 12, 13. *Parthian and Armenian Kings. Fig.* 14. *Grecian Lady in a dress of the old style. Fig.* 15. *Grecian Nymph, in the old style of attire, from a small statue in Mr. Hope's possession. Fig.* 16. *Minerva, in the old style, from a basso-relievo in the Capitol. Fig.* 17. *Bacchus, in the old Greek attire, from a statue. Fig.* 18. *Grecian Female, from a statue in possession of Mr. Hope. Fig.* 19. *Roman, in his Toga. Fig.* 20. *Tribune. Fig.* 21. *Roman Emperor, assisting at a sacrifice, in his Paludamentum. Fig.* 22. *Faustina, wife of Antoninus Pius, from a statue in the Vatican. Fig.* 23. *Roman Empress. —These subjects are selected from Mr. Hope's valuable Work on Costumes.*

[c] Hope, i. 9—16.

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BRITISH, ANGLO-SAXON, ANGLO-NORMAN, and ENGLISH COSTUME.

London, Published by J. Nichols & Son, October 1, 1840.

to assume the beard and mien of a sage) thought proper to re-adopt" *(see fig.* 17). [*Third æra.*] "Later still, this queue depending down the back, was taken up and doubled into a club; [See *fig.* 14, from Hope, pl. 51, given before;] and the side locks only continued in front, as low down as the breast. But these also [*Fourth æra*] gradually shrunk away into a greater number of smaller tufts or ringlets hanging about the ears, and leaving the neck quite unconfined and bare. So neatly was the hair arranged in both sexes round the forehead, and in the males round the chin, as sometimes to resemble the cells of a bee-hive, or the meshes of wire-work."[d] [See *fig.* 18, from pl. 60 in Hope.] Of the Grecian TOGA, TUNICK, PEPLUM, CHLAMYS, &c. see hereafter, under each article. Two distinctions of the Tunick appear. Austere Philosophers have only a simple cloak or mantle thrown over the naked body; and even the liberal Professors, who indulged in the luxury of the tunick, wore it shorter than the Asiatic males, or than their own women, and almost always confined by a girdle. Travellers protected their heads from the heat or rain by a flat broad-brimmed hat, tied under the chin (the *Petasus*).

Mr. Hope also lays it down as a rule, that the close fit of early inner garments, distinguishes them from the greater fullness of later periods; that long formal ringlets show heroic ages; short crops the historick periods. In my opinion, the nearer the approach to Asiatick fashions, as close sleeves, narrow plaits, and Amazon and Phrygian styles, the older the subject. The vases, not the statues, give the earliest. The bad drawing is another test of ancientry: for in *fig.* 14, from Mr. Hope [pl. 51], where the old style is given, it will be seen, that the legs and thighs are almost twice as long as the rest of the person upwards.

[d] Hope, i. 16—38.

ROMANS. The pre-eminent distinction is the Toga, borrowed from the Etrurians; still retained in the Highlanders plaid.[e] *Specimens of Roman Costume are exhibited in figs.* 19, 20, 21, 22, *and* 23. Of the Roman TOGA, TUNICK, PALLIUM, PALUDAMENTUM, PALLA, STOLA, CUCULLUS, &c. see hereafter under each article.

BRITONS. This article, from its interesting application, will be given at considerable length, chiefly from the "Costume of the Original Inhabitants of the British Isles, &c. by Sir S. R. Meyrick, and Mr. Smith,"[f] a superb work, in the style of the "Critical Inquiry into Ancient Armour."

The primitive British female passed her time in basket weaving, or in sewing together with leathern thongs or vegetable fibres, the skins of such animals as had fallen into her husband's power, employing for this purpose needles made of bone, [*see p.* 270,] exactly similar to those used for the heads of arrows. She was clad in preference in the skins, if it be procured, of the brindled ox, pinned together with thorns, ornamented with a necklace formed of jet, or other beads, [*see p.* 339,] and with the wild flowers entwined within her long and twisted locks.[g] The man was attired in the skin of the brindled or spotted cow *(see the Plate,* fig.* 1), called

[e] Hope, 39. [f] Folio, 1815. [g] Meyrick and Smith, p. 3.

* EXPLANATION OF THE PLATE OF BRITISH, ANGLO-SAXON, ANGLO-NORMAN, AND ENGLISH COSTUME.—*Fig.* 1. *A Briton of the Interior, with a brindled cow's hide. Fig* 2. *A Belgic Briton. Fig.* 3. *Mounted British Warrior Fig.* 4. *Romanised Briton. Fig.* 5. *Queen Boadicea.—These five subjects are from Meyrick and Smith's Costumes of the Aboriginal Britons.—Fig.* 6. *An Anglo-Saxon Personage of Distinction of the Eighth Century, in full dress; from MS. Cott. Claud. B. iv. Fig.* 7. *An Anglo-Saxon Lady of the Eighth Century, in full dress; from the same MS. Fig.* 8. *Anhelm Bishop of Sherborne, died* 709; *from a MS. in the Lambeth Library, No.* 200. *Fig.* 9. *Anglo-Saxon Monarch of the Ninth Century, in his state habit; from Cott. MS. Tiberius, C. vi. Fig.* 10. *Personage of distinction n the dress of the Ninth*

in his native tongue *Brych*, and by the Irish *Breach*. Instead of this, some of the Britons wore the *Isgyn*, which was the name for the skin of any wild beast, but more particularly the bear, (formerly an inhabitant of Britain, *see p.* 778.) while others assumed the Mantell or sheep-skin cloak, according as they were herdsmen, hunters, or shepherds. In later times, the mantell, from being shorter, was worn only on horseback, and was then termed *Mantell Werddonig*, the Irish mantle, or *Mantell Gedenawg*, the shaggy cloak.[h]

The clothing art in wool and flax was long known to the Irish, and the names of the materials, machinery, &c. are similar in the Irish, the Chaldee, the Hebrew, and the Arabic languages. The Phœnicians perhaps communicated the art to the Cornish, and the inhabitants of the Scilly Isles; the other parts of Britain probably to the Gauls.[i] Of the several kinds of cloth manufactured by the latter, one, according to Strabo, was made of a coarse harsh kind of wool, which being woven very thick, was rendered extremely warm, and consequently was the fabrick of which the winter cloaks were manufactured. Another kind was made of fine wool, and dyed several colours; and being spun into yarn, was woven chequerwise, which made it form small squares, some of one colour and some of another.[k] Hence the Tartan fashion. Felting wool, dying from vegetables, vestments of skins, *i. e.* of leather only, cloth made of hair, linen, and hemp, also occur.[l]

"They also knew the art of washing and bleaching linen, and Pliny tells us, that they put certain herbs, particularly the roots of wild poppies, into the water to make it more efficacious in bleaching. For the purpose of washing, they made soap of the fat of animals and the ashes of vegetables, the modern pot-ash, the invention of which the same author attributes to the Gauls.[m]

"The yarn, as before observed, having been dyed in imitation of the brindled ox's skin, the cloth manufactured from it in stripes[n] and chequers, was called the *Breach*, as well as *Brecan* by the Irish, whence the Braccæ of the Roman writers. The quality of this manufacture, and the dazzling effects of a variety of colours, rendered it so much esteemed by the chieftains that it was not long confined to one garment.[o]

"Before the Romans entered Britain (says Diodorus Siculus) the habits of its chiefs consisted of a *Pais* or close coat, or covering for the body, deriving the name from *py*, inward, and *ais* the ribs; and which, under the denomination *cota (unde* coat), formed part of the Irish dress. This is what Dio calls χιτων, a tunick, and describes it as being of divers colours (παμποικιλος' or chequered with divers colours in divisions.[p] It was open before like

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and Tenth Centuries; from the same MS. Fig 11. *A Lady in the full dress of the Ninth and Tenth Centuries; from Harl. MS.* 2908. *Fig.* 12. *Edward the Confessor, from his great Seal, at the British Museum. Fig.* 13. *The Regal State Habit of the Eleventh Century; from MS. Nero, C. iv. Fig.* 14. *Anglo-Norman Woman of the Eleventh and Twelfth Centuries with pocketing sleeves; from Sloane MS. No.* 1975. *Fig.* 15. *Norman Dress of the Twelfth Century; from Harl. MS.* 1526 *or* 1527. *Fig.* 16. *A Lady of the Twelfth Century, in full dress; from a curious MS. in the collection of the late Francis Douce, Esq. Fig.* 17. *A Regal State Habit of the Thirteenth Century; from Royal MS. 2 A. xxii. Fig.* 18. *A Coronation Habit of the Thirteenth Century; from the same MS. Figs.* 19. 20. *A Physician and his Servant; from a Sloane MS. of the Thirteenth century, No.* 1975. *Fig.* 21. *A Lady of the Thirteenth Century, in her wimple; from a Royal MS.* 19 *D. i.—Figs.* 6. *to* 20. *are copied from Strutt's "Dresses and Habits."*

[h] Meyrick, p. 7. [i] Possibly not; for Pliny says, (iii. 47. xviii. 11.) that they *invented* instruments for managing wool. The Phocæan colonists at Marseilles were the civilizers of Gaul.

[k] The Gauls wore tunicks of different colours, with long breeches; and over the tunick a sagum striped in right lines (Æneid, l. viii. v. 660.) or in lozenges, as appears in some representations of the Lower Empire. Enc. [l] Meyrick's Costume, 9, 10. [m] Id. [n] Boadicea is described, as wearing a petticoat *in stripes, (see the Plate, fig.* 5.) as Virgil says above; and a Gaulish figure, so attired, appears on a marble I have somewhere seen. [o] Meyrick, 10.

[p] Χρωμασι παντοδαποις διηνθισμενος.

a shirt, in order to enable the wearer to put it on, and had sleeves, which were close yet long; and reaching to the wrist, it extended itself to the middle. Below this began the *llawdyr* or pantaloons, which wrapped closely round the thighs and legs, terminating at the ancles. These were also plaided and called by the Irish *Brigis*, and by the Romans *braccæ*, whence the word breeches. Over the *pais* was thrown the mantle or cloak, called by the Romans *sagum*, from the Celtic word *saie*, which according to Varro, signified a skin or hide, and the truth of the testimony is borne out by the Irish *seiche*." [q]

"On the feet were either the *esgidiau*, shoes so called from *esci*, protecting from hurt, similar to the brogues of the Irish, which were made of raw cow-hide, and had the hair turned outwards, and coming up to the ancles, or the *bwutais* or *butis*, the modern buskin.[r]

The head was covered with a conical cap, "long retained by the Irish, under the denomination 'biorraid,' and was the prototype of their helmets; but the Britons seem to have made an improvement on it, by lowering the top, and making a projecting poke over the forehead to protect the eyes, and this they termed *pengwych*, which in process of time was deserted by the men, and worn only by the women. The men next adopted the *hatyr*, *ata*, or *hat*, of which many with convex crowns appear on the British coins, and a Gaulish female with a flattened one is given by Montfaucon. This kind of dress was however worn only by the chieftains of the British Isles, and ladies of rank. Their dependants were still cloathed in skins or leather." [s] The Belgick Briton Sir S. R. Meyrick arrays, according to the description of a Belgick Gaul by Diodorus Siculus, in a sugar-loaf cap *(cappan cyrnuhill)*, a *torque*, or collar of honour, a *saie*, or *sagum*, like a cloak, buckled on one shoulder, in the Greek and Roman fashion, a girdle, to which is appendant in front a sword, a *pais* or tunick, like a shirt, down to the middle of the thighs, with an ornamented border, pantaloons, and brogues fastened on the instep.[t] *(See Plate, p. 921, fig. 2.)*

The inhabitants of Cornwall and the Scilly Isles, according to Strabo, were habited in long black garments, like tunicks, and wore mustachios hanging down upon their breasts, like wings, and when walking abroad they held large staves in their hands, which made them resemble furies in a tragedy.[u]

A mounted officer wears a jacket, laced or furred, woolly pantaloons, and a brogue, and carries a club (one form of a sceptre) in his hand.[x] *(See fig. 3.)*

On a stone found at Ludgate, London, in 1689, and now preserved among the Arundelian Marbles, is the figure of a Romanized Briton. He has a sleeved tunick down to the knees, and over it a plaid; the feet and head are bare. In one hand, he holds the cleddyv-deuddwn, or two-handed sword.[y] *(See fig. 4.)* In short he is a Highlander.

The Gaulish, and of course British males of rank wore a golden (yellow or embroidered) vest *(Aurea Vestis*, Virgil), striped cloaks *(Virgatis lucent Stragulis*, Virg.) and torques *(Colla auro innectuntur*. Virg.)[z]

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[q] Meyrick, 11.

[r] Id. 12. The shoes of the Gauls, according to Montfaucon, had two slits down the front, whereas the Saxon shoe had only one; but shoes have been dug up in England, made of one piece of untanned leather, slit in several places, in each of which holes were made, through which a thong passed; this being drawn tight, fastened them round the feet like a purse. Ibid.

[s] Meyrick, 12. [t] pl. ii. p. 13. [u] Id. 15. The learned Knight has formed a figure from this description, (pl. ii.) but though possibly accurate, it cannot be admitted into this work, because it is not copied from an ancient representation.

[x] Id. pl. iv. from coins in Whitaker's Manchester, i. 305, 344. ii. 7.

[y] Meyrick, pl. xiii. p. 36. [z] See Æn. viii. 670, seq.

The Roman British females on coins of Britannia[a] appear in sleeved tunicks, one or more drawn in below the breasts, with or without a mantle or cloak thrown over the shoulders; in short they resemble modern women, either in what is called a round gown, or bed-gown, and petticoat, though the latter, as distinct from the body and sleeves, is not considered to be ancient. This costume of the bed-gown and tunick, also appears on the reverse of a coin of Carausius, a bas-relief in Horsley, and is still worn by the Welsh peasantry.[b] The petticoat part of the tunick of Boadicea was striped. Sometimes it reached only to the knees.

The Fillibeg, Sir S. R. Meyrick[c] will not admit to be of Celtick origin, but of Roman introduction. However, as the Irish, who had no connection with the Romans, did not, according to Froissart,[d] wear breeches in the fourteenth century, I doubt the opinion. Among the Gaulish monuments given by Montfaucon, Auberi, &c. we find both men and women distinguished by mystical borders, as vandykes, &c.[e] Sir S. R. Meyrick[f] has given the figure of a Druid, splendidly attired with golden *Tiara*, and the *Jodham Morain* or *Pectoral*, of crescent form, &c. but as it is not an original monument, I prefer the bas-reliefs given in the Head-piece of Chapter XV.[g] p. 768. In short the costumes of all the ancient nations lie in a small compass; in tunicks, with togas, or similar external coverings, preserved in the Highland plaids, or cloaks, or mantles, fillibegs, breeches, pantaloons, or trowsers (the latter belonging to Barbarians), and no stockings. One peculiarity it is asserted appertained to this Island. The British Ecclesiasticks are said to have invented a new tonsure, formed by merely shaving the head down to a level with the ears, and letting the rest of the hair grow.[h]

Anglo-Saxons. Habits, not fashions of the same habits at various periods, are only here noticed. The latter defy verbal description; but the former are given in language, intelligible by reference to modern forms and denominations. *Shirts*, *Tunicks* long and short (the latter giving birth to the countryman's smock frock), *Surcoats* or sleeved gowns, *Cloaks* or *Mantles*, *Conical* and *Phrygian-bonnet caps*, *Shoes*, slit down the middle or on each side, a sort of stockings, *forked beards*, and *hair mostly parted on the middle of the head* (of which *postea*), distinguish the males of the eighth century.[i] The War Costume of an Anglo-Saxon King and his Armour Bearer have already been given in p. 829. The dress of a personage of distinction, and the ecclesiastical costume of Adhelm Bishop of Sherborn, of the eighth century, are given in the *Plate*, *p.* 921, *figs.* 6 *and* 8.

The females of the same æra wore *under tunicks* with sleeves, *upper tunicks*, like gowns, *mantles* or cloaks, *cover-chiefs*, *kerchiefs* or hoods, like those still retained in modern women's cloaks; *shoes*, high-quartered; and probably *stockings* and *chemises*.[k] An Anglo-Saxon Lady of the eighth century is represented in the *Plate*, *fig.* 7.

From the commencement of the Ninth *century to the* Arrival of the Normans [anno 1066], we find our male ancestors habited in *drawers*, *trowsers*, *tunicks*, long and short, upper and under; *mantles* or *cloaks*, *felt*, *woollen*, and *skin* hats or caps; *stockings*, bound round with *leg-bandages*, like the cross-gartering of Highlanders, or hay-bands of rusticks: *socks* and *shoes*, *boots* or *buskins*, and *gloves*, presumed to have been unknown in England before the close of the tenth century.[l] The state habit of a Monarch of the ninth century is repre-

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[a] Pinkerton on Medals, i. pl. iii.f. 1, 2. [b] Cited by Sir S. R. Meyrick, p. 37. [c] Id. 39. [d] x. 161. [e] Meyrick. [f] pl. x. [g] From Montfaucon, vol. ii. p. ii. b. 5. c. 6. § iii.

[h] Costumes des anciens peuples, iii. 16. [i] Strutt's Dresses of the people of England, i. pt. i. c. i. p. 1—13. [k] Id. ch. ii. p. 14—22. [l] Strutt's Dresses of the People of England, p. 31—49.

sented in the *Plate*, p. 921, *fig.* 9; and a personage of distinction, in the dress of the ninth and tenth centuries, in *fig.* 10.

The *costume of* the females, with the exception of *clogs* (called Wiſeſ ſceoſ, *i. e.* shoes with wooden soles) was the same as in the preceding æra, but with some variations of fashion.[m] A lady in the full dress of the ninth and tenth centuries is shewn in the *Plate*, *fig.* 11.

Discussion of the costume of this period (the Anglo-Saxon), cannot be closed without remark: Mr. Planché (p. 19) charges Strutt with antedating *unintentionally* his MS. illuminations, and inattention to sepulchral effigies; but Strutt has proved from Eginhart the conformity of the costume of Charlemagne to that of *his* Anglo-Saxon illuminations; and in the Bayeux Tapestry the Normans and English have similar habits; nor do Bouterove, Dubreul, and Mezeray, rely upon illuminations. The omissions of our own authors are, during the fifth to the eleventh centuries, too palpable not to vindicate the following addition.

Hair. Short hair was peculiar to the Gauls, and called a Roman fashion, for Trithemius says, that Clodion ordered the Franks to let their beards and hair grow *un peu long*, (*i. e.* down to the bottom of the ear), on purpose to distinguish them from Gauls and Romans. But although long hair was an indubitable token of Sovereignty and high rank, yet Bouterove shows from coins, that Clotarius I. (a°. 558—561) wore his hair *a la Romaine*, (and so do our modern numismatical portraits), but on his statue his hair is long and *nattès*. Louis II. (a°. 877—879) is upon a seal, shorn, with short hair, but *crowned with laurel*, a Roman Numismatical fashion; and it is known that engravers of seals and of dies for coins were the same persons.

The hair divided on the top of the head was a fashion of the Franks, with one distinction of the soldiers, who shaved the crown of the head (as appears too on the *Norman* soldiers in the Bayeux Tapestry), and only let the hair fall from the top as low as the forehead. On the *seal* of Chilperic II. (a°. 716—720) his hair is short, divided on the top of the head, falling on both sides, flat down to the ears, and afterwards divided and twisted, as low as the shoulders. On his *statue*, his hair *short*, around his face, is *rabattu* in front, but long and floating behind, and leaving his ears uncovered.[n]

If therefore Strutt has antedated his MS. only as to the 8th century, there is still no anachronism in the costumes. To make other tests.

Long and Short Dresses, and Furred. A long habit was the distinction of persons of rank who never assumed a short coat or jacket fashion, but in the country or on military service, for *the short habit characterized the people*, and hence came the custom of exhibiting dignity by long robes or gowns. At the end of the ninth century, persons who were ambitious of distinction, bordered their habits with furs of sable, ermine, and miniver. Charlemagne in the winter-time wore a cloak of otter's skin, which covered his shoulders and breast, under it a woollen tunic bordered with silk, and by way of flannel under-waistcoat a "sayon bleu." [Planché mentions a gown made of otter's skin.] Gold was not worn upon dresses, except in robes of state; but then all the vestments, except the shirt and drawers, were covered with it.[o]

Of Gentlemen of the Long Robe, (as we call them), there were none, the Clergy excepted, who in the 6th century were always to be attired in an alb.

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[m] Strutt's Dresses of the People of England, p. 50—52.

[n] Malliot, Costume des Français, 3, 4, 15, 16, 17, 23, 36. The laurel crown was a substitute for the diadem. Id. 41.

[o] Malliot, Costumes des Français, 27, 40, 47, 48.

The Dukes and Earls, armed with a sword, battle-axe, and shield, alone administered justice.[p] Law habits begin about the time of Edw. II.

In Strutt, under the eighth century,[q] Kings and Noblemen wear long robes. Of course, he is here also correct.

Mantles (*i. e.* cloaks without sleeves) were taken from the Greek and Roman *Chlamys, Lacerna,* &c. and the borders (embroidered in the tomb of St. Cuthbert with figures) originated in the Laticlavus, and seemingly were distinctions of rank.

The German mantles did not descend lower than the hips. The Gaulish were shorter than those of the Franks, which were longer before, and descended behind to the ground, but on the sides did not pass the knee.

For convenience in war the French adopted the Gaulish shortness. The coins of Clovis (a°. 481—511) in Bouterove and Le Blanc exhibit sometimes the ancient chlamys, buckled on the shoulder; sometimes the mantle fastened in front by a knot, a fashion presumptively intended to serve the purpose of a gorget and protect the naked breast. In fact at the time of the Capets (commencing a°. 987), the chlamys was no more than a light mantle of very little amplitude and length, sometimes buckled on the breast, sometimes on the shoulder; and to be less cramped, when it was used only for dress, fixed on both the shoulders, and thrown behind. Charlemagne wore a mantle down to the knees; and Strutt exhibits some military figures of the tenth century, so attired, possibly to denote that they were officers. Sometimes the mantle was used as a veil.[r] The long one was the ancient chesible. *Malliot,* 18. Strutt is therefore not here at fault.[s]

Tunicks. The Gauls adopted the Roman costume, as did our Highlanders. The Frank Noblesse at home, in the time of peace, wore the common dress of the people (tunics varied in the richness of the borders).[t]

This fashion supports Strutt in his tunicked figures.[u]

Shoes. Those of the Franks, who invaded Gaul under Clodion (anno 428—448), were fastened with a long ribbon or thong, of which the two ends were interlaced and crossed, sometimes ascending to the top of the thigh. The Great had *brodequins,* (buskins or boots) the bottom of which covered almost the whole foot, and ended in a point. The latter particularly distinguishes the shoes in Strutt, but he has no specimen of the *brodequins,* only shoes open on the instep, and slippers. So also Malliot. Leg-bandages serve both for shoes and stockings in the Mosaicks of Spon, executed during the life of Charlemagne, but in Strutt they are accompanied with slippers, the most usual of all foot coverings.[x]

Sepulchral effigies, however illustrative they may be of armour, do not apply to costumes, particularly those of females, before the introduction of brasses. The Archetype of the Anglo-Saxon ladies, draped from head to foot, was the Roman Matron, in her palla or stola, and an Herculanean painting (engraved Malliot, pl. v. f. 3), exhibits the surplice-like robe, which was adopted by nuns and widows in their sepulchral effigies. (See *postea.*) It is certain, says Malliot, that these will not acquaint us with the ordinary costumes of women. Nevertheless, though there may be rare exceptions to Malliot's position, as when the monumental brasses commence, the women often appear in their finery, that is no test of æra, in a precise view, especially when the family arms are embroidered on their copes, and body-habits, for these

[p] Malliot, 29. Planché, 125. [q] Pl. iii. iv. v. vii. viii.
[r] Malliot, pp. 2, 19, 25, 28, 41, 61, pl. ix.
[s] Strutt, pl. v. vi. xxiii.
[t] Malliot, p. 3, pl. ii. &c. [u] Pl. v. vi. vii.
[x] Malliot, 3, 4, 40, pl. ii. xii.

descended from mother to daughter, together with girdles, kirtles, &c. as appears from wills. The wedding cloaths of Petrarch's Laura were consigned to her father-in-law, Paul de Sade. (Mem. pour la vie de Petrarché, i. 58; will, dated 1345.) Matilda Ffossebroke says in her will, dated Dec. 21, 1447, "Lego Annæ ũxi predict' Garard' filii mei unam togam meam de scarlet penulat' cum menyver, togam meam blodeam penulat' cum grisio, togam de violet, duplicat' cum taffata, unum Kyrtell de blodio, et unam zonam de serico, stripat' argent' et deaurat."[y]

Without the illuminations, therefore, no history of costume could exist, and it is due to the memory of such a respected antiquary as Strutt, that his reputation should be vindicated. In so doing, it is fit however to observe, that the History of British Costume by Mr. Planché is an improvement, and a book of curiosity and taste; nor has he borrowed his figures from Strutt but very rarely. There are curious matters, at least abroad, unnoticed by either of them.

The *Nimbus* or glory accompanies the statues of Clovis and his children, and belonged to Sovereigns as well as Saints, for it appears upon coins of Antoninus, but the distinction ceased towards the end of the first race, anno 747.[z] They surround the crowns, not supersede them. The first figure in Strutt with *this* distinction, is however, one of Dunstan, and is applied to the 13th century.[a]

In the ninth century, the Roman cuirass with lambrequins occurs on two of the body-guard in attendance on Charles the Bald.[b] The Sicilian cuirasses, like those of the ancient Greeks, consisted of similar armour (see p. 858), and this uniform was a distinction, perhaps, like that of Buonaparte's mamelukes. But a curious coincidence is, that the pyramidal helmet (engraved in Strutt and Planché) appears on the head of the left guardsman in full front, and on the right guardsman in profile, so as to resemble the *cocked hat,* worn in the navy and army, with one of the projecting points foremost.

Admitting with Mr. Repton, that the cocked hat was only a modification of the slouch in the time of Queen Anne, (*Archæologia, XXIV.* 185.) its ferocious expression is ancient.

It is stated by Mr. Planché,[c] that mourners or attendants at funerals of the Anglo-Saxons were not clad in garments of *any particular fashion* or colour; and Strutt adds, that *no distinguishing character attached to those of widows.* This is a desideratum therefore which shall be supplied. The widows of plain individuals assumed the costume of *religieuses,* with very little difference,[d] and hence the surplice-like robes, worn by females upon sepulchral effigies, do not denote æra, but widowhood, *viduas pullatas.* As to colour, Queens, Princesses, and women of rank mourned *in white,* and hence the royal Dowagers of some of the French Kings were called the *white Queens,* black not heing assumed by them for mourning till the fifteenth century.[e]

The female figures of the Anglo-Saxon æra are so enveloped in external drapery in Strutt and Planché, and so resemble Roman matrons, the archetypes of that fashion, that their inner vestments do not appear; but the ancient Greek garment, drawn in round the middle, like that of the Canephoræ at the Erectheum, was coetaneous with the boddice, which gave a V shape to the abdomen, and was sometimes set off with a rich stomacher.[f]

The French Queens have hoods under their crowns, but in one instance, that of Ultragotha, wife of Clovis, there is no hood, only dishe-

[y] Registr. Cur. Prærogat: vocat. Llufnam, fol. 34. [z] Malliot, p. 20. pl. ii. [a] Pl. i. [b] Malliot, pl. xiv. See too Planché, p. 18.

[c] p. 40. [d] Malliot, p. 5. [e] Ibid. [f] Malliot, pl. viii, ix. xiii. xv. xvi.

velled hair,[g] a northern fashion, intended to represent her as a maid when married, our own queens having (down to Anne Boleyn) their hair loose at the marriage ceremony.[h]

The Franks after their conversion to Christianity gave to their Embassadors, "*pour sauve garde une baguette benite*," that they carried in the hand.[i] Qy? if the sceptre of the heralds, exhibited in Strutt, had not such a meaning, for the baguette carried by an envoy occurs in Italian historians of the fourteenth century.

No distrust is to be entertained concerning the application of these French costumes to our own; for Mr. Planché says, "The Frankish dress was as nearly as possible the Anglo-Saxon." But Bouterove, Mezeray, Dubreul, Le Blanc, &c. were not collated by him or Strutt.[l] Had that been done, the tight fit of the under dress in females would have appeared in the earlier æras, whereas in our books of costume, the sex is draped loosely from head to foot, and a habit, following the natural shape from the shoulders to the hip, does not occur before the fourteenth century. But the French denominated Jane of Burgundy, buried at St. Dennis in the fourteenth century, as if in a surplice "vetite en religieuse," upon her sepulchral effigies. She has the same habit with Clementia of Hungary; but Clemence appears in another figure in robes of state, and the distinction between them is, that the body is wholly covered in the religious dress, but exhibited in that of dignity.

Our Antiquaries should have called the Steeple head-dress by its expressive original term "*bonnet haut et pointu à la Syrienne*," and in the entry of our Edward the Second's Queen into Paris in 1325, would they have forborne to note that she and her ladies appear in Josephs, *i. e.* like modern riding habits with a girdle below the bosom.[m] By not collating Montfaucon, and other foreign authors, much illustration has been lost.

Danes. Costume similar to the Anglo-Saxon; only they were greater beaux: their tunicks are embroidered in the collars and borders; and their hair is dressed in rolls or waves.[n]

Anglo-Normans, *from* 1066 *to the end of the* Twelfth *century*. Garments of similar construction to the Anglo-Saxon (for I see no reason why Strutt[o] should make the *gown* distinct from the *super-tunick* or *surcoat* merely because it had a hood or sleeves of a different make) were used. *Hoods*, *hats*, and *scull-caps*, tied under the chin; *short-boots*, *long sharp-pointed shoes*, and *aprons*, with bibs and tuckers for workmen, as now used in many trades, also occur.[p] The Regal Habits of the eleventh century are shown in the *Plate*, where *fig.* 12 is Edward the Confessor, taken from his Great Seal; and *fig.* 13 is from a MS. in the British Museum. The Norman dress of the twelfth century is shown in *fig.* 15.

Only one garment can be considered as additional to those of the Saxon females, *viz.* the *surcoat*, i. e. a cloak, extremely short, sometimes with very long hideous sleeves called *pocketting* sleeves (*see fig.* 14). These cuffs Mr. Planché says (76), furnished the shape of the old heraldic maunch or sleeve, first borne by the family de Hastings. Towards the end of the twelfth century, the hair of matrons was inclosed within a net or cawl. See Reticulum, p. 955. A kind of coronet was also worn over the coverchief.[q] The full-dress of a Lady of the twelfth century is represented in *fig.* 16.

Anglo-Norman Habits in the Thirteenth *Century*. No apparent no-

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[g] Malliot, Pl. ii.
[h] See Du Cange, v. *Capilli*.
[i] Malliot, p. 21.
[l] Id. pl. xli. f. 6, 7, 11, p. 130.
[m] Malliot, pl. xliii. p. 132.
[n] Strutt's Dresses of the People of England, pl. xxiv. pp. 62, 63.
[o] p. 95.
[p] Id. 83—106.
[q] Strutt's Dresses of the People of England, 107—113.

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ENGLISH COSTUME.

Published by J. Nichols & Son, Nov. 1. 1840.

velty occurs, except in the *tabard* and *supertotus*, or *over-all*. The former is well known to be like a herald's-coat, *i. e.* a sleeve-less garment, consisting of only two pieces, hanging down, one before, the other behind, the sides being left open. The latter, called also *Balandrana*, and worn as a great coat, was a loose shirt without sleeves, with an aperture or slit for one arm only. The other parts of dress had a variety of new fashions and appellations.[r] The Regal Habits of the 13th century are exhibited in *figs.* 17 *and* 18; and the costume in middle and more humble life, in those of a Physician[s] and his servant, in *figs.* 19 *and* 20.

The women had garments similar to those of preceding æras, only varied in fashion and denomination. The *Wimple*, *Gimple*, or *Peplus*, made its appearance here towards the end of the twelfth century. It was a sort of hood, which covered not only the head and shoulders, but was usually brought round the neck beneath the chin, occasionally pulled over it, and concealed the whole of the throat. It is represented in the dress of a Lady of the thirteenth century, *fig.* 21. The *Gorget* introduced toward the close of the thirteenth century was a net covering, poked up by pins above the ears, so that the head seems to be within a fork. *Chaplets* or *Garlands of flowers* of goldsmiths' work, or natural, now appear.[t]

HABITS OF THE ENGLISH *from the commencement of the* FOURTEENTH *to the commencement of the* SEVENTEENTH *centuries.* Strutt's division here made is very wide and indistinct. I shall therefore take my accounts from his plates, as they are divided into centuries, and then add from the letter-press.

FOURTEENTH CENTURY. The males appear in *Tunicks*, *Gowns* with sleeves of all fashions, *Rochets*, i. e. tunicks without sleeves (like a bishop's black satin vestment, worn with the lawn sleeves); *Cloaks*, with or without hoods, short, long, and of various fashions; *Pantaloons*, closed by tunicks turning up at the hips; *Head-coverings* of most fantastick fashions, wreathed, turban-formed, flapped, rolled, scull-capped, brimmed, with projecting ends, conical, and cylindrical, with or without brims, night-capped, tied under the chin, sometimes tongued over the head, down to the forehead, escalloped, simple bandages round the hair, &c.; *Spencers*, reaching only to the hips, and buttoning in front, without sleeves; *Bags*, like the surplices without sleeves, with hoods, enclosing the whole body;[u] *Daggers* worn round the neck, and hanging at the back, or upon the hips; *Robes* of coat armour, and fancy patterns; *Scarfs*, or cloaks worn scarfwise; *long-pointed Shoes*; *Shoulder-belts with Bells*; see the representation of a personage of Distinction in the *Plate**, *fig.* 1; and *Shoes*

[r] Strutt's Dresses of the People of England, pp. 151—160. [s] Of the peculiar cap of the Physician, see pp. 497, 945. [t] Strutt's Dresses of the People of England, pp. 161—170.

[u] Strutt, pl. lxxxi. middle figure of the lower compartment.

* EXPLANATION OF THE PLATE OF ENGLISH COSTUME.—*Fig.* 1.—*Personage of Distinction of the Fourteenth Century; from Royal MS.* 15 *D.* 1. *Fig.* 2. *Richard II. and his Father Edward the Black Prince, from a beautiful Missal which formerly belonged to that Monarch; from Cotton. MS. Domitian, A. xvii. Fig.* 3. *A Lady of high rank, of the Fourteenth Century, in her surcol, or external corset; from the Liber Regalis at Westminster. Fig.* 4. *Courtier of the Fifteenth Century; from Harl. MS.* 2278. *Fig.* 5. *Courtier of the Fifteenth and Sixteenth Centuries; from Harl. MS.* 4939. *Figs.* 6 *and* 7. *Personages of Distinction of the Fifteenth and Sixteenth Centuries; from Harl. MS.* 4425, *and Royal MS.* 18 *E. iv. Fig.* 8. *Henry VI. taken from an Illumination, in which he is presenting a sword to John Talbot, Earl of Shrewsbury; from Royal MS.* 15 *E. vi. Fig.* 9. *Official habit of the Fifteenth and Sixteenth Centuries; from Royal MS.* 14 *E. iv. Fig.* 10. *The Beau of the Fifteenth Century; from Harl. MS.* 4425. *Figs.* 11 *and* 12. *Fashionable Habits of the Fifteenth and Sixteenth Centuries; from Royal MS.* 16 *C. vii. and Harl.* 4425. *Fig.* 13. *Maud, wife of John Fossebrok (see pp.* 884, 931*), from her monumental brass in Cranford Church, Northamptonshire (see Bridges's History). She was nurse to King Henry VI. and wears the horned head-dress. Fig.* 14. *A Lady of Rank of the Fifteenth Century, with a steeple head-dress; from Cott. MS. Nero, D. ix. Fig.* 15. *Dress of*

and *Stockings* all in one, but differently coloured on each leg. Indeed the variety of fashions is so extensive that nothing is definable, except a gown and petticoat, cloaked, or smock-frock aspect; nothing assimilating coat, waistcoat, and breeches. In short, all are gowned, tunicked, tabarded, or cloaked, with a variety of decorations.[x] The regal habit of the fourteenth century is shown in the illumination of Richard II. and his Father, *fig.* 2.

A simple test of æra by negatives is thus given by Strutt: "The Shirt, in the time of the Saxons and of the Normans, did not form an ostensible part of their dress; and if any portion of it might occasionally have appeared above the collar of the tunick, it would have been hid by the intervention of the mantle. In the latter ages, however, when the tunicks were metamorphosed into doublets and waistcoats, they were made more open at the neck, and upon the bosom; and the shirt-collars were displayed enriched with needle-work for that purpose. In the fifteenth and sixteenth centuries, the doublets were cut and slashed, and nearly disjointed at the elbows, in order to show the fineness and whiteness of the shirts; in the succeeding century they were greatly shortened, that a large portion of the same might appear between them and the ligatures of the breeches.[y]"

The *Women* appear in *Gowns* of various fashion, *Bed-gowns* or *Jackets*, *Rochets* (gowns without sleeves), *Cloaks* over *Gowns*, *Bibs* and *Aprons*. *Corsets* fitting close to the body, with petticoats, *Boddices* or stay-formed vestments, worn outside, *Josephs*, buttoned down the front, *Head-coverings* of infinite and indescribable forms; the *Hair*, girls excepted, drawn up behind, and long-pointed shoes.[z] The habit of a Lady of high rank in the fourteenth century is shown in *fig.* 3.

Fifteenth Century. The *Gown*, as an exterior garment, is less frequent, and the skirts of the tunick more puckered and protuberant; the sleeves, those of Bishops; or in persons of distinction, often ending in a distended bag or lappets, &c.; *Cloaks* or appendages to tunicks appear, with large flaps over the arms, like pendent wings, and compartments of slips. See the dress of the Courtiers in this century in *figs.* 4, 5, 6, and 7. The *Head-coverings* are fantastical.[a] In this century the *Jacket*, also another name for the *Gambeson*, and originally the same as the doublet, differed materially from it; for at this time both of them were frequently worn together; and then the jacket answered the purpose of the super-tunick, and like the doublet, in process of time, it lost its proper name, and is now called a coat.[b] The regal habit of this century is shown in the representation of Henry VI. *fig.* 8. and an official habit, *fig.* 9.

The men also had tight breeches or hose; pinked the sleeves of their pourpoints or doublets, to show their shirts, and wore their hair very long.[c] "At the close of the fifteenth," says Strutt, "the dress of the English was exceedingly fantastical and absurd, insomuch that it was even difficult to distinguish the one sex from the other. The men wore petticoats over their lower cloth-

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the Sixteenth and Seventeenth Centuries; from an old painting in St. George's Chapel, Windsor. Fig. 16. *Dress in middle rank of life in Seventeenth Century, John of the Hospital,* i. e. *Christ's Hospital, a character in a comedy called "The two Maids of Moore Clacke." Fig.* 17. *Man, with a Falcon, in dress of the Sixteenth and Seventeenth Centuries; from MS. Sloane,* 3794. *Fig.* 18. *Anne of Denmark, Queen of James I. from a rare print by Elstracke. Fig.* 19. *A Countess of the Sixteenth Century in her mourning habit; from Harl. MS.* 6014. *Fig.* 20. *Dress of the time of Charles I.; from an etching, apparently by Gaywood. Figs.* 21 *and* 22. *Dresses in the time of the Commonwealth; from a scarce print by Marshall. Fig.* 23. *Charles II. from a print by Faithorne.— Figs.* 1 *to* 12, *and* 14 *to* 23, *are from Strutt's "Dresses and Habits."*

[x] Strutt, pl. xlxi. to lxxxviii. [y] Id. 332.

[z] Strutt, pl. lxxxviii. to xcix. [a] Id. pl. cvi. to cxvi. [b] Id. 351. [c] Id. 256.

ing; their doublets were laced in the front like a woman's stays across a stomacher; and their gowns were open in the front to the girdle, and again from the girdle to the ground."[d] These remarks are illustrated by the representations of the Beau, and two other fashionable habits of the fifteenth and sixteenth centuries, *figs.* 10, 11, 12.

The women appear in *Gowns, Bedgowns, enormous trains, Corsets* over the other dress, and more especially two peculiar head-dresses; called the horned and steeple head-dresses, the former consisting of two elevations, like a mitre worn edgeways, or rather like a heart in cards, with the bottom cut off. See it represented in the figure from the monumental brass of my ancestrix, Maud Fossebrok, *fig.* 13. Strutt ascribes the introduction of the horned head-dress to the end of the fourteenth century; and adds, that it was on the decline about 1461, when the steeple fashion came into vogue.[e] It is represented in a lady of high rank, *fig.* 14. Soon after the middle of the fifteenth century, the ladies left off tails to their gowns, and substituted borders.

Sixteenth Century. The men of this æra wear gowns, tight or easy *Boddices*, with skirts down to the fork, close *Pantaloons*, *Boots* to the middle of the thigh, with the linen tops turned down, *Cloaks*, slashed doublets, petticoat breeches, like sailors' short trowsers, puffed breeches, and the remarkable trunk sort.[f] The fur-gown of this century is preserved in the livery-gown of the City of London. See the slashed doublet and close pantaloons of this period represented in *fig.* 15, from an old painting in St. George's Chapel, Windsor; the petticoat breeches in *fig.* 16; and the trunk hose in the representation of the man with a falcon, *fig.* 17. "Soon after the accession of Henry the Eighth," says Strutt, "the petticoats before mentioned were laid aside, and trauses, or close hose, fitted exactly to the limbs, were almost universally adopted." To the breeches, which were usually connected with the close hose, was added the indelicate *Gaudipise*[g] or cod-piece, a French fashion. The doublets were puffed out with wadding above the shoulders. The next remarkable innovation was the trunk-breeches, or slops, which were gradually swelled to an enormous size, by stuffing with rags, wool, tow, or hair. They were caricatured, according to Holinshed, by a man exhibiting the whole of his bed and table furniture, taken from these extensive receptacles. It is certain that in a Harleian MS. is the following curious note, written in or about 33 Eliz. "Memorandum, that over the seats, in the Parliament-house, there were certain holes, some two inches square, in the walls, in which were placed posts, to uphold a scaffold round about the house within, for them to sit upon who used the wearing of great breeches, stuffed with hair like woolsacks, which fashion being left the 8th year of Elizabeth, the scaffolds were taken down, and never since put up."[h]

The women appear in long boddices, with or without skirts, or close-bodied gowns over them, with petticoats; and the famous *fardingale*, an immense hooped petticoat.[i] "The ladies," says Strutt, "invented a kind of doublet, with high wings and puffed sleeves; and this costume was in full fashion at the beginning of the reign of Queen Elizabeth. They also extended their garments from the hips with foxes' tails and *bumrolls* (as they were called), and in imitation of the trunk slops, introduced the stately fardingale."[k] This state petticoat and dress, at the end of the sixteenth and beginning of the seventeenth century, is well ex-

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[d] Strutt, 258. [e] Id. pp. 245, 246. [f] Id. pl. cxxvi.—cxxxix.

[g] See p. 893. [h] Strutt, 258, 259. [i] Id. pl. cxl.—cxlii. [k] Id. 259.

hibited in the portrait of Queen Anne of Denmark, wife of James I. *fig.* 18; and a Countess of the sixteenth century in her barb and mourning-habit is shown in *fig.* 19. See BARB, p. 844.

SEVENTEENTH CENTURY.[1] Men appear in rich jackets, feathered hats, trowsered breeches terminating in stuffed rolls and fringes, and boots with huge projecting tops, just under the calf of the leg; *see fig.* 20. Also in breeches, doublets, cloaks, and turned-down laced shirt collars; *see fig.* 21. At the end of the century they appear in judges' wigs, coats buttoned down the front, and sleeves only to the elbow, and puffed breeches, bows at the knees and on the shoes. This dress is illustrated by the representation of King Charles II.; *see fig.* 23. The women have close-bodied and tight-sleeved gowns, and a tippet like a child's over the shoulders[m] *(see fig.* 22).

SOME GENERAL REMARKS FOR ASCERTAINING THE ÆRAS OF FIGURES IN THE MIDDLE AGES.

ANGLO-SAXON TO THE NORMAN ÆRA. *Males.* Chilperic II. (anno 716 to 720) had his hair divided on the top of the head *(Malliot, Costumes des Français,* 36), and this parted hair and forked beard denote sufficiently for general purposes figures before the Conquest. Mantles and bordered tunicks, long dresses, furs in borders, long hair, and shoes with bandelets reaching up the legs, are tokens of persons of distinction; *Id.* 66, 69; proved by the plates in Strutt. The lower orders wear only tunicks down to the knees, mostly with the legs bare; and slaves have short hair. *Id.* 47, and *Strutt.*

Females. They are all in hoods, and muffled up nearly to the chin. Though the tunick may, and often does, adapt itself, like the Roman armour, to the shape of the body, no constriction of the abdomen by stays appears before the fourteenth century in *England (Plates in Strutt);* but there are exceptions among the French. Cords and tassels attached to the mantle distinguish noble personages among the Normans. *Planché,* 54. The Normans are distinguished from the Saxons by the upper lip and back of the head being shorn. *Id.* 56. The costume of England to the close of the tenth century had much of the Antique Roman in it, but the Normans had adopted the Saracenic and Byzantine fashions, diffused through the South of Europe. *Id.* 77.

ELEVENTH AND TWELFTH CENTURIES. Strutt does not appear to me to have described the costume so well as Villaret, who has apparently given the real appellations, for French was then spoken in England. The *Gauache (Gaunacus,* under *Gown),* a long habit commonly without sleeves, descended to the ancles. When persons went out they covered themselves with the *Chape,* a habit, which enveloped them from head to foot, and which men and women used equally; but the *chapes* were forbidden by Lewis VII. (anno 1137 to 1180) to publick women, that they might not be mistaken for matrons. Now it does appear from Strutt's Plates of the eleventh and twelfth centuries, that the Normans do appear in *chapes,* i. e. *copes,* not mantles.

Males. The Anglo-Saxon mantles are discarded in persons of distinction, and COPES[n] appear with very *rich*

[1] A beautiful specimen of the early costume of this century appears in the effigies of Alderman Blackleach and his wife, taken from his tomb in Gloucester Cathedral. They are represented after the manner of Vandyke. See Fosbroke's Gloucester, 278. [m] Strutt, pl. cxliii.

[n] I distinguish Mantle from Cope, by making the former a puckered cloak, the latter a gown sitting close without sleeves or arm-holes: the ecclesiastical vestment.

Drawn and Engraved by J. Bonnor. BLACKLEACH'S
Monument, in Glocester Cathedral.

borders. Rich borders accompany all the dresses of people of rank. Rusticks and the lower orders appear only in tunicks.

Females, continue muffled up, as in the Anglo-Saxon æra, for the bosom never appears, even partially, till the fourteenth century. Queued hair and flatter head-coverings commenced in France at the end of the eleventh century, and appear in Strutt, pl. xxxviii. of the same æra. The hideous *pocketing sleeves*, of which before, p. 928, are singular characteristicks.

It is said by Malliot (p. 78), that in the twelfth century the dress of men and women was alike, except that the costume of the former did not descend below the calf of the leg. Strutt, pl. xxxi. to xxxiii. and xxxvi. proves this, but also shows partial exceptions in the length.

In this century the hood thrown back was considered as a mark of mourning. *Malliot*, 87.

The following remarks of Villaret apply in a very luminous form to this and the preceding centuries:

"There was a time when the robes had no sleeves; they had in course of time at first narrow ones, in the end very large ones. The mantle, especially when it was furred, only appertained to persons of a certain rank. It was buckled on the right shoulder, so that being always open on that side, never in front, they had the entire liberty of the right arm. They tucked it up over the left shoulder, to allow the free use of the sword. It trained behind. The divers orders of nobility were distinguished by the breadth of the border, and the quality of the fur or ermine which surrounded it, by the breadth of the folds at the neck, and the length of the train. Dukes, Counts, Barons, and Knights wore them of scarlet or violet colour." (*Malliot, p.* 120.) Strutt's Norman plates prove this.

THIRTEENTH CENTURY. This is a most important æra for alterations.

Mantles and Copes give way in both sexes to long robes (*i. e.* gowns), with sleeves or without; women's dresses, at least abroad, fitted the body at top, and enlarged towards the bottom; and the men, following a similar fashion, seemed to wear petticoats. Caps like coronets first appear. Queens and Princesses at this time wore coronets over the veil or hood; ladies of inferior rank beneath. The first instance of a gold chain round the neck in females, appears in Blanch, daughter of St. Louis, born in Syria in 1252. She also first appears in the *Cymar*, or rochet, open in the front and at the sides, without sleeves. The first apparent instance of the horned head-dress is that of Jeanne Countess of Toulouse in 1249. The puffed sleeves or *Mahoitres*, and military scarves worn over the cuirass, are also of this æra. The *Surcol*, which Strutt (p. 376) calls a *corset*, and was a sort of boddice or stays worn over the rest of the dress, (*see our Plate, p.* 929, *fig.* 3, from Strutt, pl. xciv.), first appears in this æra, "La statue de cette Princesse [Marguerite de Provence] qui est au Musée est peut-être le plus ancien monument où l'on voit le *Surcol*, ajustement, que les dames portaient pardessus leur robe, qu'elles savaient enrichir et varier, et ne cessèrent d'en porter, que vers la fin du regne de Charles VIII. anno 1498." *Malliot, p.* 111. These *Surcols* were in high vogue in the fourteenth century. They are already mentioned, p. 930. A robe or gown with long light sleeves, over it sometimes a supertunic, surcoat, or cyclas, on state occasions, a mantle, veil, wimple, or garland, distinguish this century. *Planché*, 99. In the century before us, short dresses, except in the army, or during field sports, were confined to the lower ranks. *Malliot*, 110—125.

FOURTEENTH CENTURY.

Males. The universality of Gowns, especially *a vast variety of fashions in the sleeves*, particularly denote THIS century; for in the one preceding, according to Strutt's plates, *the sleeves*

are confined to the shirt and coat forms, and also in Malliot, with the exception of the Serjeants-at-Arms, established by Philip II. [1180—1223], who have long counsellor's sleeves escalloped, pl. xxxiii. fig. 2, 3.—Rusticks and mechanics of this century only appear in tunicks.

Females. In this century females first appear with the bosoms more or less open; the steeple head-dress; for Isabel, Queen of Edward II. appears in it in 1325 [see Malliot, pl. xliii. p. 131]; the horned head-dress, of which before, p. 931, lighter and more fanciful head-coverings, the *surcol*, hair dressed in nets and bags, and the body costume tight and showing the shape: the tunicks of the women in the preceding century, according to Strutt [notwithstanding his remark in p. 936], being loose, and only reeved in at the waist. See Strutt, pl. lxi.—lxiv.

Fifteenth Century. *Males.* Enough is said, p. 930.

Females. Long trains; boddiced waists; steeple and horned head-dresses; and the common bonnet (Strutt, pl. cxxv. f. 11) *i. e.* one with shades over the cheeks (which now *first* appears) are the prevalent fashions. The waist in female dress was exceedingly short *t.* Henry V. and VI. *Planché*, 197.

The turban head-dress is frequently seen from the time of Henry V. *Id.* 198.

Slashing. The elegant fashion of slashing makes its appearance about the reign of Henry VII. and the opening of the sleeve at the elbow, first observable in the time of Edward IV. introduced a complete division of the sleeve into two or more pieces, and their attachment to each other by means of points or laces, through which the shirt is seen puffed or protruding. *Id.* 221.

Sixteenth Century. *Males.* Enough is said, p. 931. Bombasted doublets, the modern dress of Punch, was worn *t.* Elizabeth. *Planché*, 267.

Breeches were no longer drawers in the same reign. *Id.* 264.

Females. Ruffs, tippets, stays, stomachers distinguish this æra [and bare arms first appear]. *Planché*, 247.

The Summary of the above is as follows:

The tunics and working jackets of the Anglo-Saxons exist in the present day in smock frocks, &c. The gentry and nobility are distinguished by bordered tunicks in undress, and cloaks in full dress

Anglo-Saxon. *Males.* Parted hair and forked beards. *Females.* Hoods for head-coverings, and muffled up to the chin.—Lower orders only tunicks.

Normans. *Copes*, instead of mantles. All the garments richly bordered. Both sexes much alike.

Thirteenth Century. Gowns instead of mantles and copes, but with regard to males, sleeves *only of shirt or coat fashion. Females.* See details preceding.

Fourteenth Century. *Males.* Sleeves *of various fashion. Females.* Bosom more or less open. Lower orders in *tunicks only*: no mantles, copes, or gowns.

Of the Fifteenth and subsequent centuries, see details preceding.

Note. These Rules are deduced from the plates in Strutt. For exceptions, therefore, if any, the author cannot be responsible.

The following Alphabetical Table will give a concise account of distinct articles of dress.

Alb, see Surplice.

Alicula—*Short Tunick*—With sleeves, worn by children in winter.—Enc.

Amess—*Head-covering*—Put over the head and tied behind.—Du Cange, *v.* Amictus. Lewis's Thanet, 105.

Amictus—*Mantle or Toga*—Every garment which covered the whole body. *Amictus duplex*, double or very thick mantle.—Enc.

Amiculum—*Cloak*—The Greek *Cyclas*, *Anabolaadion*, *Ampechonion*, *Egkuklion*, and Roman *Ricinium*. It was short, made of two pieces, sewed below, fastened over the shoulder by a button, and leaving two apertures for the arms. Strutt makes it the same as the Peplus.—Enc. Strutt, ii. cxxiii.

Ampecone, AMIIEXONAI, AMIIEXONION—

Cloak—Light pallium used by Greek women.—Strutt, cxxiii. See AMICULUM.

AMPHIMALLUM—*Mantle*—Shaggy on both sides, worn against cold; sometimes confounded with the *Gausape*, occasionally of linen, and rough only on one side.—Enc. Du Cange.

AMPHIMASCALOS—*Tunick*—With sides to cover the arms nearly down to the elbows, Grecian; only Barbarian, Phrygian, and theatrical garments having sleeves.—Enc.

AMYGDALINUS—*Colour*—Chesnut.—Id.

ANABOLADION, ANABOLAION, ANABOLE—*Cloak*—Greek, thrown over the tunick, see Strutt, cxxiii.—Enc.

ANADEMA—*Diadem or Fillet*—Not peculiar to the Persian King, as the Encyclopedia; for Andromache wears one in Iliad, xxii. v. 469.—Strutt, cxxvi.

ANAXYRIDES—*Trowsers*—The great breeches or trowsers of the Gauls and Persians, given only by Greek artists to barbarous nations, and comedians, where they appear to have been introduced for the sake of decency.—Enc. See Strutt, xliv.

ANTONIANÆ—*Mantles*—Gaulish, with hoods or *caracallæ*, reaching to the ancles, introduced at Rome by the Emperor Antoninus.—Enc.

APICÆ—*General*—Dresses or Stuffs without nap.—Enc.

APRON—Properly *Napron;* the Anglo-Saxon *bearncloth.* It is the *Limus* of the *Popæ* and *Victimarii.* Isidore and John de Janua call it a garment, reaching from the navel to the feet, used publicly by cooks and servants. The latter says, that at the bottom was a purple border. Matilda, Queen of Henry I. washed the feet of the poor, girt with linen, probably an apron. Strutt takes it up in Chaucer's time, when it was clean and white and full of plaits. In the fifteenth century it was short and narrow; in the sixteenth and seventeenth as now. From servants and rusticks it came to be of costly materials. Du Cange, *v.* Limus. Dec. Scriptor. 368. Strutt, ii. 284, 285, 286, 376, pl. cxvii.

ARCUATA VESTIS, see TOGA UNDULATA.

ARMILAUSA, see CLOAK, p. 939.

ARRAPHOS—*Mantle*—Roman, without seam or fold, made of a long piece, in which sacrificers enveloped the body and even head.—Enc.

ARTRIENSIS—*Robe*—Girt below the shoulders, pendent fringe.—Cayl. Rec. ii. pl. 84.

ARUSPICES—*Costume of*—Like Augurs; short-sleeved tunicks; a toga, which covered the head, tucked up *cinctu Gabino.*—Enc.

ASEMÆ—*Tunicæ*—White, with very small bands of purple.—Id.

ASSYRIANS—*Costume*—Like that of Sardanapalus in Winckelm. Mon. Ined.

AUGURS—*Costume*—Without beards; standing; holding a lituus.—Stosch.

AXILLARIS—*ασχαλωτος χιτων*—Tunick—A woman's tunick, with shoulder flaps descending almost to the elbows, and fastened by one, two, or more buttons, down the arm, a very common dress.—Boissard, iii. pl. 83. Montfauc. iii. p. i. b. i. c. 3, § 6.

BABYLONIANS — *Costume* — Two tunicks; one down to the feet, the other uppermost; over it a *Chlanidion*, a small cloak; the hair tied with fillets; a ring; and sceptre, surmounted by an apple, rose, lily, or eagle. Thus Montfaucon, from Herodotus. The Encyclopedists say, that their chiefs wore purple and gold, like the other Asiaticks; a kind of *prætexta* or *trabea*, like the Roman; and crowns of gold, or branches of trees.—Montfauc. iii. p. i. b. 2, c. 15. Enc.

BALANDRANA, see Anglo-Norman Habits, before, p. 928.

BAND—*Collar, &c.*—Taylor the Water Poet says, that Henry VIII. was the first who wore a band, a falling band, plain, with a hem, which increased afterwards to ruffs. They were worn by men and women, even when ruffs were in fashion; and were sometimes propped up by wires; when they fell upon the shoulder they were called *falling bands.* The *Band* was at first but a *shirt collar.* The neckerchief succeeded in the seventeenth century, in women.—Taylor's Works, p. ii. p. 167. Strutt, ii. 369.

BARB—*Neckerchief*—A curtain or veil, used at funerals, which was tied on above the chin in duchesses and countesses; in knights' wives under the throat, and in all others, according to the sumptuary laws, beneath the gullet.—Strutt, 325, engr. pl. cxxxv; copied in *Plate, p.* 929, *fig.* 19.

BARBARIANS—*Costume*—see p. 186.

BARDAICUS CUCULLUS, BARDOCUCULLUS—*Cloak*—A short Gaulish cloak, with a pointed hood, which fell down when on the head, like a fool's cap.—Engr. Montfauc. Supplem. and Spon.

BASSARIS—*Gown*—see it engraved, p. 610, fig. 24.

BEARD—*Egyptians*, none, mourning excepted; *Africans, Assyrians*, long beards. *Persians* entwined with gold threads, a luxury adopted by the early French kings. *Parthian* and inland *Asiatick* sovereigns, bushy beards, finically dressed and curled. The remark of Athenæus, that the Greeks began to shave under Alexander the Great, is thought to be of partial application to Athens. The Heroes have the beard, only short and curled. The *Greeks*, from the Heroic times, had long beards; and, after they began to shave, continued it to the reign of Justinian, after which long beards came again into vogue, and lasted till the capture of Constantinople by the Turks. The Philosophers, of whom Antisthenes is the first, distinguished themselves (though there are exceptions) by long beards. The *Sicilians* and *Etruscans* imitated the Greeks.

It is affirmed that the *Romans* wore very long beards, till the introduction of barbers anno 454, when Scipio Africanus set the fashion of shaving every day. Short and curled beards do appear on Roman monuments; but many heads are also closely shorn; and of sixty-three heads of eminent Romans, from Numa to Theodosius, one half is closely shorn, the others have beards of various fashion, but never long, with or without mustachios, and Justinian, who is said to have revived the beard, appears only with mustachios in Banduri. In short, it appears, that beards were frequently worn as badges of royalty or rank; if ever it was a general fashion, only among Asiaticks. Authors and monuments perpetually contradict each other; for in the latter, it appears that some wore beards and others not.

The *Goths* and *Franks* are said to have worn only mustachios, and the early *Germans* to have

shaved; but after Otho the First, and Frederick the First, who revived the beard, Shaving again commenced, except among peasants and travellers to the Holy Land. The *Merovingian* kings had beards; and with occasional exceptions; Shaving was but insensibly revived under Louis XIII. In *Russia*, it was only introduced under Peter the Great. The *Britons*, says Cæsar, shaved all but the upper lip, a fashion which was usual with the *Welsh* in the twelfth century. The early *Anglo-Saxons* wore forked beards, certainly, but these also partially appear during the reign of Rich. II. Shaving was common from the commencement of Christianity; and Ecclesiasticks are said to have had no beards; but instances appear to the contrary, in Strutt's plates. Some *Danes* have a short beard, three forks of a side, others none. Edward the Confessor has a straight long beard, and the fork generally disappears with the *Normans*, whose beards and mustachios are much thicker than the Anglo-Saxon. The Beard was retained by nearly all our kings, as an emblem of rank. Cutting off the beard, by distinguished persons, as a mode of adoption, was both a Roman and Mediæval practice; and the vulgar idea of a man without a beard, having the aspect of a catamite, is an old Anglo-Saxon prejudice, mentioned by Alcuinus. Upon the whole, nothing is more unsatisfactory, than an attempt to investigate æras by the fashion of beards.—Enc. Hope, i. 11. Rec. d'Antiq. pl. xxi. to xxxii. Banduri, ii. 632. D'Arnay, Vie priv. des Rom. c. iv. Nouvelle Diplomatique. Hoare's Girald. ii. 295. Strutt's Plates. Archæologia, xx. 15. Du Cange, *v.* Barbam radere. Id. *v.* Barba. Id. *v.* Effeminati. For the form of the *Beard*, as worn by different nations, see *Plates*, pp. 919, 921, 929.

Bicerres, Bicirres Vestes, ωροσσωται—*Mantles*—Adorned with tufts or bands, called ωροσσοι. See Cirratæ, p. 939.—Enc.

Birretus—*Bonnet*—Pointed, narrow, and close to the head, worn by Greeks of the Lower Empire, Popes, Doctors in Universities, &c.—Enc.

Birrhus—*Mantle*—1. A vestment, shorter and more convenient than the toga, introduced under the Emperors, and thought by Saumaise to differ only from the Lacerna by its red colour.—2. *Bonnet*. A kind of bonnet or hood, used by Bishops.—3. *Cloak*. A military cloak, against inclement weather.—Enc. Du Cange. Meyrick's Armour, i. 85.

Blue was symbolick of memory in women's dress; but at Petrarch's coronation, it symbolized the jealousy, inseparable from love. Mem. de Petrarque, iii. app. 5.

Boddice—*A kind of Stays*—The Greeks used to make their girls wear tight-laced *corsets* to give them a fine shape, "*vincto pectore ut graciles fient*," says Terence. Capitolinus says, that Antoninus Pius, being tall, old, and stooping, was bandaged with pieces of wood on his breast, that he might walk upright. Though Strutt says that tight-lacing prevailed in the thirteenth century, his Plates do not show it. The *Corset* is mentioned 4 Edward IV. and by degrees was changed into the Boddice, a sort of sleeveless waistcoat, quilted, having slips of whalebone between the quiltings. [Of this *postea*.] In the reign of Elizabeth it was partially used by the men; sometimes it was laced over a stomacher that came down with a peak at the bottom. It assumed the name of *Stays*, probably not long before the beginning of the last century.—Enc. Capitol. in vit. Antonin. Strutt, 110, 287, 376, pl. cxxi. cxlii. &c. See *Plate, p. 929, figs. 18, 22.*

Bonnet—see Head-coverings, p. 945.

Boots—Dr. Clarke says, that the leathern boot with its top turned over the calf of the leg, appears on one of the young horsemen, as the ancient Cothurnus, on the frieze of the Parthenon. Boots, as made of leather, and particularly devoted to riding, were called *Osa*, in the Middle Age, and seem to have been first mentioned by Paulus Warnefridus, who says, "afterwards they *began* to use *Osis*, and drew over them boot hose." Leather boots and spurs are again mentioned by Udalric; and we find *Stivale* and *Æstivale*, a light summer boot. The Anglo-Saxon horseman only appears in shoes and spurs; and their leather-hose, Strutt thinks, may mean spatterdashes, which the *Trapulæ* of Ælfric, the *Tybrucus*, &c. of the Middle Age, and the French *Gamoche*, all seem to imply; indeed, the boot of Henry VI. engraved in Whitaker's Craven, 2nd ed. p. 114, buttons up the side. In the wardrobe accounts of King Edw. II. (Archæologia, xxvi. 344) we have "for six pairs of boots, with tassels of silk and drops of silver-gilt, price of each pair 5*s.* bought for the king's use." Planché says (212), that boots reaching to the middle of the thigh, and turned over with straps, like the modern top-boot, are frequently seen *t.* Rich. III. and are accompanied with long spurs, and enormously long pointed shoes; and a sort of clog, fastened by a strap over the instep, or merely by the pressure of two small side-pieces, is seen vying in length with the toes of the hose or chausses above it (214). The Normans used boots, short, richly embroidered, but seldom higher than the calf; sometimes close, sometimes loose and open. In the reign of Rufus peaked-pointed boots were in vogue; afterwards various fashions, sometimes close, sometimes wide and full of folds; sometimes high above the knees, the tops generally turned down upon the boots, and of different colours. Planché says, that short boots were worn by the ladies in the twelfth century. Tops ornamented with ruffles and fringes occur in the seventeenth century. Lawn boot-tops, says Strutt, were deemed foppish; and Howell says, "Bishops' lawn sleeves are worn for top-boots; and adds, that boots and shoes were long snouted. We find in Elizabeth's reign a booted speaker in a pageant, to show that he was *Vates Cothurnatus*, not a loose or low creeping poet.—Clarke, vi. 236. Du Cange, *v.* Osa, &c. Id. *v.* Tybrucus, &c. Strutt, 43, 105, 169, 347. Howell's Letters, 398. Nichols's Progresses. See *Plates*, pp. 919, 921, 929.

Boot-hose—Stubbs describes these as of the finest linen, worked all over with needle work and silk, "with birds, beasts, and antiques, pourtrayed all over in sumptuous sort, embroidered even with gold and silver, made wide to draw over all, and long enough to reach the waist."—Strutt, 263, 264.

Borders, indented and zagged, were introduced *temp.* Henry II. *Planché, 82.*

Breeches—All the barbarous nations wore loose trowsers, but not the Greeks or Romans; in the earlier times of the latter, the tunick descended to the knees, and the toga to the midleg: they therefore supplied the want of breeches, when armed, by the *campestre* or *fillibeg*, or against cold, by the *fasciæ crurales*, bandages round the thighs; but after the Germans, Gauls, and Goths were mingled with the Romans, long breeches were adopted; and the officers on the Trajan column appear with them to the knees. Strutt thinks, the drawers still worn by the Turkish women, and mentioned by Solomon, the earliest instance known; and the Amazons wore pantaloons in war, and petticoats at home. (See p. 920.) In the Middle Age, they had the ridiculous name of *Infirmitates*, either because granted on account of sickness, or for covering the pudenda. They were also called *Saraballa*. Tight leather breeches are at least as old as the 13th century. Drawers to fit the thigh, usually above, sometimes below the knee, and trowsers, occur among the Anglo-Saxons, as early as the ninth century. In the fourteenth they were larger and looser, and worn either a little below the knee, or in connection with the hose. In this, and the following century, they were generally made of linen, fastened round the waist, and descended nearly half way the length of the thighs. It was customary to sleep in them. In the reign of Rich. II. they were general, and as early as Henry IV. made under the name of hose to answer the double purpose of breeches and stockings (like modern *pantaloons* [p]), fastened by tags or points to the doublet, and sitting close to the limbs. Of *Trunk breeches* before, p. 931. In the sixteenth century, came up French hose, 1st. *common*, containing length, breadth, and fulness; 2d. not above a quarter of a yard on the side; the *Gallie-hosen*, very large and wide, reached only to the knee, with three or four gardes apiece laid down along the thigh of either hose. The *Venetian* reached to the gartering place of the leg, and were tied with silken points, laid on also with rows or gardes. *Boot hose* made of fine cloth, also occur. The *Gallie-hose*, (or *Gallie-gaskins*, from Gascony) succeeded the trunk-hose in the sixteenth century, and were large and loose, but without wadding. *Petticoat-breeches* reaching to the knees, and ornamented with ribands and laces, commenced with the seventeenth century. They are loose and hang in plaits. Long breeches were worn *t.* Charles I. Coats, breeches, and even waistcoat *dittos*, occur with pantaloons and drawers, as well as very ugly short breeches, under Charles II. The flap is modern, the original fashion being a slit buttoned. *Breeches-makers* were anciently a separate trade. Enc. Strutt, xliv. ci. Hope, i. 10. Du Cange, *v.* Infirmitates. Id. *v.* Almagavari. Strutt, 38, 157, 259, 326 seq. 263, 340. Lamprid. Alex. Sev. Du Cange, *v.* Braccarii. Froiss. x. 161. See the various forms of Breeches in *Plates, pp.* 919, 921, 929.

Brogue—*Shoe*—The ancient *Brogue* was made of raw, or half tanned leather, of one entire piece, and gathered round the feet by a thong. The sole being thin, the brogue was stuffed with hay, straw, and other vegetables; a practice used by the Laplanders, and English, when they first settled in America. See before, p. 923.—Coll. Reb. Hybern. No. vi. p. 114.

Bullæ—*Amulets*—*See* p. 276.

Buskin—1. *Close*, which was made of goat skin, and covered the foot and ancle as high as the calf. It was used by actors and soldiers, and persons who had badly shaped feet, called *Aluta* from its fitting without any ligatures, [q] in which it differed from another kind, the *Campagus* of officers, fastened by thongs, crossed over the legs. The Asiaticks often wore half boots laced before with four long depending flaps, shaped like those of their bonnets, and like those probably formed out of the legs of the animals, whose skins were converted into these buskins. The Greek women had sometimes shoes or half boots, laced before, and lined with the fur of animals of the feline tribe, whose muzzle and claws were disposed in front. The *Togati* among the Romans had a sort of short boot or shoe, with straps crossed over the instep, called *Calceus*. The foot covering of the ladies at first had the same shape; but by degrees this latter assumed all the varieties of form of the Grecian Sandal.—2. The Greaves used in armour. *See* Cothurnus, p. 940.—Enc. Hope, i. 13, 27, 44.

Button.—The Classical Ancients did not commonly use buttons, a few excepted on the shoulders and arms of women's tunicks; or two connecting the two square pieces of the tunick, near the neck. Buttons of brass, among the people and soldiery, fastened upon the shoulder, commonly the right, the Chlamys, Paludamentum, or Cloak of the Men. Among us they are as ancient as the tenth century. They appear upon the front of the tunick; but in that, and the fourteenth century (when they are first mentioned by authors) were more for ornament than use. They were mostly of gold and silver, and imported; the manufacture even 13 Charles II. being limited to buttons worked with the needle, to which succeeded those made with cloths and stuffs. Du Cange mentions them abroad in the fourteenth century. Laces were a long time substitutes for them.—Enc. Strutt, 40, 217, 218, pl. xviii. Du Cange, *v.* Botones, Murenatus.

Calantica—*Head-dress*—Female, fashion unknown, Roman.—Enc.

Calasiris—*Tunick, Cloak*—Known upon the statues of Isis and others of Egypt, by the plaits over the bosom, and about the ancles. The word was afterwards applied to the large cloaks of horsemen.—Enc.

Calassis—*Tunick*—Either the knot which fastened the women's tunicks upon the shoulders, or the tunic itself.—Enc.

Caliga—*Shoe*—The military sole or sandal, with-

[p] From the Standard-bearer in the Venetian army wearing tight hose, this dress came to be called *Pantaloon*: a corruption of *pianta leone*, i. e. plant the Lion, the Standard of the Republick being the Lion of St. Mark. Meyrick's Armour, i. 115.

[q] There are other etyma; from an undressed skin.

out any upper leather, tied around the foot with thongs. The sole had nails, often with pointed heads to prevent slipping. The Caliga Speculatoria, or *Spy's shoe*, was without nails, or covered with a soft substance to prevent noise.—Enc.

CAMPAGUS—*Buskin*—see BUSKIN, p. 935.

CAMPESTRE—*Filibeg*—see FILIBEG, p. 941.

CAP, see HEAD-COVERINGS, p. 945.

CAPA PLUVIALIS—*Cloak*—see GREAT COAT, p. 943.

CAPE—*Cloak, &c.* — This succeeded the riding-hood; and was at first worn without it by poor people; but when connected was under the hood. In the reign of Henry VIII. capes were separate articles, and Strutt thinks were applied to, or detached from the garments, as occasion required. — Du Cange, *v.* Caparo. Watts's Gloss. M. Paris, *v.* Caparo. Strutt, ii. 360. Planché, 238.

CAPPA—*Cloak*—The καππατια of Hesychius, with which men in the Lower Empire covered their heads.—Enc.

CAPUCHON—*Hood*—see HOOD, p. 946.

CAPUTIUM—*Cloak*—A hooded cloak, which originated with the inferior classes, and succeeded the short mantle in the thirteenth century, also in the higher ranks. It covered the shoulders, and extended below the breast. The hood was thrown behind, or covered the head at option. —Strutt, ii. 156.

CARACALLA—*Mantle*—Very large, reaching to the heels, with a hood. It was called at first *Antoniana* (see ANTONIANÆ, p. 935) from the prince who introduced it into Gaul. The chlamys and toga were made of one piece, but this of many. Under the Constantines, women as well as men wore it. Strutt says that in its original state, it reached only to the thighs, and differed little from the lacerna, except *in having sleeves*.—Enc. Aurel. Vict. c. 21. Spart. in Antonin. Caracalla. Strutt's Introd. ci.

CARDINAL'S HAT.—Planché says (102) that it was introduced in 1245; the crown of it was not flat as now, but hemispherical. It is engraved by Planché.

CASSOCK—A garment of the sixteenth century, worn over the doublet. That of King Edw. VI. was of murray velvet, embroidered all over with damask, gold, and pearls, having upon the breast eleven buttons of gold, and loops of the same "being of little flaggones, cheynes of golde." From Nichols's Progresses it appears to have been indiscriminately used with the coat or jacket.—Strutt, 356. Nichols's Progresses, i. 111. 1st edit.

CASULA—*Tunick or Apron*—It was put immediately upon the skin, and succeeded to the *Subucula*. The *Castula* was fastened below the bosom, and descended as low as the ancle. The shoulders and bosom were then covered with the *Cyclas* or *Anaboladion*. The *Castula* also, except in being fastened higher and falling lower, resembled the *Limus*, or apron, worn by sacrificers.—Enc.

CELTS—*Costume*—The Gaulish Sagum, beneath it short vestments, like tunicks, descending only to the girdle.—Strabo, iv. p. 135.

CHAINS.—When Petrarch was crowned Laureat, *on le ceignit* with a chain of diamonds, to show that poets ought to have *secret* ideas, and that poetry had more mysteries than supposed.* [It may justly be thought, that the diamonds better symbolized brilliant ideas. F.]

CHAPLET—*Head-Dress*—see GARLAND, Ch. XIV. p. 760.

CHESIBLE, see PLANETA.

CHIRODOTA—*Tunick*—With sleeves to the wrist. —Enc.

CHLÆNA, CHLÆNULA, CHLAINA, ΧΛΑΙΝΑ, LÆNA — *Cloak*—A short cloak, not fastened upon the shoulders, like the chlamys. It was often worn folded, and thrown back entirely behind, in order to leave room for the action of the arm. It was also often doubled against cold. It was distinguished from the chlamys by its fullness, which made it of use as a blanket, and its long and thick nap; and by the same fullness and its shortness, from the Pænula and Lacerna. Strutt says it was made single or double, by which he thinks is meant *lined*; and that it was anciently a military garment worn in cold and wet weather, as a surtout. It was only a rustick dress in the consulship of Popilius Lænas.—See an Orestes in Winck. Mon. Ined. n. 131, p. 94, l. 3. Enc. Strutt, Introd. xcviii. Cic. Clar. Orat. c. 14. A. U. C. 621.

CHLAMYS—*Cloak*—Worn by military men over the cuirass or tunick, and fastened on the shoulder or stomach by a button. It is said to have been a Macedonian invention; and in the long Macedonian chlamys down to the ancle Alexander appears in Winckelman; in the short Greek one down to the calf of the leg, a Diogenes in the same author; and in the hunter's, the Belvidere Apollo. Heroic figures, especially Castor and Pollux, commonly wear it. Some authors make it the same as the Roman Paludamentum.—Winckelman, Mon. Ined. n. 174, 123.

CHLAMYDULA—*Cloak*—Children of birth in Greece and Rome, as well as those whom the great kept for their amusement, usually went naked with only a small *Chlamys*, floating behind them, or *chlamydula*. There are numerous representations of this in Boissard and Montfaucon.—Enc. Herod. i. 175.

CHLANIS, CHLANIDION — *Cloak*—A short and light Chlæna. It is remarkable, that both Demosthenes and Cicero were reproached for wearing it. The latter probably adopted it in imitation. Strutt from Montfaucon gives it to women, as well as men.—Enc. Dion. 46, p. 266. Gell. i. 5. Strutt, xcix.

CIDARIS—*Head-covering*—It was worn by the Parthian kings; and was conical; ending in a point, with or without pendants hanging over the shoulders (as on the coins of Arsaces, &c.) See p. 920. Upon all these coins it is surrounded with the diadem (the emblem of sovereignty), and worn upright; an exclusive privilege also of royalty. Upon coins, which have a horse on the reverse, the *Cidaris* has a button at the end of the point. The Princes and great officers might wear it inclined. It differed from the *Tiara*, that being as large at top as at bottom; and probably from being in common use, while the tiara was confined to great occasions,

* Mem. de Petrarque, ii. App. 6.

the button might have some allusion to use in riding.—Enc.

Cilicium, see Hair-shirt, under Shirt.

Cincticulum — *Tunick* — Short and light for youths.—Plaut. Bacch. iii. 3, 28.

Cinctum — *Tunick*—A kind fastened below the breast,—Porph. ad Hor. Art. Poet. n. n. 50.

Cinctura—The tunick closed with a girdle.—Quinc. xi. 3.

Cinctus Gabinus, see Gabinus, p. 941.

Cirratæ, Cirres—*Mantles*—With a nap on one side; the Bicirres on both. These last were called Αμφιμαλλοι and Αμφιμαλλα; and such were the *Lacernæ*.—Enc.

Clavus—*Ornament*—The meanings of the Laticlavus and Angustoclavus have been much controverted. It appears clearly from the figures on ceilings, &c. engraved by Bosius in his *Roma Sotteranea*, compared with Horace, that the clavus consisted of a strip of purple, *i. e.* the modern facing of uniforms, sewed perpendicularly down the front of the senatorial and equestrian tunicks, the breadth of which distinguished the two ranks. The term was also applied to borders of purple, on towels, quilts, &c. Enc. Hor. S. i. 6, 28. &c. Mart. ii. 46. 17.

Cloak—Strutt says, that the Cloak or Mantle occurs from the eighth century. According to Camden, the *Cloak* (called *Armilausa*, as only covering the shoulders), precisely speaking, came up in 1372. The word is Latinized in the thirteenth century for a riding garment. The trencher-cloak was worn by waiting men. In the fourteenth century, cloaks came into use among the lower classes. When lined with fur, they were at first distinctions of Serjeants at Law and Physicians; and were used also as night-gowns in the time of Chaucer. When the hood was sewed to the cloak, it appears to have been a religious distinction. The cloaks assumed by Pilgrims were usually marked with crosses. (See p. 805.) Double cloaks occur *t.* Henry VIII. Strutt thinks them mantles, or cloaks of state. Hall mentions "Turkey cloaks ribboned with nettes of silver, and between the knittinges or the meshes, flowers of gold." These were used by the king and his companions in their maskings. To these we may add the Genoa cloaks affected by the beaux of the seventeenth century; the *trencher cloak*, (as before), and *blue cloak*, worn by servants and apprentices; and the French, Spanish, and Dutch cloaks, so called from the fashions. Some were lined wholly or in part. Of the *Armilausa*, Strutt's opinion is, that it was the same as represented by him with buttons in the front; but that it was not a new garment as Camden, and perhaps was the same as the hooded cloak, called the *Capucium*.—Camd. Rem. 195. 5th edit. Strutt, 303, 362, 364. pl. 82, 83. See *Plates*, pp. 921, 929.

Clout.—This was a general term for a cloth. Children were swathed; and that this decent provision was doubtless also made, and formed part of the *Incunabula* of Plautus, see Montfaucon, iii. p. i. b. ii. c. 9.—Boissard, Antiq. Rom. t. iii. pl. 20.

Coccula—*Tunick*—A shaggy Irish sagum, without seam, the lower border plain, the upper arched and fringed with plaits or woollen borders. The countryman's smock-frock answers to this description: and Spencer, in his view of Ireland, describes long sleeved tunicks, as part of their dress. — Du Cange, in voce. Spens. p. 106.

Codpiece, see Chap. XVIII. p. 893; also p. 931.

Coif—*Head covering*—Du Cange says, that this is the *Kamaria* of the Augustan History. Sir H. Spelman traces its antiquity as the designation of Serjeants at Law up to the time of Henry III. Early in the seventeenth century *coif* appears as a woman's cap, or head-dress.—Du Cange, *v.* Cufa. Spelm. *v.* Birretum album. Coifa. Strutt, 237.

Collyra, Colurides, Κολλυριδες—*Fashion of the Hair*.—These words, derived from κολλυρα, a small round loaf, [Du Cange, *v.* Collyreda, subcinericius panis, says a small triangular loaf] meant the fashion of dressing the hair, in which it was tied behind the head, twisted and matted round, and kept in its position by an *acus discriminalis*. It is particularly remarkable on the head of Faustina the younger.—Enc.

Colobus, Colobium, Κολοβιον — *Tunick* or *Robe*. — In the Herculanean paintings appear robes or tunicks with short sleeves, or rather prolongations, sometimes divided and joined by buttons, and reaching to the middle of the arm. This is the *Colobium*, which modern writers assimilate to the herald's tabard. It was opposed to the χειριδοτον, a barbarous vestment with sleeves, which descended to the wrist.—Enc.

Comedians—*Costume*—see p. 56.

Consuls—*Costume*—From the time of the Republic they had twelve lictors with their fasces. The prætexta, an ivory sceptre, and the curule chair, distinguished them from the citizens. Under the Emperors they had a flowered toga, purple bands, &c. Their ivory sceptres were surmounted by an eagle, such as occurs upon coins in the hands of triumphers, and they wore gilt shoes. Axes were annexed to the fasces; and they were constantly adorned with the laurels, which, under the first consuls, was the symbol of some great victory. Their houses were also ornamented with laurel. Consuls may be seen on the consular diptichs, and upon coins of the families Cosa and Junia.—Enc. Cassiod. Var. vii. Mart. x. 101; xii. 3, 10. Montf. Suppl. iii. b. xi. c. 7.

Corymbus, Corymbion.—*Hair-dress*—A method of dressing the hair in general, but not exclusively, as Winckleman (Art. iv. 2.), confined to young girls. It consisted in collecting, and tying the hair upon the head, higher or lower, sometimes rolling it around a bodkin. From Petronius it appears, that it was sometimes made of false hair, and transferable. According to Eustathius, there is no difference between the *Corymbus* of the girls, the *Crobylus* of youths, and the *Scorpion* of children. The corymbus appears in Diana, Victory, Venus, the Muses, the Vatican Apollo, &c. Mr. Dallaway notes that the *double* knot on the crown of the head, when *pointing towards the ears*, is appropriate to Diana, and a symbol of virginity. On many statues of Venus, the hair may be seen collected in a double knot, but in every instance pointing to the fore and back

part of the head.—Enc. Petron. c. 70. Dallaway's Arts, 247.

Cothurnus—*Buskin*—There were two kinds. 1. That of hunters and travellers, similar to our half-boots, and by the suppleness of the leather and thongs, capable of being adapted to different feet. 2. That of Tragedians, which was raised four fingers, and grew narrower from the foot towards the ground. It occurs upon many ancient monuments, particularly upon a bas-relief of the Villa Pamphili, the Melpomene, a tomb of the Capitol, and the Tragic Muse in the Villa Borghesè. The heroes constantly appeared upon the stage in large Cothurni, with a club.—Enc.

Court-pie—*Gown, Cloak*—A garment more properly belonging to women than men; and, according to Chaucer, the same as the gown. Strutt thinks Camden mistaken, and that it was a kind of super-tunick, or shorter surcoat. An old dictionary, in my possession, has "*Court-py piet*, a kind of short cloak."—Strutt, 349.

Cowl—*Hood*—The Cowl of the Anglo-Saxon Monk is ornamented with a border, but whether as a designation of rank, or merely optional, is not known. *(See the Plate of Monastick Costume, p. 949, fig. 2.)* Of its antiquity, see Cucullus. Burial in a cowl to procure a favourable reception in the other world, and to keep off fiends, is a well-known superstition.—Strutt, 65.

Cravat—*Neck-cloth*—This was introduced by Charles II. and his courtiers. *(See Plate p. 929, fig. 23.)* It entirely superseded the shirt bands, which resembled the collars of children's shirts thrown back. (*See Plate p. 929, fig. 21.*)—Strutt, 354.

Crepidæ, Κρηπιδες—*Sandals*—Simple sandals, fastened by thongs over the foot which they left in the greater part uncovered. They occur upon Greek heroic statues, and were common among the Roman women.—Enc. Strutt. *See Plate, p. 929, fig. 3.*

Crespinete—*Head-dress*—This, according to Borel, was, in the thirteenth century, a coeffure of crape or gauze. Strutt thinks it the cowl, or net-work, which confined the hair.—Strutt, 235, engraved pl. 94, 95.

Crimping the hair—*Hair-dressing*—Used by the Romans and Anglo-Saxons.—Lye, *v.* Gecrimpt.

Crocota, ΚΡΟΚΩΤΟΣ, Crocotula—*Robe, Gown*—A yellow robe, often adorned with flowers and embroideries; commonly given to Bacchus, and his attendant divinities. Strutt mentions a tunick called a *Crocotula*.—Enc. Aristoph. Ran. v. 47. Strutt, cxx.

Cucullus. A long cloak, with a hood, such as Telesphorus wears in Montfaucon (i. p. 2. b. 2. 4). It was worn by travellers, soldiers, slaves employed in agriculture, debauchees who wished concealment, spectators at theatres; and *separate*, by children, &c. against cold. Capitol. Ver. c. 4. Juven. vi. 118. Mart. v. 14, and iv. 132. Columell. i. 18. Cap. Hab. Mon. c. 4. Enc. Separate among the Gauls and Franks (Mall. Costum. ii. 3.), whence it appears so in British monks and nuns.

Cyclas—*Mantle, Cloak*—see Amiculum, p. 934. In the Middle Age the cyclas was worn by men, even over armour, and was the coronation habit of Judith Queen of Bohemia. Sir S. R. Meyrick makes a shortened surcoat, the prototype of the cyclas, which came into use *temp.* Edward II. and III. and was a body-covering of linen without sleeves (see p. 879). This last was worn under the mantle, but the cyclades of the Londoners were outer garments, used, seemingly, as a cloak or mantle. The French called it *Sigleton*, or *Singleton*, and it was of rich silk, occasionally worn by military persons, probably in place of the surcoat.—Strutt, 131, 155, 178. Meyrick's Armour, ii. 178, 198.

Dalmatick—*Gown, Tunick*—This robe, which came from Dalmatia, was first worn by Commodus, Heliogabalus, &c. to the disgust of the Romans, who, as well as the Greeks, thought it effeminate to cover the arms. It succeeded the *Colobium*, and when it came into general use, was so denominated. The Dalmatics were, it is supposed, tunicks, with long sleeves down to the wrists, and ornamented with purple facings, the *Clavi;* the fashion being still retained in those of deacons and sub-deacons, in whose dress it was substituted for the *Colobium*, by Pope Sylvester. The *Gemma Animæ de antiquo ritu missarum*, absurdly makes it the seamless coat of Christ. But, possibly, for this reason, it was worn by our kings upon coronations and great occasions. It is a short tunick with loose sleeves down to the elbows, but did not descend below the calf of the leg.—Enc. Du Cange. Gemma Animæ, &c. c. 211, & seq. in Biblioth. Patrum. Strutt, 153, pl. 57; copied in *Plate, p. 921, fig. 17.*

Diloris Vestis—*Tunick*—Ornmented with two bands of purple, or two *Rinceaux*, embroidered with gold.—Enc.

Diphtera—*Tunick*—A vestment of skin or leather, which the Greek slaves put over their tunick, εξωμις. The term was afterwards applied to the tunick, when it had a hood.—Poll. vii. 15. Enc.

Diplois—*Cloak*—A cloak doubled, worn by old men and cynics, from Diogenes.—Winck. Art. iv. 5.

Doublet—This garment originated in the *Gambeson* or *Pourpoint*, worn by military men; and from the addition of rich facings, and embroidery, was worn without armour, of which kind one was made for Edw. III. (see p. 882.) At first it had no sleeves, but upon adoption of these and general usage, it superseded the tunick, and was worn with the waistcoat, which at length became its substitute.—Strutt, 350, 352.

Drawers—Used by the Anglo-Saxons, Normans, &c.—See Breeches, p. 937.

Dressing-gown, see Morning-gown.

Encomboma, ΕΓΚΟΜΒΩΜΑ—*Cloak*—A small white cloak, which the Greek slaves of both sexes carried over their tunicks.—Poll.

Endroma—*Buskin, Cloak*—1. Among the Greeks, the buskin of Diana, and of the runners in the Games. 2. Among the Romans, a very coarse cloak, similar to the *Gausapé* (except that the last had a long nap) made in Gaul, thrown over the body after violent exercise, or used against cold and rain.—Mart. iv. 19. i. Poll. &c. Enc. Du Cange, *v.* Endroma.

EPAULETTES—Originally pieces of armour for the shoulders, (see p. 874.) They are represented in Dempster and Winkleman, where they are of a square form; but upon a small bronze statue of a soldier in the college of St. Ignatius at Rome, they are formed like those of the French drummers.—Enc. Hesiod. Scut. Herc. V. 128. Dempst. Etrur. Tab. 4. Mon. Ined. n. 197.

EPHAPTIS—*Scarf*—A red scarf which soldiers and hunters twined round their arms, that the shortness of the sleeves of the tunick left exposed.—Poll. iv. 18. Enc.

ESCALLOP, see pp. 303, 805.

ETEROMASCALA, Ετερομασχαλος — *Tunick* — A tunick with only one sleeve, which merely covers one arm to the elbow, and leaves the other naked. It occurs in some figures of Urania; and was also a dress of slaves.—Enc. Poll. Suidas, &c.

ETRUSCANS — *Costume* — The women are commonly clad in tunicks and a pallium, in a monotonous style, the same folds being continually repeated. The Hair-dress, as also with men, is distinguished by tresses, which hang down on both sides. The Sandals have numerous ribands, which are commonly a little crossed one over the other. The hair of the men is sometimes long, sometimes short, even knotted, according to the character of the persons. The dress is in general composed of a *pallium* or the chlamys alone, though the *toga* occurs, but shorter than the Roman, in a statue at Florence. —Cayl. Rec. Winck. Mon. Ant. Bartol. Sepolc. Antich. &c. Enc. Mon. Ined. i. f. 6. *See Plate of Etruscan Costume, p.* 610.

EUMARIS—*Cloak*—made of a stag's skin. Ulysses wears it.—Mon. Ined. n. 159.

EXOMIS—*Tunick*—A Greek tunick, which closely confined the body and left the shoulders bare. At Lacedæmon both men and women wore it; among the Romans, the slaves, domestics, and people, to which they added a cloak. It was also in use at the theatre. Malliot has engraved it from Caylus, and it is exactly our *smock-frock*, with only one sleeve. He makes it both a tunick and cloak, without sleeves, sometimes with one; and says, that it was the dress, which the tyrant Pisistratus compelled the peasants of Attica to wear. Strutt makes it a sleeveless tunick, and as such has engraved it.—Enc. Mall. Costum. i. pl. lxxxii. p. 221. Strutt, Introd. xci. cxxvii. p. vi. f. 2.

EXSERTUS—*Costume*—A man, without a tunick, cloathed in a toga only, his right shoulder and arm disengaged.—Enc. *See Plate, p.* 919, *fig.* 19.

EXTISPEX — *Costume* — One is represented by Winckelman, Mon. n. 83.

FACE-PAINTING—This was not known to the Greek ladies in the time of Homer, but was afterwards practised by them (with the addition of various cosmetics,) and by the Romans, male as well as female. It continued among us and others through the whole Middle Ages, even with the addition of painting blue veins. The French women did it; the Germans thought it characteristic of courtezans. See ROUGE, pp. 353, 505.—Strutt, cxxxi. 77, 240, 248. H. Steph. Apol. Herod. no pages.

FARDINGALE—*Petticoat*—A huge hooped petticoat, introduced at the close of the sixteenth, or the beginning of the seventeenth century. See p. 932. Planché [257] makes it the prototype of the hoop. Strutt, 259, pl. 142, copied in *Plate, p.* 929, *fig.* 18.

FELT HATS — *Hat* — Casaubon thinks that the πιλος of the Greeks ought to be translated by bonnet or hat of felt; and in the Herculanean paintings two men have hats which appear to be of felt, and resemble ours. The Anglo-Saxons had felt hats; and they formed part of the London cries *temp.* Henry VI.—Casaub. Exerc. ad Baron. xvi. 84. Enc. Strutt, i. 43. Hord. iii. 62.

FEMORALIA—*Drawers*—Strutt, 63.

FILIBEG—The Roman *Campestre*, worn in hot weather.—Enc.

FILLET—*Diadem*—This was the Royal Diadem, anterior to Crowns. It was made of woollen or silk, and the extremities, after tying behind, fell upon the neck and shoulders. It was sometimes plaited, but not lengthways. White was the favourite colour, but purple or violet occurs. It is perpetually seen on Asiatic coins. Pliny ascribes the invention to Bacchus, and many writers are mistaken in saying, that Alexander was the first Greek King who wore it in imitation of Darius; whereas, he only altered the Macedonian white to the Persian purple. Aurelian was the first Emperor who appeared with it in public; but it did not become common till after Constantine, when it was adorned with pearls and diamonds. It was sometimes worn by the Cæsars.—Enc. Plin. viii. 21, 56. xi. 16. Tacit. Ann. vi. 37. 2. Vict. Epit. c. 35. n. 5. Lucian, Dialog. Diog. et Alex. Euseb. and coins of Julian.

FISH-SCALES—Garments made of them occur in Fordun.—XV. Script. 659.

FLAMMEUM—*Mantle*—Not a veil, but only the *pallium* or mantle of women, which was drawn over the head of the bride. So Nonnius (xiv. 31), who is supported by a bas-relief of the Justiniani Palace.—Enc.

FOOT-MANTLE—*Petticoat*—A kind of petticoat, tied about the hips, worn by Chaucer's Wife of Bath; and such as farmers' wives still use in riding to market, to keep their gowns clean.—Strutt, 377.

FORALE, see NECKERCHIEF, p. 951.

FOX-TAILS—Worn by ladies *t.* Edw. III. but afterwards annexed to the garments of fools.—Douce, ii. 324.

FRINGE—Fringes, different from solid borders, denote, says Winckelman, barbarous nations. See p. 920.—Winck. Art. iv. c. v.

FROCK—*Gown*—A loose garment with large sleeves, used chiefly by the monks, *(see Plate of Monastick Costume, p.* 949); but worn also by the laity, and on certain occasions by women.—Strutt, 373.

FUR—Furs were anciently of very high value, and marks of distinction, according to the kinds worn. They were known to the Anglo-Saxons, but brought into more general use by the Normans. An Anglo-Saxon furred winter garment is mentioned in Lye. Gloves made of sheepskin fur, are at least as old as the time of Charlemagne. Strutt, 88, 222. Lye, *v.* Crusene. Du Cange, *v.* Muffulæ.

GABERDINE—*Cloak*—Cotgrave calls it a cloak for rainy weather; Steevens, a peasant's coarse frock.—Johns. and Steev. Shakspeare, i. 57.

GABINUS-CINCTUS—*Fashion*—At first it was formed by the *Toga* passed under the left arm, around

the belly and loins, like a girdle; afterwards they tucked up in this manner the portion of the *Toga* which usually hung before the left shoulder upon the left leg. The fashion was taken from the Gabians, having left a sacrifice to go to battle, for which purpose they thus tucked up their togas. The ministers of the altars, the guides of colonies, who conducted the plough round the walls, the consul opening the temple of Janus, all who exercised acts of religion, had their outer garment tucked up *ritu Gabino*.—Enc. Serv. Æn. vii. 612. Lucan, i. 595.

GALERUS—*Hat*—Travellers and peasants wore it, tied with thongs under the chin, and thrown back upon the shoulders. It resembles the modern Quaker's broad-brimmed round hat, the crown low. Mercury often wears it; the Greeks used it; the early Romans only in the country, but afterwards, any where against the Sun. The *Galerus* was originally a helmet of leather; and probably afterwards was no more than a PETASUS, see p. 945.—*Bonnet*. The *Albo-Galerus* was a bonnet made of the skin of a white victim, pointed at the top with an olive-branch, and sometimes ornamented with Jupiter's thunderbolt, because always worn abroad, by the *Flamines Diales*, or priests of Jupiter. It is engraved by Montfaucon, and is common on family coins.—Enc. Strutt, Intr. cx. Montf. ii. p. i. b. i. c. x.

GAMBADO—*Boot*—The oldest were fastened to the saddle.—Old Dictionary.

GARTERS—Fortescue says of the French, their hosen passen not their knee, wherefore they be gartered and their thighs bare. The Anglo-Saxons had three kinds, two of which ran up, like those of Highlanders, from the foot; the third, like the modern, about the calf, but with only one ligature, and appropriated to all classes, but more particularly to soldiers. After the Conquest, these fashions appear to have been far less universal, although cross-gartering and spiral convolutions occasionally appear. In the reign of Edw. III. gold or silver was worn upon them. In the seventeenth century, the hose was tied to the breeches by points or thin strings like tapes. *See Plate, p. 929, fig. 20.* Queen Elizabeth had garters of white cypress, *i. e.* gauze.—Ellis's Old Poetry, i. 321. Strutt, 44, 104, 221, 284. 341; pl. 31, 32, 49, 56, 65. Nichols's Progresses.

GAUSAPA-E-UM—*Cloak*—A barbarian vestment, adopted by the Romans, to put on upon leaving the warm baths, or worn by women in the winter. Winckelman notices the vestment as a distinctive mark of Isis. Malliot says, that after Constantine the term was applied to a kind of cloak, which sometimes had a hood.—Winckelm. Art. l. ii. c. i. Malliot, i. 31.

GIRDLE—The men among the Greeks and Romans wore the girdle upon the loins, and it served them to confine the tunick, and hold the purse, instead of pockets, which were unknown; girls and women wore it under the bosom. The *Strophium*, Ταινια, or *Mitra*, occurs in many figures. In the small bronze Pallas of the Villa Albani, and in figures on the Hamilton Vases, are three *cordons* with a knot, detached from two ends of the girdle, which is fixed under the bosom. This girdle forms under the breast a knot of riband, sometimes in form of a rose, as occurs upon the two handsomest daughters of Niobe. Upon the youngest the ends of the girdle pass over the shoulders, and upon the back, as they do upon four Caryatides found in 1761, at Monte Portio, near Frescati. This part of dress the ancients called, at least in the time of Isidore, *Succinctorium* or *Bracile*. The drawings of the Vatican Terence show that the robe was fixed in this manner to two ribands fastened upon the shoulders, for in some figures these bands descend on the two sides. When fastened, they supported the girdle under the bosom. This ταινια was remarkably long. A colossal Muse, an Aurora on the arch of Constantine, and a bacchant of the Villa Madama, have a very large girdle, as has Melpomene, and sometimes Urania. Mr. Dallaway says, that the *Tænia*, or upper girdle of the Muses, is worn very high and broad. The Amazons (Farnesian excepted) have the girdle upon the loins to support the robe. Some figures in a simple tunick, which detached from one shoulder falls negligently, have no girdle; as have not bacchants, dancers, nor some young girls, probably the Δειπνοφοροι, in the temple of Pallas, who carried viands. Dancers, however, occur *with* a girdle. The pretended Farnesian Flora (one of the Hours) has a girdle, which falls down lengthways. The Farnesian Antiope, and a statue of the Villa Medicis, carry the girdle upon the haunches, as Longus describes his nymphs. The girdle was omitted by both sexes in mourning. Mr. Dallaway says that the vest, *fastened by a single cord*, is not seen on the statues of female deities. Mr. Hope speaks thus, "the tunick was worn by [Grecian] females either quite loose, or confined by a girdle; and this girdle was either drawn tight round the waist, or slung loosely round the loins. Often when the tunick was very long, and would otherwise have entangled the feet, it was drawn over the girdle in such a way as to conceal the latter entirely underneath its folds. It is not uncommon to see two girdles of different widths worn together, the one very high up, the other very low down, so as to form between the two in the tunick, a puckered interval; but this fashion was only applied to short tunicks by Diana, by the wood nymphs, and by other females, fond of the chase, the foot-race, and such other martial exercises as were incompatible with long petticoats." (See figures of Grecian females in *Plate, p.* 919.) The tunick of the Greek males was almost always confined by a girdle.

Girdles of iron, to prevent obesity, were worn by some of the Britons, [see GAULS, p. 606] and after the Conquest we find a brazen one worn by an abbot in mortification. From the Druidical æras the cure of diseases, especially those of difficult parturition, were ascribed to wearing certain girdles. Among the Anglo-Saxons, it was used by both sexes; by the men to confine the tunick, and support the sword. We find it richly embroidered, and of white leather. The leathern strap was chiefly worn by monks. Pulling by the girdle was anciently used, as now by the sleeve.—Hor. Ep. ii. 2. 40 Winck. Art. iv. 5. La Chausse, Mus. Rom. 2, pl. 9. Spon. Misc. 44. Montf. i. 66, &c Dallaw. Arts, 254. Stosch, p. 255. n. 1577 Pitt, d'Ercolan. t. i. pl. 22, 23, 31. Anthol. iv c. 35. Longus. Paston, Lett. i. p. 10. Mon Ant. Ined. n. 135. Suet. Aug. c. 100. Hope i. 21. Angl. Sacr. ii. 45, 175, 554. Du Cange

v. Gaitanum, Peramentum, Phylacterium, Renale, Semicinctium. Brit. Mon. Strutt, 79, 159. Joinv. i. 166.

Gloves—These were used in the Classical æra to defend the hands against thorns, and archers used them not cleft in the fingers; secretaries against cold, in order not to leave off writing; husbandmen, leathern gloves; effeminate people, those of cloth or linen. In the year 814 they were distinguished by pairs. Strutt thinks they were unknown here before the tenth century; made of linen, and then, and long after, confined to persons of rank and the clergy, upon solemnities, and ornamented with jewels. A pair of jewelled gloves is well represented in the effigies of Bishop Sheppy (Archæologia, xxv. pl. viii). The jewel is set in the middle of an escalloped golden square, sewed on the back of the hand lozenge-wise. Strutt also thinks, that towards the end of the thirteenth century, they were partially used by the ladies. Planché says, (37) that gloves were not worn, and then only with a thumb, *i. e.* with no separation for fingers, before the eleventh century, that jewels on the centre of the back of the hand was a mark of royalty, or high ecclesiastical rank, (Id. 81.) and that they were not generally worn by ladies in the 12th century, (90.) It is affirmed by the Abbé Sade, (Mem. de Petrarque, ii. 91.) that the use of gloves made of silk and embroidered with gold was a token of noblesse, and that Laura wore some of that kind, and that the silk was enormously dear. (Id. 87.) When Petrarch was crowned, they put upon his hands gloves of otter's skin, an animal that lived by rapine, suitable to Poets, says Guy d'Arizzo, because they "went pillaging" (vont pillant) every where. (Id. ii. App. 6.) The gloves of the nobility reached nearly to the elbows. Du Cange mentions Manufollia, mittens filled with money, and laid under the pillow; and the custom is recorded elsewhere, that it was usual to keep money in gloves. We also hear of Winter-gloves, lined with fur. Instances appear of riding in gloves, and of pulling them off when people said their prayers at church. They were common complimentary presents to great men. In the seventeenth century, the custom of wearing them richly embroidered was very expensive, a pair costing 30*s.* At a wedding in 1604, the charge of the gloves and garters given away amounted to nearly 1000*l.* and bishops used to make similar presents at their consecration, afterwards commuted for a benefaction. While the spirit of chivalry lasted, the glove of a lady was worn on the helmet, as a favour; and was a very honourable token and mark of the wearer's success, which was supposed to be derived from the virtue of the lady. At the battle of Agincourt, according to Drayton, the young warriors wore either a lady's sleeve, garter, glove, lock of hair, or other token, on the helmet; in peace they were worn on the hat. On the decline of the fashion, it fell into the hands of coxcombs and servants. Gloves were very dear, if finely perfumed, in Elizabeth's time, when perfumes were but newly made in England, and brought from Italy.—Du Cange, *v.* Mastigia, Manicia, Manufollia, Muffulæ. Harington's Nugæ Antiq. ii. 221. Enc. Eustath. Plin. Epist. iii. 5. Columell. i. 8. Muson apud Stob. i. Strutt, 49, 103, 159, 170. XV. Scriptor. 484. Dec. Scriptor. 857, 2703. Nich. Progr. Lysons's Environs, i. 113. Lodge's Shrewsb. Papers, iii. 254. Nares, *v.* Gloves. Dugd. St. Paul's, new edit.

Gold Lace—Petrarch's coronation tunic was fringed with gold lace, to show that the productions of a poet ought to be refined like gold.[a]

Gown—This appellation is derived from the Caunaca of Varro, the larger *Sagum;* and this larger sagum appears to have been the gown, which Strabo says was worn by certain Britons, and of which Sammes has given a pretended representation with a fine set of oval buttons in front. This larger sagum is in Charlet and Montfaucon a smock frock, with wide-mouthed sleeves, put on by a hole for the head to pass through. It has the air of a long shirt in the Anglo-Saxon ladies, with very long sleeves, sometimes only to the elbows, sometimes without any sleeves, but the waist is constantly bound with a girdle. (*See the Plate, p.* 921, *figs.* 7, 11.) In the twelfth century, the gown of the men was like that of the Lord Mayor of London. Hoods were connected with it. The Norman ladies wore it, much in the Anglo-Saxon fashion, over the tunick, which it wholly concealed except the sleeves. These were considerably longer than those of the gown. The first and most important alteration was in the sleeves, which become more wide, open, and end in a kind of pocket, extremely ugly (*see Plate, p.* 834, *fig.* 14). In the fifteenth century it came into general use, and among the women superseded the super-tunick, and was at last itself displaced, as to common wear, by the doublet and cloak.—Du Cange, *v.* Gaunaca, Guna. Sammes's Britann. 117. Strutt, 17, 95, 98, 357, 373.

Great Coat—The Romans, particularly their drivers, used for this purpose the *Pænula*, which see. Du Cange mentions the *Soleclum*, a hood and gown against rain. The *capa pluvialis*, *chape a pluie*, the travellers' or rain cloak, supposed to resemble that of a dragoon, is mentioned by Matthew Paris and Strutt.—Enc. Strutt, 156.

Green—Petrarch's coronation pourpoint "étoit doublée" of *green* taffety, to show that a poet ought to have always new ideas.[b]

Hair—The Egyptians shaved the head, except during absence from their country, when they let both that and the beard grow. The Egyptian women, as appears by figures of Isis, cut it square round the neck, but that strange coeffure which is seen upon Egyptian figures, upon coins of Juba and the Parthian kings, Count Caylus thinks to be a peruke of wool. (*See the Plate, p.* 919, *figs.* 1, 2, 3, 10 to 13.) The singular disposition of a lock of hair in Harpocrates [see our Plate, p. 170, fig. 12; and p. 174,] implies dedication to the Sun; and discrimination of Greek statues by the hair has been given, p. 164. Among the Greeks and Romans, the hair was cut off at adolescence, and escape from shipwreck, and offered to deities; and hair cut off, or long and dishevelled, and covered with dust and ashes, were respectively signs of mourning; if cut off, it was offered at the funeral. Curling hair with irons was confined to women and girls among the Greeks and Romans, but used by both sexes among the Phrygians and Sybarites. Certain modes of

[a] Mem. de Petrarque, ii. app. 6. [b] Id.

wearing the hair distinguish particular nations, e. g. *Hair, twisted in the form of a mitre*, Armenians and other Asiaticks; *long, floating, and curled*, Parthians and Persians; *thick and bristly*, Scythians and Goths; *cut upon the crown of the head*, Arabians, Abantes, Mysians, Curetes, and Ætolians; *Long hair, often washed in lime water*, Gauls; *long*, the Athenian cavalry and all Lacedæmonian soldiers;—*floating, only*, Bacchantes; *fastened upon the top of the head*, Girls; *tied, and falling upon the nape of the neck*, Matrons.

False hair, only toupees and fronts, or entire wigs *(Galericuli* and *Galeri)*, made of goats'-skins;[c] perukes so well made as to be undistinguishable from real hair, and of a different colour from the natural; white for women from Germany, or of enormous size, were severally worn among the Romans.

Evelyn[d] says in translation from Athanasius, the Heathen (Greeks) were wont to shave the crowns of their children, and to have their locks to hang down, which after a space of time they did consecrate to *(divels)* idols. The later Greeks, after conversion to Christianity, consecrated them, as first fruits, unto the true God, or in signification of their service to the true God, as of old they consecrated their first shorn locks to Apollo (going often in person to Delphos), to Esculapius, or their country rivers. It seems that the ancient Greek *practice* was to leave a lock of hair behind.

The Romans began to cut the hair about A. U. C. 454, when Ticinius Mænas introduced Barbers from Sicily. Then they began to cut, curl, and perfume it. The glass was consulted as now upon rising from the barber's chair. Superfluous hair was frequently depilated by tweezers. Besides a pomatum made of the dregs of vinegar and oil of mastick to colour the hair red, they had kinds of soap from Germany, of which kinds were the *pilæ mattiacæ* to prevent gray hair, and the *caustica spuma* to dye it. At night they covered the hair with a bladder, as we now do with a net. Eminent hair-dressers were as much resorted to by women as now. The hair of children of rank, and favourite young slaves, were often fastened in a knot upon their heads, and such persons the Romans called *Cirrati*. In the Middle Ages it appears that long hair was much esteemed by the Goths; that cutting off the hair among the monks was, from slaves being shorn, a symbol of servitude to God. When monks were shorn, the first lock was cut off by the king, or some great man. Penitents let the hair and beard grow, or cut them off. Adoption was made by cutting the hair. Peace was established by cutting off a lock, with or without joining hands, *cum gramine (sic)*, &c. Gifts were confirmed by laying hairs of the head upon the altar. To *remain* or *be in the hair*, was a phrase, especially among the Lombards, to signify unmarried girls, who wore their hair long, not twisted into knots, like that of married women. Conspirators, thieves, &c. were shorn for punishment. Du Cange also mentions *Capillorum tortura*, frizzing the hair; *Criniti*, as a term for nobles, the people being shorn; *Gravia*, a fashion of arranging it on the forehead; *Crocus*, dressing it in curls or hooks, a fashion of the thirteenth century; *Decomptores*, hair-dressers; *Flexa*, a mode of dressing in tangles, like plaits, a woman's fashion; *Investiture*, by hair; a Countess holding a pair of scissars, and the Count her son, taking them and cutting the hair of a certain Squire, for the purpose of confirming the donation; *Mantica*, where mention is made of some nuns, whose hair was drest *more meretricio*, with frizzing, *phaleræ* and *manticæ* behind, and horns before; (see Strutt, pl. cxviii.; copied in our *Plate, p.* 675; see also *Plate, p.* 929, *fig.*13); the *Tressorium*, an instrument for plaiting the hair.

The plates in Strutt only commence with the eighth century; but those in the Costumes of Malliot with the fifth. From this period, till the seventh, the hair of the two sexes is both long and short; but that of the women has *bandeaux* of single and double rows of pearls, often very elegant. Among us, the hair was in the eighth century generally parted in the middle, and flowed down on either side; when it was plaited or curled upon the crown and sides, it was a mark of the highest distinction; the hair was also coloured or dyed; long hair seems to have been worn by the female sex. In the ninth century, the hair of the men was shortened; in the tenth generally curtailed; but the Danes introduced long hair. It became a fashion in the time of the Confessor, persons not noble not being obliged, as in France, to cut their hair round upon the middle of the forehead. Fillets or hair-bandages, hair-needles or bodkins, the *Acus Crinales*, occur among the Anglo-Saxon ladies. The Normans wore long hair curled and plaited; and towards the end of the twelfth century it was dressed with crisping irons, and bound up with fillets or ribands. They even wore false hair; in either case they appeared without hats, that it might not be concealed. In the beginning of this century it was parted from the front of the forehead to the crown. In the same century, the hair of ladies (prostitutes excepted) was covered with a net or cawl, and the cap or kerchief. Young girls wore it parted and very exactly curled. In the thirteenth century there was no material change, except in some instances, where it was confined to one curl at bottom, and was longer at the sides. Ladies wore it flowing; girls in a round curl at the bottom. The hair was dyed till the reign of Elizabeth. The hair plaited in small tresses or braids is mentioned in the Romance of the Rose. The horned head-dress (of which before, p. 931) prevailed for nearly two centuries. The Pardoner in Chaucer wears long yellow hair. The hair of the widow of Jack of Newbury hung down curiously combed and plaited. Pilgrims often shaved the head. To revert to the centuries. In the fourteenth, the men's hair is short; or cut round the forehead; or curled all round in one curl; or turned up round before; or cut round, and drawn down in lines. The women's (young girls excepted, who have flowing tresses,) short and concealed by the cap; long, wrapped in a net; worn long and straight; hanging wholly in plaits, or in front only, the hind part in a net. The men in the fifteenth century wear it short and cut round; short or long; in a natural state. That of the ladies

[c] These were also used for socks, whence Martial's quibble of *Caput calceatum*.

[d] Miscell. 138.

short; or frizzed out at the sides; or high, and widening towards the top; that of young girls long, hanging down their backs. In the next century the fashions were much the same. Anne, Queen of James I. wears it turned up high before (*see Plate, p.* 929, *fig.* 18); the men long, short, and natural. The *Welsh* of both sexes cut their hair close, round to the ears and eyes. (For the various modes of wearing the hair, and head-dress, of diffsrent nations, *see Plates, pp.* 610, 919, 921, 929.)

The *Danes* combed their hair every day; but it was never universal, for astrologers speak of fit days for combing the hair. A vast quantity was worn by women. From penitence the hair was cut off at the point of death. Instances appear of the very fine hair of the Anglo-Saxon women, being made even into cords for suspending things, an incident occurring in Roman history during a siege. A schoolmaster was driven out of Ireland for shaving his girls like the scholars. The hair was sometimes cut off to cure the head-ache.—Diod. Sicul. L. i. p. 16. Cayl. Rech. v. pl. 60. Enc. Petron. c. 70. Suet. Calig. xi. Otho, 13. Avien. Ruf. c. x. Ov. Am. i. 14, 15. Tertull. Cult. Fem. c. 17. D'Arnay, c. iv. Plut. de Auditu. Suet. Cæs. clxv. Mart. v. 62. Plin. xxiii. 2. Beckm. Inven. Tertull. de cult. Femin. ii. 6. Nodot. in Petron. i. 292. Du Cange, *v.* Capillati. Malliott, Costumes, iii. pl. 1 to 5. Strutt, 11, 21, 42, 79, 101, 112, 158, 168, 245, 282, 285, 320, &c. Gir. Cambrens. 889, ed. Frankf. Hopton's Concordancie, b. l. 75. XV. Scriptor. 547. M. Paris, 468. Decem. Scriptor. 2332, 2346, 3432.

HAIR-PINS—The Athenian women of high birth wore pins, ornamented in the head with a *cicada* (the insect) of gold. One is engraved Hope, pl. 138. Plates of gold were also used. Gems too occur. See ACUS, p. 256.—Ov. Her. xv. 75. xxi. 89. Val. Flac. ii. 103, &c. Enc.

HAIR-POWDER—The Ancients sometimes used even gold-dust in their hair. There were other compositions for colouring it; but in the earlier times it was mostly dyed. Mary of Medicis is said to have introduced hair-powder: but the first of the French writers who mentions it is L'Etoile, in his Journal, under the year 1593. He says that nuns walked Paris, powdered and curled.—Solin. Enc. D'Arnay, p. 122.

HAT, see HEAD-COVERINGS.

HAT-BANDS—These occur among us from the fifteenth century, if not sooner; either plain or twisted, or knotted, &c.—Strutt, pl. cvii. to the end.

HEAD-COVERINGS—The Phrygian bonnet is a conical cap, crooked at top in front. The Royal bonnet, is the tiara, or *Cidaris* (of which see pp. 920, 938) of the Kings of Persia, Armenia, &c. Egyptian figures with the head covered, represent gods, kings, or priests. These coverings are hoods, bonnets somewhat like mitres, or flat at top; a fashion seen at Persepolis. Upon the front of the bonnet is elevated a serpent; and the coins of Malta have this reptile in the front of the Phenician divinities. An aigrette of plumes (as the ornament is presumed to be, not the Persea, as Warburton,) distinguishes the figures of kings. Some Egyptian women or rather *Isises*, have a bonnet resembling a tower or spire of false hair, but more often composed of plumes [see p. 156]. In some of the head-dresses of Isis and her followers, we recognise the disk and horns, denoting the moon; and the caps of priests and their attendants are distinguished by feathers, lotus-leaves, and other natural productions, all symbolical. Strabo gives to the ancient Persians modern turbans; in war cylindrical or towered caps. At Persepolis, occur bonnets with the edges turned up. Besides the *Cidaris* limited to rank, the most prevailing head-dress of all the Asiaticks, was the Phrygian bonnet, which descended to the Byzantine Empire, and was worn by the last Doge of Venice. Greek ladies wore the *mitra* or bushel-shaped crown, peculiarly affected by Ceres; the crescent-formed diadem, worn by Juno and Venus; and ribands, rows of beads, wreaths of flowers, nettings, fillets, skewers, and gewgaws, innumerable. Travellers and hunters used the *Petasus*,[d] a flat broad-brimmed hat (worn commonly by Mercury), tied under the chin with strings, which, when thrown off, hung suspended on the back. The Macedonian *Causia* was a gipsey hat, with brims which fell upon the cheeks, and the Thessalian petasus differed from it only in the small point which served for a crest, and larger brims. The Romans used it in the theatres, and sailors were distinguished by it. The Lacedæmonians had felt hats; the Athenians wore hats or bonnets of woollen. The *Pileus* was made of felt, or milled wool, and was composed of many pieces, connected by seams. It is seen upon coins of Brutus, the assassin of Cæsar, between two poniards, being a demi-globe, and was worn by invalids or old men, who also used the long-pointed bonnet or *Birrus*. The Romans also used in repasts bonnets made of sheep-skin with the wool on. Varro says, that they wore the head bare, and the hair drest; but in the reign of Andronicus, the birrus was assumed. The *Pileus Pannonicus*, made of skins, was worn by the soldiers. The Greek and Roman women generally had the head bare; sometimes like the men, they covered it entirely with the mantle, or only veiled the face with it, though the veil was sometimes a separate article of dress. Hecuba, the old governante of the daughters of Niobe, &c. &c. wear it in the Monumenti Inediti, but it was not confined to the old. When the women were exposed to the sun, they wore the *Pileus Thessalicus*, very shallow and usually white. Pallas wears it. The priestesses of Cybele have a hat for their attribute. What appears to be a basket on the heads of Cariatides, may have been a Greek bonnet, for the Egyptian women, two centuries ago, wore one similar. Children commonly have the head bare upon marbles; slaves, a flat and round bonnet, as is presumed from representations in Count Caylus and the Herculanean Paintings. The Phrygian bonnet, as well as the long trowsers, was among the Greek artists a distinctive attribute of barbarians. Ulysses is drawn in a cap, like the half of an egg, such as that of the Dioscuri; to which the coins often add stars. It seems to

[d] A Petasus suspended and consecrated to Hecate, expressed the vow of a traveller or messenger. It was also a peculiar attribute of the masters of the Gymnasia. Enc.

have been used under the helmet. Vulcan has a pointed bonnet, sometimes crooked before, like the Phrygian. A bonnet occurs upon the coins of the Mamertines.

The Anglo-Saxons in the 8th century commonly wore a cap resembling the Phrygian bonnet, apparently of skins, the shaggy part outermost; those of the better sort being enriched with some kind of ornament. They had, besides, felt or woollen hats.

The Anglo-Normans appear in head coverings, conical, bason-formed, Phrygian bonneted, night-cap or hood-shaped, sometimes poking out sharp behind. The Canon's cap is shown in *Plate of Monastick Costume*, *p.* 949, *fig.* 6. The Empress Isabel, sister of Henry III. wore a hat, as did Chaucer's Wife of Bath, one as broad as a buckler or target. The merchant in Chaucer wears a Flanders beaver hat, to which Froissart sometimes adds an ostrich feather. The canon in Chaucer has a hat, hanging by a lace behind his back; and the ploughman has also a hat. In the reign of Henry VI. felt hats were cried for sale. A female in the Paston Letters requests to have a hat and a bonnet sent. Hats of estate furred with ermine rolled behind, and with sharp beaks before, were worn by Esquires of the body. Stubbs mentions hats of taffeta, velvet, or woollen, lined with silk, velvet, or taffeta, as worn by women. According to the plates in Strutt, our early Anglo-Saxon and Norman ladies appear only in the cover-chief or hood, from the eighth to the eleventh century; after which occurs an infinite variety, among them the horned and steeple-kinds (see p. 930). In a print in Douce, the bride lies in bed in a horned head-dress. For the forms of Head-coverings of various nations, *see Plates*, *pp.* 919, 921, 929.

Du Cange mentions the *Galerus*, a mark of ducal rank; the red hat of cardinals, first granted by Innocent IV. in 1244; bishops wearing a green hat. Under the word *Pileati*, he observes, from Xiphiline and Jornandes, that in certain nations the vulgar wore their hair only, but the better sort had head-coverings; that there was a particular kind of hat or cap to clerks; one horned and yellow, for Jews; another *made of hay*, whence our straw hats for women. He also mentions, under *Pileum facere*, the custom of putting off the hat in salutation. Of the peculiar Phrygian-bonnet-shaped cap of Physicians, see pp. 497, 945. It is engraved in *Plate*, *p.* 921, *fig.* 19.—Enc. Hope, i. 4, 5, 12, 13, 27, 28. Strabo, l. xv. 497. Goltz, Græc. pl. xxx. Suidas, *v.* χαυσια. Stat. Sylv. iv. 9, 25. Mar. xix. 132. Lips. Amphith. c. 19, 20. Hor. Ep. i. 3, 15. Varr. Vit. Pop. Rom. i. Niceph. Greg. 10. extr. Veget. i. 20. Dempst. Etrur. pl. 32. Monum. Ined. No. 65. Belon. Obs. l. ii. c. 35. Froiss. iii. 417. Strutt's Horda, iii. 62. Paston Letters, iv. 326. Antiq. Repert. ii. 247. Douce, i. 201.

Hood—These head-coverings appear in the earliest periods (*see* Bardo-cucullus, p. 935; Cowl, Cucullus, p. 849;) under a hat in the fourteenth century; and without it, especially among ecclesiasticks, *(see the Plate of Monastick Costume*, *p.* 949); sometimes among labourers, and indeed others; but after the fifteenth century, they disappear rapidly. The hood of graduation is shown by Du Cange to be ancient. The term hood was used in the modern sense of cuckolds' horns. Matthew Paris mentions hoods made of hair cloth. Beaver hats are spoken of about the time of Edw. III.—Plates in Strutt. Du Cange, *v.* Beca. Barclay's Ship of Fooles, 63. b. M. Paris, 539. Planché, 131.

Horn of Scripture. One thing most remarkable in this cavalcade was the head-dress of the Governors of provinces. A large broad fillet was bound upon their forehead, and tied behind their heads. In the middle of this was a horn, [of this there was a wood-cut] or a conical piece of silver gilt, about four inches long, much in the shape of our common candle extinguisher. It is called *Kirn, or horn*, and is only worn in reviews or parades after victory. This is probably taken from the Hebrews, and explains the several allusions which are made to it in Scripture. "And the Horn of the righteous shall be exalted."—Psalms, &c.[z]

Hose, see Stockings, in next sheet.

Houppeland—*Gown*—It is mentioned by Froissart, &c. and was a loose upper garment, or a kind of night or morning gown.—Strutt, 349.

Housia, Housse—*Cloak*—Strutt says, that in many instances it had sleeves—Cotgrave makes the *housse* a short cloak, worn by country-women to cover the head and shoulders in rainy weather.—Strutt, 364.

Hucca, Hucque, Hyke—*Cloak, Mantle*—A small mantle or cloak, used chiefly by the knights and nobles at tournaments, and on occasions when they appeared in arms. Charpentier thinks that it covered the head, as well as shoulders. We find a hood annexed. According to Malliot, it was very rich, and used instead of a hood or head-covering; the fashion commencing about 1413 in France. Our Henry V. wore it, and he reigned from the year named to 1422, so that it must have been contemporary in this country.—Strutt, 363. Mall. Costum. iii. 162.

Idiots—*Costume*—Matthew Paris (539) shows that they were shaved in a particular manner in the thirteenth century. See article Fool, p. 604,

Infants—*Costume*—see p. 620.

Instita—1. The border at the bottom of the stolæ. 2. The thongs, which fastened the sandals around the foot and leg.—Enc.

Interula, Intusium—*Tunick*—A short tunick, worn like a shirt, close to the skin. *Subucula* and *Interula* applied to the men; *Intusium* to the women.—Manuc. Quæst. per Epist. 3, 2. Enc.

Ithyphallus, Ithyphalli, Ithyphallophori—*Costume*—The *Ithyphallus* is too indecent for explanation. The *Ithyphalli* were obscene buffoons, who wore long training robes in the Orgies. The *Ithyphallophori* were dressed like fauns, and counterfeited the gestures of drunken persons.—Enc.

Jacket—This was a term derived from the Jack, a short coat of mail, made of linen folds stuffed, and covered with leather (see p. 888). Malliot again deduces this military Jack from the Roman Thorachomachus. Froissart mentions them in the fashion of waggoners' frocks. Strutt says, that the jacket made its appearance as a distinct part of dress in the fourteenth century,

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[z] Head's Life of Bruce.

but was sometimes short, sometimes long, sometimes with, sometimes without sleeves, and accommodated to the seasons, being single or double, *i. e.* lined or not lined.—Grose, ii. 247. Mall. Costum. iii. 99. Froiss. ii. 153. Strutt, ii. 353.

JEALOUSY—*Symbolick Costume*—A blue gown full of oilet holes, with needles sticking in them, was worn by persons before those who were jealous of them.—Burton, Melanch. p. 597, ed. fol.—Yellow was the colour for jealousy in women's dress.

JERKIN—Jerkins of velvet were worn by Henry VIII. and those of perfumed leather were introduced from Italy by Edward de Vere, Earl of Oxford, about the 14th Elizabeth. A leathern jerkin with crystal buttons was the dress of pawnbrokers of the same æra. Buff-jerkins were distinctions of military men in the sixteenth and seventeenth centuries, and, according to Steevens, of bailiffs.—Strutt, 353. Johns. and Steev. Shaksp. v. 263, 315.

KABADIUM, KABBADIUM—A military habit of the Greeks of the Lower Empire. It was a habit worn under another, short, close, without plaits, descending to the knee, and buttoned down to the waistband with large buttons. It was bordered with fringes, and worn with a girdle. Thus Goar, who thinks it a degeneracy from the Roman sagum.—Enc. Goar, Not. in Codin. p. 30.

ΚΑΥΣΙΑ—*Head-covering*—A flat helmet, which served also for a hat, being made of leather, and flat, and without crest. It was peculiar to the Thessalians and Macedonians, and may be seen upon coins of Philip of Macedon. See HEAD-COVERINGS, p. 945.—Enc. Goltz, Græc. pl. xxx.

KECRYPHALON—*Veil, Caul*—The Encyclopedists call it a kind of veil worn by the Greek women. Strutt says, that it is generally taken for the caul of net-work, which inclosed the hair.—Enc. Strutt, cxxvi.

KERCHIEF—*Head-covering*—An ornamental covering for the head among the Jewish ladies. In the Anglo-Saxon women, it not only covered the head so completely that no hair could be seen, but passing over both shoulders hung down, as low as the knees. It was, however, mostly wrapped round the neck in such a manner as to cover the whole of the bosom, one end being sometimes left loose. *(See plate, p. 921, fig. 7.)* It was of different materials. Towards the eleventh century there appears to have been no variation, except that it is sometimes gathered very close to the chin, sometimes more loose; one end often at liberty, but rarely both. *(See Plate, p. 921, fig, 11.)* In some figures it is perfectly loose: and both ends passed over the shoulders, leave the collar of the gown and front of the neck exposed. Afterwards it appears to be worn in various manners. One fashion was gathering it into folds upon the top of the head, and confining it by a broad circle of gold. Part of it is wrapped round the neck, like a wimple or muffler, to which it probably gave origin. Towards the end of the twelfth century, the form was totally changed. It became much smaller, and was tied under the chin, like the cap or bonnet of the modern day *(see Plate, p. 921, fig. 16)*; but it was not uncommon for the women at this period to appear without it.—Strutt, xlvii. 20, 52, 111. Pl. x. xi. xii. xxxiv. xxxvi to xl.

KIRTLE—*Tunick, Surcoat*—The Kirtle was a kind of tunick or surcoat, resembling the hauberk or coat of mail; and a part of dress used by both sexes, but more especially by women. It seems to have been worn sometimes next the shirt, if not to answer the purposes of it, and was also used as an exterior garment by pages when they waited upon the nobility. Sometimes they were short; but the kirtle of the Knights of the Bath reached to the heels, like a woman's gown. As to the women's kirtles, they are said to have been of different textures and colours, but especially of green. Sometimes they were laced close to the body, and probably answered the purpose of the boddice or stays. Though it was occasionally a habit of state, and worn by persons of high rank, to appear in a kirtle only was a mark of servitude, and at the close of the fifteenth century it was used as a habit of penance. Cotgrave, Steevens [v. 510], Percy [Ballads, i. 350. iii. 351], give various definitions; but Douce [i. 459], observes, that *Kirtell* is pure Saxon, and is never properly used, but when it implies a covering over all the other garments.—Strutt, 349, 371. Planché says, that it was an inner garment or chemise, *i. e.* the shirt, tunic, or gunna of the Anglo-Saxons (pp. 34, 35). It was made of linen, and white, id. 35. It was distinguished from the gown and petticoat, and was evidently the garment worn immediately under the gown. *Id.* 259.

KNIGHT TEMPLAR and KNIGHT HOSPITALER. See TEMPLAR, *postea*.

LACERNA—*Cloak*—A sleeveless garment, hanging behind down to the knees, like a woman's cloak, but in folds, fastened before or upon the shoulder by a buckle. It was sometimes furred, sometimes with a hood, and of the latter kind was a Celtiberian, Spanish, Aquitanian, Egpytian, and Northern African habit. Strutt shows, that it was always deemed an indecorous dress in the better sort, and furnished with a hood, only as a substitute for a hat. In short, it was a mere temporary dress of convenience, borrowed from the poor, thrown over the toga and tunick as a winter cloak, first proper to the Equites; not worn at Rome, according to Ferrarius, before the æra of Cicero; and prohibited as to its use in the city to the Senators, by Theodosius.—Malliot, Costum. pl. iv. f. 5, 6. Juven. S. i. v. 25. Mart. xiv. 137. Ov. Fast. ii. v. 745. Plin. xviii. 25. Vet. Arc. August. Tab. c. Bellori, Col. Anton. f. 56. Cayl. Rec. v. pl. 16. 45. Ferrar. Rev. Vest. Pars. ii. l. 1. Strutt, xcix. cxi.

LÆNA, see CHLÆNA, p. 938.

LATICLAVUS—*Facing*—The most probable opinion is, that it was a long strip of purple down the front of the tunick; the *Angusto-clavus* of the Equites being narrower.—Enc.

ΛΕΓΝΑ—*Borders*—Purple or other borders of the *Toga Prætexta*.—Enc.

LEVITONARIUM—*Tunick*—A tunick (such as the Egyptian monks used) without sleeves, but in lieu of them, prolongations of the parts, corresponding to the shoulders, and descending to four or five inches above the elbows. This illustration, founded upon ancient marbles, explains the pretended sleeves of the Colobium of Cassian, ii. 5—Enc.

Licium—*Girdle*—A particular girdle of publick officers, established to execute the orders of Magistrates. The *Licium* worn by the Lictors was a mixture of different colours, and applied upon a limus.—Petron. Enc.

Lilac was the colour symbolical of love in women's dress. See *Violet*.

Limus, Limum, Limocincti—*Apron*—An apron descending from the navel to the ancles, commonly bordered with purple. It was the only vestment of the Victimarii. It was interwoven with many colours, and was called *Licium*, when worn by the servants of Magistrates, who were called *Limocincti*.—Enc.

Lombards—*Costume*—Paulus Warnefridus says, that they shaved the back part of the head, parting the hair in front, and wearing mustachios. Their habits were large, commonly woollen, and adorned with bands of different colours. Their shoes were open nearly to the great toe, but laced with thongs.—Enc.

Looking Glasses of the pocket kind were very common accompaniments with both sexes, *t.* Eliz. The ladies carried them in their pockets, or hanging at their sides, and sometimes it was inserted in the fan of ostrich or other feathers. *Planché*, 262.

Lorum—*Shoe-tie*, *Scarf*—1. The thong which fastened the sandal. That of the plebeian being low had only one thong, but the Patrician ascending to the mid-leg required many. These thongs were black, and the shoe white. 2. A large embroidered sash, worn like a clergyman's scarf over the two shoulders, yet crossing over the breast, very common upon diptichs, and coins of the Greek Empire, but occurring only from the time of Constantine, and not seen upon figures which wear the toga.—Hor. Sat. L. i. Sat. vi. l. 27. Juven. S. 7. Enc.

Lunula—*Shoes*—A crescent said to have been worn upon the shoe by the Patricians of Rome, an institution of Numa. Plutarch, Isidore, Albert Rubens, Ferrarius, &c. mention it, but it has not been seen upon any monuments.—Isid. Orig. xxxix. c. 34. Ferrar. Anal. re vest. c. 35.

Lyrista, Lyrodus—*Costume*—In Winckelman's Monumenti Inediti, (Nos. 80, 187, 189.) is the costume of performers upon the lyre and flute. The first has a mask without a beard, a laurel crown, long hair, tunick covering the arms and down to the ground, a very large girdle upon the haunches, a plectrum, and a lyre. Another figure has double tunicks, called ορθοσταδια. He has also a long cloak, which distinguishes the flute-player.[a]—Enc.

Macedonians — *Costume* — Grecian, except a longer chlamys and rams' horns, which Lysimachus and other kings, his successors, wear.—Enc.

Mafortium, Mavortium—*Shawl*—Such as the Algerines and Tunisians now wear; same as the *Ricinium*, sometimes used by the Romans to cover the head. It was worn by the Egyptian monks to cover the neck and shoulders, between the tunick and the melotes, or sheep-skin cloak. Strutt makes it a mourning costume.—Enc. Strutt, cxxiv.

Magi—*Costume*—A Tiara, surmounted by a globe, was the distinction of them, and the Sassanidæ, Persian kings. The figure is given in Pellerin, Med. Supplem. iii pl. 13; confirmed by Strabo, l. xv.—Enc.

Mandyas—*Cloak*—Another name for the chlamys. —Strutt, 98.

Mantle—The mantle is properly a dress placed over all the others. Winckelman makes it the Greek peplum and pallium. It was worn in various fashions, being fastened by a buckle, the περονη of Sophocles, or buttons. It was long, short, and denominated according to its fashion, chlamys, chlæna, &c. &c. Aged and dignified Asiaticks wore a mantle with a fringe tacked on, which distinguishes it from the Greek fashion. A kind of network veil, below the mantle, apparently the αγρωνον of Hesychius, is a costume of persons celebrating the orgies of Bacchus, Tiresias, and diviners. A training mantle floating upon the back only appears to have been a theatrical costume. Instead of the larger mantle, women had a smaller, made of two pieces sewed below, and fastened above the shoulders by a button, so that two apertures were thus made for the arms. This was the *Ricinium*, probably also the ενκυκλιον or κυκλας; thus Winckelman; but Mr. Hope's elucidation is so clear and intelligible, and so essential to the illustration of Grecian statues, that it is given at large in the note below.[b] Learned men have de-

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[a] Of these particular costumes, see Luc. adv. indoct. Virg. Æn. i. 744. Mart. xii. 49. 1. Farr. re rust. iii. 13. Pollux, vii. 13. Apul. Florid. Hor. Ars. Poet. 215. Juven. Sat. x. 210. Cicer. Herenn. iv. 47. Libanius in Vitâ Demosthenis.

[b] "Over the tunick or under garment, which was made to reach the whole length of the body, down to the feet, Grecian females generally, though not always, wore a second and more external garment, only intended to afford an additional covering or protection to the upper half of the person. This species of bib seems to have been composed of a square piece of stuff, in form like our shawls or scarfs, folded double, so as to be apparently reduced to half its original width; and was worn with the doubled part upwards and the edge or border downwards next the zone or girdle. It was suspended round the chest and back in such a way that its centre came under the left arm, and its two ends hung down loose under the right arm; and according as the piece was square or oblong, these ends either only reached to the hips, or descended to the ancles. The whole was secured by means of two clasps or buttons, which fastened together the fore and hind part over each shoulder."

"In latter times, this bib, from a square piece of stuff doubled, seems to have become a mere single narrow slip, only hanging down a very short way over the breasts; and allowing the girdle, even when fixed as high as possible, to appear underneath."

"The Peplum constituted the outermost covering of the body. Among the Greeks it was worn in common by both sexes, but was chiefly reserved for occasions of ceremony or of publick appearance, and as well in its texture as in its shape, seemed to answer to our shawl. When very long and ample, so as to admit of being wound twice round the body, first under the arms, and the second time over the shoulders, assumed the name of

1. Franciscan, or Grey Frier.

2. Augustinian Eremite.

3. Premonstratensian Monk.

4. Benedictine Monk.

5. Dominican Nun.

6. Augustinian Canon.

Audinet sculp.

MONASTICK COSTUME.

nominated figures with the head covered with the mantle, Vestals, but it appertains only to females in peculiar circumstances, as of sacrifice, marriage, grief, &c. The Jews had also a mantle, which covered the whole of the body, and resembled the *Hyke*, still worn by the Arabs and Kabyles, and plaid of the Highlanders, like which it was also used for sleeping in. The Hebrew women also wore a mantle, similar to the Greek peplus. The Anglo-Saxons had mantles of various forms and sizes, fastened, or not, by buckles upon the shoulders. They seem to have been put on by passing the head through the aperture; and a similar custom appears in the mantles of females, which were apparently round, perhaps oval. The Anglo-Saxon mantle seems to have been the decisive mark of military rank, being confined to the cavalry, and officers only of the infantry. In action it was laid aside. The *Copes* of the Normans sometimes trailed on the ground: sometimes only reached the middle of the leg; and were called larger and smaller *Pallia*. Hoods were often added, and these hooded cloaks covered not only the shoulders, but a great part of the back. The *Mantle* or *Cloak* was an important article of Monastick Costume.* It was of the same form both in Monks and Nuns. A Hood was commonly attached. Henry II. is said to have brought the short mantle from Anjou. It was a custom of the Normans to sit upon their mantles. In the thirteenth century the long mantles continued much the same, but the short mantle greatly yielded to the *caputium* or hooded cloak, which differed in fashion from the *hooded* mantle before mentioned. Cordons or laces succeeded in the fourteenth century to clasps or buckles, as fastenings. The mantle was used by the women, upon rising at night, for a bed-gown or wrapper.—Hope, i. 11. Winck. Art. iv. 5. Strutt, xxxiii. xlv. 8, 19, 25, 96, 156, 363, 377. Dec. Scriptor. 1150, 2319.

Mantuelis—*Cloak*—The Chlamys Dardanica of Trebellius Pollio; a kind of chlamys in part closed, resembling the Pænula.—Treb. Poll. Claud. c. 17. Enc.

Mask, see pp. 52, 199, 332.

Mauritanians, Numidians—*Costume*—In general all the African nations were clad in the same manner, viz. large habits without girdles, and skins of wild beasts. The Mauritanians and Numidians were remarkable for hair and beards singularly curled. This appears on the Trajan column, and a coin of Juba. The rich wore much gold and silver; the poor went almost naked.—Strabo, L. xvii. Agostini sopr. le Medagl. Dial. 6. f. 1. Univ. Hist. xviii. 134—139.

Mæander—*Borders*—This celebrated river, which has all the sinuosities described by the poets, is engraved in the Ionian Antiquities, and appears on coins of Magnesia, Apamea, and Apollonia. It gave name to borders of drapery when they undulated. *See p.* 200.—Ion. Ant. pl. i. p. 46. Anthol. L. vi. c. 8. ep. 17, 18. Buonan. Oss. sop. alc. Megagl. 98.

Melotes—*Cloak*—Henry Stephens says, that this word is generally taken for the skin of any quadruped, which had wool or hair, but more especially for a sheep-skin with the fleece. Fleury makes it the hide of a white goat. It was used by the Egyptian Anchorets to cover the shoulders; and the Septuagint calls by this term the mantle of Elijah.—Enc.

Mendicula—*Tunick*—According to Strutt; but it is a dress known only by a verse in Plautus. [Epid. ii. 2, 39.]—Strutt, cxx.

Messengers—*Costume*—They carried an escutcheon of their master's arms, either on the breast, side, behind, or on the shoulder, with or without a javelin in the hand. In the fifteenth century the tabard of arms superseded the escutcheon, which, however, was continued abroad.—Meyrick's Armour, i. 169, 170.

Diplax. In rainy or cold weather it was drawn over the head. At other times this peculiar mode of wearing it was expressive of humility or of grief, and was adopted by men and women when in mourning, or when performing sacred rites; on both which accounts, it was thus worn by Agamemnon, when going to sacrifice his daughter."

"The Peplum was never fastened on by means of clasps or buttons, but only prevented from slipping off through the intricacy of its own involutions. Endless were the combinations which these exhibited [see some exquisite specimens in the Plates to Kirke's Hamilton Vases], and in nothing do we see more ingenuity exerted, or more fancy displayed than in the various modes of making the peplum form grand and contrasted draperies. Indeed the different degrees of simplicity or of grace observable in the throw of the peplum, were regarded as indicating the different degrees of rusticity or of refinement, inherent in the disposition of the wearer."

"On account of dignity, all the Goddesses of the highest class, Venus excepted, wore the peplum; but for the sake of convenience, Diana generally had hers furled up and drawn tight over the shoulders and round the waist, so as to form a girdle, with the ends hanging down before or behind. Among the Greeks, the peplum never had, as among the Barbarians, its whole circumference adorned by a separate fringe, but only its corners, loaded with little metal weights or drops, in order to make them hang down more straight and even."—pp. 22—24.

* Explanation of the Plate of Monastick Costume.—*Fig.* 1. *Franciscan or Grey Frier, in his* Mantle *or* Cloak.—*Fig.* 2. *Augustinian Eremite, in his* Cowl. *It is simply a hood, but is applied by Steevens, &c. to a gown, with large sleeves, like a Counsellor's gown.—Fig.* 3. *Premonstratensian Monk, in his* Rochet, *two strips hanging before and behind, open at the sides.—Fig.* 4. *Benedictine Monk in his* Scapulary, *a sleeveless tunick, which sat close to the skin, notwithstanding other definitions of it. It signified armour against the Devil, and was given to the Monks, that they might spare their cloaks when at work.—Fig.* 5. *Dominican Nun, in her* Wimple, *a dress covering the neck, and coming close under the chin.—Fig.* 6. *Augustinian Canon, in his Cap.—For Specimens of English Ecclesiastical Costume, from the earliest Period down to the Sixteenth Century, drawn by the late J. Carter, F.S.A. with descriptions; see Chap.* lx. *of "British Monachism." Mr. Carter's Specimens are also published separately.*

Miller—*Costume*—In Chaucer, wears both a sword and dagger.

Mitre—The *Bonnet*, *Cidaris*, *Mitra*, and *Tiara*, are often confounded by ancient writers, who make them all the same head-dress. They have notwithstanding precise distinctions. The *Bonnet*, as in Ulysses, Vulcan, the Dioscuri, Liberty, &c. is a scull-cap, with a straight or crooked light point, though sometimes none is perceivable. The *Cidaris* is formed of the bonnet, as above, with pendants added hanging upon the shoulders, or strings tied under the chin, like a mob-cap. The *Tiara* is a cylindrical turban, but the *Mitre* is pointed. Pellerin says, the mitre is the head-covering worn by the sovereign Pontiffs of the Hebrews; and was afterwards used, under the name of Cidaris, by the Oriental Kings, and the Pontiffs in Paganism, with some small difference. (See Cidaris, p. 938.) The Mitre, properly so called, had below, a flat border, which surrounded it, and covered a part of the forehead, whence it was elevated in form of a cone, and ended in a point. There is still, however, some reason to think, that some mitres resembled the cydaris; such as that without edges and pendants, but surrounded with a diadem, supposed to have been worn by Pontiffs, in quality of Sovereigns in the States which they possessed. (See the Heads of the Parthian and Armenian Kings, in the *Plate*, *p.* 921. *figs.* 10—13.) The Phrygian Mitre resembles the *Corno* or Phrygian Bonnet, except that it is more depressed, and has long pendants, the *redimicula mitræ* of Virgil. Paris has this mitre with four pendants, adorned with stars, and a diadem upon a gem, edited by Natter, and it occurs also on a head of Priam in the Monumenti Inediti of Winckelman [n. 112]. The Phrygian mitre had sometimes the two pendants, pointed, terminated by knots or buttons, and pendant upon the breast, like the diadem of the Sphinx and Egyptian figures. A priest of Cybele is thus attired in Boissard [iii. p. 90]. The Encyclopedists, whom I here quote, have omitted to note in this marble the mitre on the female heads not turned up in front, like the priest's. They have also omitted the elegant half-coronet upon the foreheads of deities and empresses, called by various authors a *Mitra*, and resembling in form the visor of a helmet when thrown up. As to the Episcopal Mitre, the *Cydaris* or *Tiara*, worn by Gregory Nazianzen, and the crown of St. Ambrose, are different from modern mitres, but the latter are nevertheless ancient. The statue of St. Peter, placed in the seventh century at the gate of the church of Corbre, wears a round, high, and pyramidal mitre. That of the Popes after this period is similar. In the East, Bishops, Patriarchs excepted, made no use of it, contenting themselves with a staff in the hand. Though the use of the mitre was not common to all the Bishops of the West, from the eleventh century, Popes Alexander II. and Urban II. granted the privilege of wearing it to various Abbots. It even passed to Canons of churches and secular princes. The ancient Papal Mitres are round, pyramidal, and in the form of a sugar-loaf. That of Calixtus II. is flat. The seals have mitres, low, often terminated in an angle, and sometimes resembling bonnets, tied with a band behind, the ends of which fall upon the shoulders. The most ancient mitre, which has the nearest resemblance to the modern, is that upon the seal of the Bishop of Laon in the tenth century. In general, Martenne thus describes the ancient Episcopal Mitre, as double-horned, or cleft, but lower than the modern. No pyramidal mitres occur upon tombs, and the original seals of Bishops, after the eleventh century; and it has been respectably affirmed that it does not appear to have been used in the Latin Church office until about the eleventh century. We find a mitre of the eleventh century very low and wide in the fork. The slit of the fork is also in front. That of Hedda, Bishop of Winchester, is low, ornamented or chased round the brim, sharp sided, with an upright piece in front, like the brim, a small cross being on each side; that of Dunstan, an Archbishop, is similar, the crosses excepted. In the time of Edward I. they are much higher, but very wide in the fork, and concave, not convex, on the sides; still the old straight sides often remained. It has been said that the Episcopal mitres were gold, but the Abbatical argent garnished gold, but there appears to have been no reason for this assertion.—Peller. Div. Medaill. Lett. ii. Nouv. Diplomatique. Malliott, Costum. pl. xix. n. 11. Strutt, pl. xlviii. 1. lx. lxviii. Fiddes's Wolsey, Coll. 113. Archæologia, xxiv. 38.

Mittens—Strutt finds them among the Greeks, and they were common in the Middle Age, being made of woollen or leather. See Gloves, p. 943.—Strutt, cxxv. Du Cange, *v.* Mitela, Mitena.

Mitella, Mob-cap—The *Mitella* or *Mitrella*, was a kind of Mitre or Oriental head-covering, which inclosed the hair, covered the cheeks, and was fastened under the chin. One semée of stars occurs in a Paris of Stosch. The Greek women, especially those in years, wore such caps; and such a costume is the Graia Mitella of Virgil. The effeminate Romans used it, as well as the women. The term *Mitella* was also applied to crowns, tied with silk bands, and exquisitely perfumed.—Winckelm. Mon. Ined. Cic. p. Rabir. Post. c. 10. Apul. Met. 8. Enc.

Morning Gown—The Romans had a simple commodious dress for the morning, called *Vestis Matutina*. A similar habit is mentioned by Du Cange and Strutt as obtaining in the Middle Age.—Pignor. de serv. Enc. &c.

Mourning—The Greek and Roman women wore black, even in the time of Homer; but under the Emperors, white. The men in general wore black. The women relinquished all their trinkets, and substituted blue for purple robes. The men let their hair and beards grow, left their rings, quitted the insignia of magistracy, and were habited like plebeians. During general mournings, the forum, taverns, publick places, &c. were closed. It was usual for mourners to keep at home, and upon going out to avoid publick assemblies and festivals. The deepest mourning before the Imperial æra was ten months; afterwards twelve. It was the custom to cut off the hair in widows and children, and even the manes, &c. of horses in general mournings. The *Amiculum*, or short cloak, (see p. 935,) was the peculiar mark of mourning, provided it was of the *Pullus* colour, which Vossius makes rather an iron-grey than black. Rending

the tunick, putting on sack-cloth (a black cloth made of hair), defiling the person with dust and ashes, shaving even the eye-brows, going barefoot, &c. were usual among the Asiaticks. It is to be observed, that mourning was not limited to the dead, but extended to captivity of friends, &c. The ancient Franks, Sicambrians, and Swedes, had their hair dishevelled in mourning. The mourning habits of the Anglo-Saxons are not known. Gildas, however, mentions torn vestments, and heads covered with dust, as mourning tokens of the Britons; and Ossian adds an annual mourning once a year. In the twelfth century, the hood without fur, thrown behind upon the back, was a token of mourning in France, as also here. Du Cange mentions a kind of cloth adapted to mourning, called Leverius. The cloaths were cut and rent in the 13th century. It was also usual to wear suitable cloaths, to cut the ears and tails of the horses, and let the hair, beard, and nails grow. In the time of Chaucer, Black was the most usual, though not the only colour. Black and White ribands were worn only at burials; and the chief female mourner had a long tippet behind, reaching to her heels, successor to the hood above-mentioned. The Mourners at Burials wore long black cloaks, with hoods drawn forward over the head. Mourning habits of *Black*, lined, bordered, and buttoned, with *White*, occur in the fourteenth century. Mr. Planché says, that mourning habits first appear, *t.* Edw. III. See Strutt, pl. xcix.—Enc. Winckelm. Art. iv. 5. Dion. Halicarn. Noris Cenot. Pison. 357. Plin. Ep. ix. 13. Paull. Sent. ii. 21. Paterc. L. ii. Flor. L. iv. 705. Strutt, Introd. Sect. v. Malliot, Costum. iii. pp. 4, 88. M. Paris, 464. Hist. Troubad. 333. Planché, 148. Strutt, 320, seq. For the Mourning Habits, see pl. xc. xcix. cxxxv. and for the figure of a Countess in her Mourning habit, *see Plate, p.* 929, *fig.* 19.

Muffler—*Veil*—A female habit among the Jews and Orientals. Parkhurst supposes it the same as the Turkish *Murlin;* one kind of which covered the whole face, but the eyes; the other concealed the whole dress of the head, and hung half down the back.—Strutt, xlviii.

Neck—Among the Ancients, both sexes, like the modern Orientals, had commonly the neck naked. The women only sometimes wore collars. The necks of the Anglo-Saxon and Anglo-Norman women, are either concealed by the hood, or the tunick rises to the very top of the bosom; a fashion which prevailed from the eighth to the thirteenth century. The dress, which concealed the neck, sometimes open in front, to show the embroidered collars of the gowns and mantles; sometimes concealing the neck, together with the upper part of the breast, the end being wrapped round, &c. was the Coverchief, or Veil. The Peplus of the thirteenth century was usually brought round the neck, beneath the chin, and concealed the whole of the throat; and it was occasionally pulled up over the chin, so as to cover all the lower part of the face, from the bottom of the nose. Towards the close of the thirteenth century the Gorget was introduced. It was wrapped two or three times round the neck, and then, being fastened with numerous pins, was raised on either side of the face, so as to bear some resemblance to two horns. See a representation of the Gorget, in Strutt, pl. lxii. Afterwards the Gorget was brought up over the chin, and probably the Barb derived its origin from it. Strutt thinks that the Gorget was never universal. Towards the end of the fifteenth century, the Partelet, which answered the purpose of the Gorget, came into vogue. Sometimes it had sleeves. The Tippet somewhat resembled the Partelet, and was worn about the neck. It was sometimes large and long like a mantle; at other times it was narrow, and rarely covered the top of the shoulders. See the kneeling figures in Strutt, pl. cxxii. The Tippet worn by ladies in mourning was quite another thing. It was a long, narrow strip of cloth, attached to the hood or sleeves of the wearer. The Ruff, which seems to have superseded the Partelet and Tippet, came into fashion soon after the middle of the sixteenth century. It was borrowed from the men. The Bands were in contemporary fashion, and were sometimes propped up with wires; at other times fell upon the shoulders, and were denominated Falling-bands. The Ruffs and the Bands were succeeded by the Neckerchiefs. It was sufficiently large to cover the bosom and shoulders at the time of its introduction, and was anciently worn double. (See Strutt, pl. cxliii.) The borders were also often decorated with lace or needlework.—Enc. Strutt, pl. ix. to lxii. Id. 111, 167, 368, 370.

Neck-collars—Worn by the Anglo-Saxons. See *Collars*, under Band, p. 935.—Ledwich's Irel. 525.

Neckerchief—A kind of neckerchief, called *Forale*, was worn by sick and effeminate Romans. Of the later Neckerchief, see Cravat, p. 940; Neck, in this page.—Enc. Quinctil. xi. c. 3.

Night-cap—Capitolinus says, that Antonine covered his head, as if desirous of sleep. Old men and invalids commonly wore the Pileus. The Anglo-Saxons had the *Hæfod-cloth* (Head-cloth), and *Hæfod-smœl*, the *Capitium*, or Night-cap; but the sleeping figure in Strutt (Pl. ii.) has no cap. Women of later periods are represented in bed attired in the same caps which they wore by day, even the horned head-dress, however inconvenient, (see *Plate, p.* 675, *fig.* 5.) though the man has no cap. Du Cange, from the History of Dauphiny, mentions linen night-caps.—Capitolinus, in Antonino. Enc. Lye, in voc. Strutt, plates ii. lxviii. Douce, i. 201. Du Cange, *v.* Cappula.

Night-gown—The Anglo-Saxons had the *Nihtes-rægl*, or Night-rail, and the *Lig-rægel*, or Night-gown. Du Cange mentions the *Dormitorium*, a garment put on when people went to sleep.—Strutt, 37.

Ometides—*Shoulder-pads*—Used by lean women, to make their shoulders appear fuller.—Ovid, Art. Am. iii. 373.

ΟΓΧΟΣ—*Hair-dress*—A manner of tying the hair peculiar to the tragick masks and characters. The hair was elevated, and tied in a point, so that it represented a kind of cone, but not, as Cuper has pretended, a pointed hat. —Enc.

Orarium—*Handkerchief, &c.*—This was a piece of cloth, more long than broad, which the spectators at the publick shows waved in token

of approbation. Aurelian (says Vopiscus) first made donations of them to the people. They were even waved in the churches of the first Christians, in applause of the sermon. Afterwards they were used as handkerchiefs. The term was also applied to a vestment of priests and deacons, worn by them and bishops over the tunick, or dalmatick; not by sub-deacons, readers, and singers. It was also a piece of linen which the deacons wore upon the left arm. It was not square, but oblong, and in use with all the citizens. In a figure in Lewis's Thanet, we see the *Stole* or *Orarium*, a strip hanging down before, but distinct from the fannel, or maniple, worn upon the left arm, and not synonimous, as the above extract from the Encyclopædia implies; the *fannel* designating the cord which bound the hands of Christ; the *stole*, or *orarium*, the rope with which he was tied unto the pillar when scourged.—Euseb. Hist. Eccles. vii. 30. Gloss. Basilic. Enc. Lewis's Thanet, 141.

ΟΡΘΟΣΤΑΔΙΟΝ—*Tunick*—A kind of tunick, every where of equal size, which covered the body from the neck to the ground, called by the Latins *Recta*. It could be worn without a girdle, because it did not grow narrow according to the shape, like other tunicks. It occurs upon statues of Apollo playing upon the lyre, his figures on coins, and the Tragick actors and Muses; but it is generally observed that, unlike tunicks in general, it has sleeves down to the wrists, like those of Phrygians and Barbarians. One or two large girdles often occur with it, by way of ornament.—Poll. viii. 48, &c. Enc.

Pænula—*Cloak*—A garment common to both sexes at Rome; made of leather, against rain, and of wool, for which Canusium was famous. The second sort, called *Gausapinæ*, was nappy, much esteemed for whiteness, and worn only in dry weather. The *Pænula* was used for riding in cold and wet weather. It succeeded upon disuse of the toga; and in the time of Augustine was the common dress of grammarians, the teachers of the alphabet, and the people. It was a cloak with only one aperture to put the head through, but latterly had arm-holes. The pretended Flora of the Capitol wears it. Upon one statue at the Villa Borghese it is shorter than the tunick, round at bottom, the upper sides joined by buttons, the lower one sewed. Malliot says that it was the *Phelone*, or *Ephestridè* of the Greeks; but Lens says that it is not seen upon any Greek monument The girdle, which he says descends from the right shoulder under the left arm, Malliot observes, must belong to some other garment. See Coach, p. 284.—Mart. xiv. 27, 30. Suet. Ner. Quinctil. corr. Eloq. Mall. Costum. i. 17, 18.

Palla—*Mantle*—The exterior habit of the Roman women, synonimous with the Greek *Peplos*. It was placed over the *Stola* unbuckled, and, together with that, distinguished the Roman ladies from the populace. It was similar in form to the toga, except, perhaps, in being larger, and embroidered. Ferrari has confounded it with the *Amiculum*; but marbles exhibit female figures in, 1. the *Stola*, a long tunick; 2. the *Amiculum*, which is formed of two square pieces, fastened on the shoulders; and, 3. the *Palla*, enveloping the person like a toga or plaid. Of men, only players on the lyre, Apollo in the same character, and Tragick authors, wear it. Hence the single word only implied Tragedy.—Hope, i. 43, 44. Virg. Æn. i. 652. Ovid. Am. iii. 13. Metam. xiv. 262.

Pallia Bombycina—Fine transparent gauze habits, called by the Greeks λεπτουργοι, and by the Latins Tenuarii. Some Bacchanals thus draped occur in the paintings of Herculaneum. See Gauze, p. 503.—Enc. Pitt. d'Ercolan. i. pl. 17, 18, seq.

Palliastrum—*Cloak*—The old and shabby cloak of the Cynicks. Cicero uses *Palliolum* in the same sense.—Apul. Met. i. 11. Cicer. Tusc. Quest. iii. 23.

Palliolum—*Cloak*—Most writers make it a shorter *Pallium*, which covered only the head, a part of the face, and the shoulders; and Malliot, from the figures of courtesans, in Count Caylus, makes it two curtains, one before, the other behind, fastened on the shoulder by a clasp or button, the back piece capable of being turned up to cover the head, for which purpose it was used by invalids. If so, it resembled the *Amiculum*, see p. (935). The question is, however, dubious; for the Encyclopedists say that no such habit as the Palliolum occurs upon marbles.—Senec. Ep. 114. N. Quest. iv. 13. Mart. ix. 33. 1. Malliot. i. pl. ix.

Pallium—*Mantle* or *Gown*—This garment was, among the Greeks, what the toga was among the Romans, the exterior garment. In Boissard and Montfaucon, it resembles a modern gown without sleeves. It was square, and a distinctive dress of the Greeks; but see Paludamentum. Winckelman makes it round, Ferrari semicircular; but the subject is involved in difficulties, and this only is certain, that the Roman manner of wearing the toga, by various involutions,[c] was derived from the Greek fashion with the Pallium. The Pallium Imperatorium was used by the Emperors of the Lower Age; but it is difficult to say what was the Pallium Coccineum, the privilege of wearing which Commodus granted to Clodius Albinus, Proconsul, because, from the time of the Republick, they wore the prætexta in towns, and the Palu-

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[c] The Pallium was worn alike on both shoulders, though mostly on the left. Numerous marbles show, that the line of folds, which descends obliquely over the back, from the left shoulder, under the right arm, was raised over the right shoulder, and sometimes enveloped not only the arm but the stomach, in meeting the other folds, which ascended from beneath the right arm over the left shoulder, and was called *Balteus*. When it was cold or rainy, or health required it, they raised the centre of the oblique line just mentioned to cover the head. This occurs upon the Priam kissing the hand of Achilles in the Monumenti Inediti, and a fine bas-relief of the Villa Medicis. Young people, from modesty, wore it a little *ramenè* over the right shoulder, as in some of these figures. The fashion called *Pallium in collo conjicere*, and *collecto Pallio*, of Plautus, *i. e.* the Pallium folded on the left shoulder, appears in an Orestes engraved from a silver vase of Cardinal Nerini Corsini, in the Monumenti Inediti, n. 131. He appears before the Areopagus to show his sorrow and debasement.—Enc.

damentum in war. The Pallium of the Philosophers, *i. e.* of the Pythagoricians, Stoicks, and Cynicks, differed from that of the other Greeks, which was white, in being red, dirty, greasy, &c. —Montfauc. iii. P. i. B. i. c. 3. Suet. Enc. Winck. Art. i. p. 340. Ferrar. p. ii. l. iv. c. 4. Capitolin. in Clod. c. 2. Enc.

PALTOCK—*Doublet*—A garment of the doublet kind, worn *temp.* Henry VIII. One Author says, that the hose were fastened to it, and worn without breeches; but the fashion and Paltock were both of short duration.—Strutt, 352.

PALUDAMENTUM—*Cloak*—Mr. Hope says, "The pallium or mantle of the Greeks, from its being less cumbersome and trailing than the toga, by degrees superseded the latter among the Romans, in the country and in the camp. When worn over armour, and fastened on the right shoulder with a clasp or button, this cloak assumed the name of Paludamentum." More properly speaking, it is the Greek *Chlamys*, called also, as to its form, *Sagum*, or *Sagulum*, and of purple, an appropriate distinction of Generals, introduced by the elder Tarquin. Winckelman, from Xiphilin, makes it the vestment of the equestrian order, ιππας στολη. It was a cloak fastened by a buckle, commonly worn over one shoulder, so as to leave the other arm at liberty. Agrippina, wife of Claudius, wore one at the famous naumachia, but neither by men, or women, in statues at least, is it worn uniformly like other habits. An imperial statue, seated at the Villa Albani, wears it in such a fashion that it would trail along the ground were the figure standing. The artist adopted this expedient to show some fine folds in the drapery, and conceal the legs.—Hope, i. 43. Winckelm. Art. iv. 5. Xiphil. Aug. 94. l. 3. Flor. i. c. 4.

PARAGAUDÆ—*Borders*—Of silk, or gold or silver lace, at the bottoms of garments; borrowed from the Parthians about the time of Gallienus. Habits with one border were called *Monolores*, with two *Dilores*, three *Trilores*, &c.—Enc. Vopisc. Aurel. c. 46.

ΠΑΡΑΛΟΥΡΓΙΔΕΣ, παραπηχυ, and παρυφες—A habit with a clavus of purple on two sides, probably before and behind.—Poll. vii. 13.

PARTLET—*Neck-covering*—It was in vogue *temp.* Henry VIII. and worn by both sexes. It resembled a habit-shirt, covered the neck and shoulders, and sometimes had sleeves. See NECKERCHIEF, p. 861.—Strutt, 360. Planché, 245.

PARTY-COLOURED—Tunics, one half of one colour, the other different, appear as worn by ladies *t.* Edw. III.—Planché, 133.

ΠΑΡΥΦΗ—*Facing*—Pollux confounds it with the border of dresses; but Eustathius says that it was an ornament not placed upon the edges, but some other part of the dress. It was a band or lace of purple or brocade, sewed from top to bottom, like the *laticlave* or the *orfrois* of sacerdotal habits. See ΠΑΡΑΛΟΥΡΓΙΔΕΣ.—Poll. vii. 14. Eustath. Od. ii. 13. Enc.

PATAGIUM—*Border*—Round the neck and bottom of women's tunicks. Thus the Encyclopædia, which reconciles the opposite senses of Nonnus and Festus.

PELISSON—*Frock, Petticoat*—A female habit of the fourteenth century, supposed a frock or petticoat, lined with fur.—Strutt, 161.

PELLARD—Same as the HOUPPELAND, p. 946.

PEPLOS, PEPLUM, PEPLUS—*Mantle*—The following matter is additional to Mr. Hope's account [Note to MANTLE, 948]. The word signifies a carpet, or covering, in which sense it is used by Homer, Euripides, and Eschylus; and implies the stuff to be an oblong square, or else a habit of the same form. Servius makes it the same as the Latin Palla. It was also an exterior dress, but of two different forms; sometimes a long and large mantle, at other times shorter than the tunick, fastened by a buckle, and much resembling the tunick, except in length. It was the dress of Greek virgins, and from the time of Homer trained on the ground. It appears in Niobe. Sometimes, as in the pretended Flora of the Capitol, it was composed of two pieces, buckled on the shoulders (not always), of which the hind part was longer than the fore; but it differed from the *Stola*, in being always open on the two sides, and from the *Tunick* in having neither seam nor aperture. It was commonly embroidered, sometimes fringed, mostly white, and made in the East of cotton and light stuff. In affliction, or from devotion, or modesty, a part was raised over the head, and covered the face for a veil.—Serv. Æn. i. 484. Poll. vii. 49. Schol. Hom. Il. E. 734. Enc.

ΠΕΡΙΧΛΑΙΝΙΞΕΣΤΑΙ—*Mantle*—Suidas says, that this word signifies the envelopement of the whole body in a mantle, as a mark of profound grief or meditation. Such is Parthenopeus in a fine Etruscan Scarabæus in Stosch.—Enc. Mon. Ined. n. 105.

PERISCELIDES—*Ancle-bracelets, Garters*—As bracelets round the ancles, they often occur upon marbles, especially upon a small Love in a bas-relief at the Villa Albani. They also mean garters which crossed over the instep up to the calf to fasten the sandal. Bacchants wear them. Upon two Victories on a vase which belonged to Mengs, this garter makes five turns upon the leg. The Greeks and Italians derived from the East magnificent garters, and even prudent girls wore them, because they exhibited their legs in the dance.—Ovid. Fast. ii. 323. Anthol. L. vi. c. 5. ep. 5.

PERO—*Boot*—A boot of untanned leather which covered most of the leg, and was worn by the common people.—Enc. Strutt, civ.

PERSIANS—*Costume*—Head generally covered; long and ample habits, even in war; the king in a tiara; the attendant officer in a mitre or cidaris; the king's arms disengaged from his sleeves; the beard and hair of both curled and long; long trowsers; long tunicks, with a girdle; embattled tiaras, and sleeved tunicks. The chief persons wore triple breeches; two tunicks with sleeves to the knees, the undermost white, the uppermost of flowered stuffs; over these a mantle of purple or flowered stuffs; in winter, always the last. The tiaras resembled those of the Magi, which covered the whole head, and descended even to the cheeks and lips; and they had very low double shoes. The common people had two tunicks, which descended to the calf of the leg, and a piece of cloth rolled round the head. Pollux adds the Candys, a kind of tunick attached to the shoulders, made sometimes of skin, but commonly dyed purple; of marine purple for the kings, *vegetable* for others; a sleeved tunick under the Candys, called Capyris; the Anaxyris,

trowsers [see ANAXYRIDES, p. 935], and the tiara called Cyrbasia, Cydaris, or bonnet.—The victorious Ardeschir has a simple tunick with a girdle, a short mantle, resembling a chlamys, and a very low cidaris, adorned with a diadem. Winckelman notes, that Persian figures have narrow sleeves, or none at all. The habits of men are plaited very small; great plaits being only deemed fit for women.—Horodot. Strabo. Bas Reliefs of Persepolis. Coins. Pollux, vii. 13. Winckelm. Art. Sect. 2.

PERUKE—*Combing of*—At the end of the seventeenth century, when men of fashion wore large wigs, combing the peruke at public places was an act of gallantry. The combs for this purpose were very large, of ivory or tortoise-shell, curiously chased and ornamented, and were carried in the pocket as constantly as the snuff-box. At Court, in the Mall, and in the boxes at the theatre, gentlemen conversed and combed their perukes.—Hawk. Mus. iv. 447.

PESCIA—*Hood*—Hoods made of lambskin.—Fest. Enc.

PETTICOAT—The term does not occur till the fifteenth century. It was a habit worn by both sexes, but first by the women. Rows of fringes, called feet, occur in those of the ladies in the middle of the sixteenth century. See IDIOTS, p. 604.—Strutt, 371.

PHÆCASIUM—*Shoe*—A light shoe, which did not reach to the legs, form unknown. Hesychius, Seneca [Ep. 113. Benef. vii.] Appian [Bell. Civil. L. v.] vary about it.—Enc.

PILCHE—A garment made of skins, according to Percy; a woollen or fur garment in an old Dictionary.—Percy, Ball. ii. 392.

PILEUS—*Cap*—See HEAD-COVERINGS, p. 945.

PINAFORE—Du Cange, under the word *Mantellum Mensale*, a dress so called to spare others; the *Sarcia* of coarse linen, a semitunick, worn by workmen to save their cloaths; and a *Syrcote*, without shoes, worn by soldiers to eat or stay at home in. The *Mensalia* were pinafores used at meals by men. So Lyndwood, who adds, that the supertunicks were anciently of the same use.—Lyndw. Provin. 124.

PLACARD—*Stomacher*—In vogue *t.* Henry VIII. It was sometimes laced over the coat and jacket.—Strutt, 361.

PLANETA—*Gown*—The same as the Chesible. It was the Roman *Pænula*, properly so called. The *Roma Soterranea* of Bosius gives us designs of the first Christians of both sexes, entirely covered with the Chesible, so like a sack, that this vast robe turned up over their shoulders, when they wished to lift up their arms. This gave occasion to the hollows in the side made in the Romish chesibles. It was a kind of cope, open only at the sides, worn at mass. The bottom in the priest was round, in the deacon and subdeacon square. It was also called *Planeta*, and fastened with a buckle.—Enc. Lewis's Thanet, 141; where it is engraved. Du Cange, *v.* Casula. Castibula.

PLUMATÆ VESTES—Embroidered robes; see FEATHER-WORK, p. 445.

PLUMES—Came into fashion towards the close of the 15th century.—Planché, 145.

PLUVIALE, PLUVIUM—An outward habit for rain and travelling, thick, and with long threads, like naps.—Enc.

POCKET—The pocket was unknown to the Greeks and Romans, the men using the girdle, the women their bosom. Strutt thinks that the scrip and purse, or bag, were succedanea. A purse is seen hanging from the belt or girdle in the sepulchral statue of Clovis I. [A.D. 481—511,] but in effigies is probably not coetaneous, though the fashion was. Malliot, pl. ii. fig. 1. p. 17. Strutt also mentions a strange dress of Norman women, called the Pocketing Sleeves from its appearance; (*see p. 928; and the Plate. p.* 921, *fig.* 14;) and Du Cange mentions sleeves with pockets in them, as do Matthew Paris, Malmesbury, and Knighton, who adds that such pockets were searched before the wearers could be admitted to the royal presence. The Portuguese monks, I believe, still have such sleeve-pockets, Planché says (133), that pockets in female dress appear *t.* Ed. III. Du Cange speaks of a small bag for carrying the money necessary for daily use, called *Ventrale*, from being fastened under the belly.—Enc. Strutt, lviii. Du Cange, *v.* Bisaccia. M. Par. 16, 268. Script. p. Bed. 126. a. Dec. Scriptor. 2457, 2703. Du Cange, *v.* Fundæ.

POCKET-HANDKERCHIEF—See p. 311. Du Cange has the following additional matter: one in the Anglo-Saxon æra, carried on the left side to wipe the nose, and called *Mappula* or *Manipulus*; and in subsequent æras, the *Manuariolum*, one carried in the hand during summer on account of perspiration.

POINTS—*Tag-laces*—To fasten the breeches, hose, &c. but superseded by buttons.—Hawk. Mus. ii. 212. (*See the Plate, p.* 929, *fig.* 20.)

PRÆCLAVIUM—The part of the habit where the clavus was sewed.—Enc.

PRÆTEXTA—*Toga*—A magistral habit of dignity, originating with the elder Tarquin. It was a white toga with a purple border, and is engraved by Malliot. (*See the Plate, p.* 919, *fig.* 19.) Children of quality took it at a certain age, because it admitted them into the Senate, &c. Gruter has published a bas-relief where are a man in a toga, his wife, and three sons. The two eldest wear the prætexta, distinguished by a band of a different stuff, which passes like a scarf from the left shoulder to the right side. A second band, similar to the first, descends perpendicularly from the middle of the first over the stomach and abdomen.—Enc. Malliot. Costum. pl. i. f. 4. Grut. 554.

ΠΥΛΕΩΝ—*Turban*—A woman's head-dress in the form of a tower.—Enc.

QUEENS ON COINS.—*Costume*—The distinction of a Greek Queen on coins is the vitta, or diadem. Most Egyptian queens have the sceptre. It appears at the top of the head, and would seem part of the head-dress, were it not that in other coins it passes beneath the neck transversely, so that both ends appear. The Roman empresses never have the diadem, but sometimes a crescent, to show that they were the moon, as their husbands were the sun of the State.—Pinkerton.

RAIDIA—*Shoe*—Formed by many interlacings.—Poll. vii. Segm. 13.

RALLA—*Tunick*—*Ralla vestis*, Strutt makes a tunick, the Encyclopædists only a stuff with the nap shorn, opposed to the Spissa Vestis.—Enc. Strutt, cxx.

REGILLA—*Tunick*—A long white tunick worn by brides the day before marriage. It was from a superstition to be made by themselves,—Strutt, cxx. Enc.

Reno—See Rheno, in this page.

Reticulum—*Head-dress*—A net as a head-covering inclosing the hair behind, like a purse, is the Greek κεκρυφαλος; occurs upon the coins of Syracuse, Corinth, Lesbos, &c.; in several Mediæval figures engraved by Strutt; and is still usual in Italy, Spain, and Provence; see Hair, p. 944.—Enc.

Rheno—*Cloak*—Isidore describes it as a cloak of the Germans, made of skins, the rough side outermost, which covered the shoulders and breast, down to the middle. It was worn precisely in the same form, &c. in the twelfth century.—Isid. xix. 23. Strutt, 97, 98.

Rica—*Uncertain*—The diminutive of *Ricinium*, a veil with which Roman ladies covered their heads. Some make it a handkerchief; others, as Festus, a head-covering bordered with purple, or a bandeau for the head. Whatever kind of vestment it was, it was certainly used by women in sacrifice.—Enc.

Ricinium—*Cloak*—A female habit which covered only the upper part of the body. Winckelman thinks that it was composed of two pieces, almost square, perfectly equal, one covering the back, the other the breast, and fastened on the shoulders by buckles. In many figures it descends only to the girdle, under the bosom, and in others down to the hips, as in the pretended Farnesian Flora.—Enc.

Robe—The gown, mantle, and cope are indifferently called by this name.—Strutt, 154. Planché says (89), that they lost the extravagant cuffs, sleeves tight, &c. ending at the wrist, in the reigns of Hen. II. Rich. I. and John.

Rochet—The *Sosquenie*, *Surquanie*, *Suckeney*, *Rochet*, and *Branc*, was commonly of linen, which the women put over the other clothes, and deemed in the fourteenth century the handsomest dress which they could wear. Its form is that of a shift, with or without sleeves. Sometimes it was slit into strips from the hips downwards; at least was open on the two sides. It is the bishops' black satin vestment, worn with the lawn sleeves, which black vest was, to the best of my recollection, altered from one of red cloth in the time of Edward VI. The Monastick Rochet consisted of two strips hanging before and behind, open at the sides. (*See Plate, p. 949, fig, 3.*)—Strutt, 373, pl. lxxxix.

Ruff—This is a fashion of the sixteenth century; and cambricks and lawn were first imported for making ruffs *t.* Eliz. The fashion was copied by the women. They were not always plaited with poking-sticks; but sometimes they were pinned up to the ears, plaited with pins, and suffered to hang over the shoulders. The fashion commenced at the end of the time of Henry VIII. Stubbs is not singular in his satire upon them. Much of this turned upon the bulk of them; but in France, says Malliot, they were *peu volumineuses;* indeed the plaits uniformly appear to be smaller than in those of England.—Strutt, 209, 270, 364. Johns. and Steev. v. 434. Douce on Shaksp. i. 358. Malliot, Costum. iii. 226.

Sagum, Sagulum—*Cloak*—This was, *among the Romans*, a military cloak, without sleeves, fastened by a girdle around the waist, and a buckle. It was *not*, as some writers pretend, a tunick, but was of the same form as the *Paludamentum*, the Sagulum being the smaller. It often occurs upon marbles, especially upon the soldiers of the Trajan column. What the Sagum was, which Caracalla either introduced from Gaul or invented, as Dion Cassius says, is not known. According to some writers it was made of many pieces, variously wrought and sewed together, and descended to the ancles, those which he gave to the soldiers being shorter; others say, that it was the Gaulish Sagum. The Generals alone wore the Paludamentum. All the Roman soldiers, even the centurions and tribunes, used the Sagum. It was of woollen.—*Sagum of the Gauls.* This had sleeves, but in other respects resembled the Greek and Roman tunick. It was party-coloured, laced with purple, and pieces of stuff cut in the form of flowers. In the fragment of the marble at St. Genevieve is a Gaul in a Sagum. It resembles a sleeved tunick.—*German Sagum.* It was fastened with a buckle or thorn, and adorned with bands or plates of silver.—*Spanish Sagum.* It was thick and folded like the chlamydes, and fastened by a buckle.

Early in the ninth century the French had adopted a short kind of variegated cloak, or mantle, called *Saga Fresonica*, which perhaps gave birth to our *Bratt*, generally supposed to have been a short coarse mantle. In the same æra another, called the *Sagum Gallicum*, large and square, often four times double, was worn; and Strutt thinks that it may be the double Anglo-Saxon mantle, put over the head, upon the shoulders, and worn without any buckle. It was not peculiar to men, but only to persons of rank.—Ferrar. re vest. c. 71. Suet. Aug. 26. Liv. vii. 34. Diod. L. v. p. 213 a. Herod. 4, 5, 7, 9. Strutt, i. 41.

Sandal—A kind of shoe, or slipper, very rich, made of gold, silk, or other precious stuffs, which the Greek or Roman women wore. It consisted in a sole, of which the hinder extremity was hollowed to receive the heel, the upper part of the foot remaining uncovered. Burette says, that sandals of wood or iron were used to beat time. The sandal was indiscriminately worn by both sexes, and all orders. Winckelman says, sandals in general are at least one finger thick; sometimes they sewed five soles one over another, as appears from a Pallas at the Villa Albani. The soles were usually of cork, called for that reason sandal-wood. They covered them within and without with a sole of leather, which was broader than the cork, as appears by a small Pallas of bronze at the villa just mentioned. A leathern sandal, well preserved, and thickly studded with nails, was found among other Roman remains in London. Sandals with one sole were called by the Greeks απλας and μονοπελμα υποδηματα. Sandals appear among the early, but not the later Anglo-Saxons. [They appear over a stocking or boot of tight fit in the effigy of Bishop Sheppy. Archæologia, xxv. pl. viii.] These, as well as gloves, were worn by Abbots, sometimes in the chief Festivals. They were formerly common to all Ministers of the church, and to priests celebrating mass. The nuns, and some monks in travelling, also used them.—Enc. Burette, Mus. des Anc. Archæolog. xxvii. 147. Malliot, Costum. i. 28. Winckel. Art. i. 356. Strutt, 13. Du Cange, *v.* Sandale.

Sarabara—*Breeches*—The long breeches of the Orientals, Barbarians, &c.—Enc.

Sardinians—*Costume*—See pp. 211, 212.

SARMATIANS — *Costume* — Tunicks down to the feet, with short sleeves; pointed bonnet, scaled armour made of horses' hoofs.—Col. Anton. f. 24. Col. Traj. 22, 27 not 147, 88. Lips. Mil. Rom. L. 3.

SARRACA—*Tunick*—A kind of tunick, in use with the Barbarians.—Enc.

SAVIARDE—*Gown*—A short kind of gown, in fashion at the end of the seventeenth century. It had four skirts, or four stripes of silk of different colours, with short and open sleeves. It reached only to the hips. Strutt thinks that it may be the Savoy-fashioned gown of the time of Henry VIII.—Strutt, 375, pl. 143.

SCAPULARY—*Gown*—A monastick vestment without sleeves. Du Cange says, that it was put on to save the clothes when at work. It is shown in the *Plate of Monastick Costume, p.* 949.—Du Cange, *v.* Scapulare. Brit. Monach. Joinv. i. 118.

SCARF—Part of the ornaments worn by pilgrims. As a military designation of rank, see before, p. 874.

ΣΚΟΡΠΙΟΣ—*Hair-dress*—A coeffure of children; perhaps the hair tied upon the top of the head. —Poll. Onom. iv. 133.

SEGMENTUM—*Borders* — Borders of a different stuff, for the distinction of patrician women, placed around the neck of the tunick. Servius disproves the segmentum being a necklace, as some writers in Strutt.—Val. Maxim. 5621. Serv. Æn. i. 658. Enc. Strutt, pl. cxxix.

SEMICINCTIUM—*Apron*—A kind of apron, the only dress with which slaves were often covered.—Mart. xiv. 153.

SEQUANNIE—*Tunick*—A garment of the supertunick kind, resembling the peasant's smock-frock. It was sometimes made of linen, and used as an upper garment.—Strutt, 349. See ROCHET, p. 955.

SHAMEW, SHAMMER—*Gown*—A garment, described by Hall, as a gown cut down in the middle, and also called a Cote. Strutt thinks that it was only used by persons of rank and opulence; and probably did not continue long in fashion after the death of Henry VIII. in whose reign, according to Strutt, it first occurs.—Strutt, 359.

SHIFT, SHIRT—These two words signify the vestment of linen worn by Europeans next the skin. The general use of it commenced about the fourth century. Victor of Utica, who wrote in the fifth century, mentions the word *Camisia*, Καμισιον being used in the same sense in the Glossary of the Basilica; and Camisia, defined by Isidore as a tunick of linen worn over the skin, and in bed, at night, &c. Before this period, the tunick, or χιτων, was used next the skin, and in some instances was of very fine cloth, cotton, and transparent silk. Mr. Hope says, "the garment, which does not indeed appear to have been always worn, but which, whenever worn, was always next the skin, seems to have been of a light creasy stuff, similar to the gauzes, of which to this day the eastern nations make their shirts. The peculiar texture of this stuff not admitting of broad folds or drapery, the under garment was in early times cut into shapes, fitting the body and arms very closely, and confined or joined round the neck, and down the sleeves, by substantial hems or stays, or some stouter tissue. But even this part of the attire seems in latter times to have been worn very wide and loose round the body; and often at the shoulders; where, as in the figures of Minerva and of the bearded Bacchus, the sleeves are gathered up in such a way as totally to lose their shape." The shift coincides in use with the μονοχιτων, a single very fine tunick; and such a dress Cleopatra is said by Plutarch to have worn in bed, and so habited, to have thrown herself at the feet of Augustus. The first Romans only wore the toga next the skin, as occurs in the statues of Romulus and Camillus; but in the end the tunick became general. Strutt contends, that such a garment of linen, as the shirt or shift, is mentioned in the Bible; but he acknowledges that it was a linen tunick. He allows the existence of the shirt among the Anglo-Saxons in the eighth century, but it appears to be only a tunick, and if of linen, confined to persons of rank, the inferior orders wearing woollen. The corpses of the Anglo-Saxons were attired in their shirts. The shirt does not appear to have been materially altered in the early part of the Anglo-Norman æra. At the end of the sixteenth century shirts were worn very fine, wrought with needle-work of silk, and curiously stitched with open seams, &c. Shirts of silk occur though rarely; but they were mostly made of fine linen, from Rennes in Brittany, cloth of lake, sometimes cambrick and lawn, but mostly Holland; and of flannel and coarse woollen cloths among rusticks and labourers. Shirts of sackcloth, horse-hair, &c. were worn for penance. Among the Saxons and Normans the shirt did not appear, but when tunicks were changed into doublets and waistcoats, collars enriched with needle-work were displayed. They were made more open upon the neck and bosom, and in the fifteenth and sixteenth centuries the doublets were nearly disjointed at the elbows to display the shirt. Nares says, that shirts and shifts were sometimes adorned with worked or woven figures, and thence called Historical Shirts. According to Planché (221), shirts bordered with lace, and curiously adorned with needle-work, were long worn by the nobility. In the sixteenth century they were embroidered with silk, and gold and silver thread, cut-work borders or gold edgings, and were plaited as now. In the seventeenth century, the doublets were greatly shortened, that a large portion of the shirt might appear between them and the ligatures of the breeches. Whether shirts were always long is dubious, because Chaucer mentions small shirts; but small may mean fine. The ruffle *temp.* Henry VIII. was an appendage to the sleeves of the doublet, and called hand-ruff; and in the seventeenth century was added to the shirt. Night-shirts occur *temp.* Henry VIII. as do night-garments among the Anglo-Saxons; but in the fourteenth century, persons even of the highest rank slept stark naked. Strutt applies this to both sexes, but it is certain that in the Norman æra, instances appear of women sleeping in their shifts. Towards the end of the thirteenth century, they began to ornament the bosoms and collars with needle-work: the body was made of linen, but from the ornaments, one cost 3*l.* in the seventeenth century. Country girls, however, wore hempen smocks. The better kinds alluded to were plaited, seamed with open work, faced with laces, wrought with silver, &c. Among the presents to Queen Elizabeth,

we find "a smock of fine Holland, and the bodies and sleeves wrought all over with black silke." This may appear, to modern ideas, an odd kind of present; but a shirt partly gilt is mentioned by Bede as a present sent by the Pope to Edwin, an Anglo-Saxon king; and Joinville observes, that shirts were presented to kings, as the first token of affection, because worn nearest to the body.—Vict. Utic. l. i. Persea Afri. Thucyd. i. p. 1, 2, 64. Herod. v. 201. Hope, i. 18. Enc. Aul. Gell. l. vii. c. 12. Nares, *v.* Shirts. Id. *v.* Naked, Bed. Strutt, 332, 335, 377. Dec. Scriptor. 910. Nichols's Progresses. XV. Script. 229. Joinv. i. 195.

Shoe—The Orientals frequently appear in shoes, or slippers; seldom, if ever, like the Greeks, in sandals, which leave the toes bare. Ancient authors describe only the shoes of Greeks and Romans. We know, however, that the Egyptians made their shoes of papyrus or palm-leaves; and that Pythagoras compelled his disciples to wear some similar [of which hereafter] that they called *Baxeæ*. The bas-reliefs of Persepolis represent the Persians with a kind of sock. Those of Greece clothe Barbarians with the shoe, called by the Romans *Aluta Laxior*. A shoe of pottery, published by Guattani, gives a model of it. It is a small buskin, tied over the ancle, sustained behind the heel by a very strong band of leather, and folded over the instep, to facilitate the motions of it. Count Caylus has published Gaulish figures, of which the shoe resembles a leathern sock. It is similar to the Etruscan, and those which the Greeks and Romans give to all the Barbarians. The second figure represents a Roman Legionary wearing the Gaulish sock; but adorned with the bandelets usual in the Cothurnus and Sandals. This the Count thinks an accommodation from climate to the Roman fashion. Greek monuments, though writers mention various kinds, represent only a simple sole, tied upon the instep, and reaching to the mid-leg by cross-gartering, which formed the cothurnus of travellers, hunters, heroes, &c. That of the Tragick Muse and Tragedians is distinguished by the thickness of the sole, in order to elevate them. Mongez says, that Greek shoes differed from Roman in leaving the toes and upper part of the foot uncovered; whereas the Romans concealed the foot and part of the leg. This they probably derived from the Etruscans, for Strutt has engraved (pl. vi. from Etruscan Vases) two figures shod. In one the foot is covered, and the covering, which reaches as high as the mid-leg, is confined by thongs in a curious manner. The other is shod as high as the ancle, and just above the sole are ornamental studs.

All the shoes may be reduced to three kinds; the boots or buskins, full shoes, and sandals. The shoes of the Romans were commonly of very supple leather, called *Mula*. Of this kind were the *Calceus* and *Mulleus*, the latter being sometimes of red leather, though mostly of black; sometimes adorned with gold and silver, and the senatorial crescent, and reaching to the mid-leg. Cæsar, triumphers, the Emperors, and many persons of distinction, wore them red. It was tasteful to have them fit the foot nicely, and they were closely confined by thongs, called *Ansæ*. The *Pero* was a half-boot, but made of untanned leather; the *Phæcasium*, of a white and pliant kind, fit for delicate feet, and worn by the priests of Athens and Alexandria in sacred offices. The *Caliga*, or soldier's shoe, was a thick sole with leather thongs, crossing the instep and making some turns towards the ancle. Sometimes one of these thongs passed between the great toe and the next. The *Campagus* similar, except in lighter thongs, and forming a net over the leg, was worn by the emperors and chief officers. The *Solea*, *Crepida*, *Sandalium*, and *Gallica*, were mere sandals; but how they differed is not known, except that the *Solea* and *Gallica* were worn with the *Pænula*, but not with the *Toga;* and that the *Crepida* had only a slight variation from the *Solea*, and merely covered the foot at intervals. The women used all these sandals in town and country. Cicero mentions a wooden *Solea*, very heavy, to prevent the escape of criminals. The *Baxea* was a shoe of the Philosophers, made of the palm-leaf. The *Sicyonia* was a very elegant light shoe, worn only by women. The Romans sometimes wore linen shoes. Slaves had wooden shoes, or *sabots*, the *Sculponeæ*. The *Calcei*, which sometimes at least were rights and lefts, were inseparable from the *Toga*, but exchanged with that, in the house, for the *Solea*, which was used as a slipper. The *Carbatinæ* were shoes of raw leather, a Carian invention; and Aristotle says, that similar shoes were sometimes put upon camels, to prevent their wounding the feet. Women wore shoes, white, yellow, &c. The *Mullei*, says Winckelman, were similar to the buskins, which usually occur upon figures of Castor and Pollux. The Jason of Versailles, a statue absurdly named Quintus Cincinnatus, has the shoe proper to heroic figures. It has soles with edges round it, of the thickness of a finger, and a leather, which sustains the heel. They are laced over the instep by leather thongs, which divide the sandals, and are fastened above the ancles. Women's shoes consisted either of entire shoes, or simple sandals. They occur in the paintings of Herculaneum; in Bartoli; among the Persians; and in the groupe of Niobe. The shoes of these figures are not rounded at the end, like those of the first, but have a larger form. The sandals are commonly one finger thick, and contain more than one sole. A Pallas of the Villa Albani has five sewed together. Sandals of four soles were called Quadrisoleæ. These soles were of cork, guarded above and below with leather, as appears upon another Pallas, and is still worn by some Italian nuns. A similar sandal of a Pallas at the Villa Ludovisi, the work of Antiochus of Athens, has three ranks of different ornaments stitched in. The shoe of simple leather, laced above the foot, and resembling those of rusticks in the Campagna of Rome and Naples, were called in Greek απλαι and μονοπελμα υποδημα. Such are the shoes of the two captive kings of Thrace at the Capitol. Both sexes also wore sandals of cords, worked in nets, similar to the figures of the divinities upon an altar of the Villa Albani. They are probably the Παιδια, described by Pollux. At Herculaneum is seen another kind of sandals, in which the cords are ranged in ovals. The part which covers the heel is also of cords, and is fastened to the soles. At the same place were found soles composed entirely of cords,

They are of different sizes for children and adults, and resemble those still worn by the Lucanians. It seems, from Pliny, that Hunters and *Monkies* wore these shoes. Of the sock of Mimes, see SEPTENTRIO, p. 213; and of the *Crepidæ Cretatæ*, worn by Esculapius, p. 173. It has been said, that the Infernal Deities are not represented with shoes. — Hope, i. 13. Guatt. Journ. des Antiq. an. 1785. Cayl. Rec. i. 161; iii. 400. Hor. i. Sat. 6, 27. Cicer. Orat. i. 54. Suet. Aug. xcii. Plin. Ep. vii. 3. Poll. vii. 22. Xenoph. Anab. iv. Catull. xcvi. iv. Aristot. Anim. L. ii. Winck. Art. iv. c. 5. Pitt. d'Ercol. S. i. pl. 7, 21. Pitt. Ant. Tav. 6. Æschyl. Pers. v. 622. Archel. Disput. 23. Casaub. in Æn. Tat. c. 21, p. 84. Monum. Ined. n. 6. Poll. vii. § 93. Enc. Plin. viii. 80.

Strutt's account is taken from authors, not monuments; but the following summary appears to be correct: "The shoes used by the Greeks and the Romans may properly be divided into two classes; the one, including those that covered the whole of the foot, and sometimes reached to the middle of the legs, called *Ypodemata* in the Greek, and in the Latin by several names, as *Calceus*, *Mulleus*, *Pero*, *Phœcasium*; the other comprehended such as covered the sole of the foot only, and were made fast to it with thongs. These were denominated *Pedila* by the Greeks, and by the Romans, *Caliga*, *Campagus*, *Solea*, *Crepida*, *Sandalium*, *Gallica*, *Baxea*, and *Sicyonia*, and sometimes the *Calceus* is taken for a general appellation, including all the rest." Strutt, ciii.

Some omissions shall be noted. Mr. Douce has engraved the Venetian *Choppines*, a slipper upon a kind of pedestal, representing a horse's leg and foot, to be used as stilts. He finds a similarity among the ancient Greeks and our English women. Lubinus identifies them with the lines of Juvenal: "Breviorque videtur," &c. Shoes turned up with a point are the *calcei repandi* of Cicero. From a statue of Marcus Aurelius, Malliot observes, that the Ancients had shoes with divided compartments, like gloves, for the toes. Guthrie finds the *Cothurnus* still subsisting among the Russian peasantry.—Douce on Shaksp. ii. 231. Lubin. in Juv. p. 284. Sat. vi. v. 506. Strutt, ciii. Costum. i. 25. Diss. Russ. Antiq.

The Welsh go barefooted, as do many Gaulish figures; but Montfaucon has engraved others with sandals and shoes tied round the ancle, and slit nearly down to the toes, a fashion for centuries after, and still retained in the laced half-boot. The Franks of the fifth century wore a shoe, cross-gartered, sometimes to the top of the leg; and the great men had buskins, the bottom of which covered nearly the whole of the foot, and ended in a point. Upon a Gaulish Deity published by De Boze and Montfaucon, is a slipper with no hind quarters, but fastened by a thong straight from the fore piece, and annexed to a strap, which encompasses the leg just under the ancles. The *Brogue* occurs in Hesiod, and has its distinct article. In the Legend of St. David we find that the Britons wore shoes in travelling; and the above kinds, especially the brogue, were, besides the Roman fashions, probably such as they used. See BRITISH COSTUMES, p. 923.—Montf. ii. p. 2, b. 5, c. 4; iii. p. i. b. 2, c. 17. Malliot, iii. iv. Strutt, cxxxvi. XV. Scriptor. 305.

The Anglo-Saxon Dictionary mentions Shoe-nails *(Scoh-negl)*, a Roman military fashion to prevent slipping, and the nails round-headed like ours; *Ol-thwongas*, shoes fastened with strings; *Ri-fling*, the *obstrigilli* of Isidore, shoes, which being sewed through the soles, are bound together on the upper part by a thong. *Triwen-sceos*, wooden shoes, and *Unhege-sceos*, low-shoes. Shoes appear to have been very common, even amongst the lowest class of the earlier Anglo-Saxons. They are usually painted black, and are sometimes fastened round the instep, without the appearance of any aperture further than was barely necessary for the insertion of the foot. In general, they are divided in the middle; at other times they have evidently two divisions, one on each side; and the upper leather forms a flap, which covers the instep, and fastens upon it, where it is connected with the part attached to the soles. Sandals, but of no particular form, occur, though very rarely, and appear to have been quite abolished among the later Saxons. The shoes of the women appear to have been fastened about the instep, immediately below the ancles, with an aperture no larger than necessary for the insertion of the foot. Some shoes are very long quartered, both for men and women, like the modern slippers, and others are open, like those of the men. In one instance they appear to be fastened close to the ancles, and a dotted line is made upon the middle of the foot, from the instep to the end of the toes; but whether for ornament, or as lacing to draw the upper leathers together, is not clear. These shoes are white. The shoes of Bernard, King of Italy, were found in his tomb. The soles were of wood, and the upper parts of red leather, laced with thongs. They were right and left, and so closely fitted that the order of the toes, terminating in a point at the great toe, might easily be discovered. In the tenth century high shoes, or laced half-boots, were in use, but laced close down to the toes. The common shoes appear in general to have been made of leather, and fastened beneath the ancles with a thong, which passed through a fold upon the upper part of the leather encompassing the heels, and the thong was tied upon the instep. The wooden shoes had probably only the soles of wood. The *Sotulares* and *Calopedes* were probably mere clogs. Shoes were often nailed. In the ninth and tenth centuries the colours vary, but they are generally black. Clogs for women, or Wife's Sceos, are common. The Normans, *t.* William Rufus, wore shoes with lengthened toes, called *Pigaciæ*, like a scorpion's tail, even twisted round like a ram's-horn. Modern times have interchangeably confounded the Saxon *Sotulares*, a kind of slippers or clogs, and shoes, though they were distinct. They were made of leather [*Cordivan*, in Orderic Vitalis], and were sometimes curiously ornamented. The women's shoes scarcely differ from the Anglo-Saxon before mentioned. Between the twelfth and nineteenth centuries sharper pointed shoes occur, but not generally. Sandals of fine cloth, supposed to be analogous to open shoes, of rich embroidery; and *Sotulares*, or *Subtalares*, chiefly calculated for warmth, and sitting

close about the ancles, and frequently ascending nearly half-way up the leg, are also usual; but they differ from the short boots, likewise common, the latter being looser, and worn without leg-bandages. The women's shoes are as before, only we hear of women's boots ornamented with circles of fret-work, and short boots. Shoes with very sharp points commence in the fourteenth century, though no chains appear from the toes to the knees, as historians pretend. To the women's shoes are to be added buskins, probably laced, like those of the Wife of Bath, high upon her legs.—Lye, in vocibus. Lowthorp's Abridgm. Phil. Trans. iii. pl. 2. Strutt, 12, 21, 22, 48, 106, 113, 157, 167, 170, 347. Shoes with broad toes are said to have been a new fashion commenced in Flanders about 1470. Cork shoes are first mentioned as worn by ladies *t.* Eliz.—Planché, 223, 261. The same author says (224), that shoes were smeared with tallow *t.* Hen. VII.

I shall end this long article with some illustrative or singular peculiarities. The *Udones* of Martial, which the Encyclopedists render by linen shoes, Du Cange and Strutt make of wool or goats' hair. In a Roman burial-place at Southfleet, in Kent, were discovered some superb shoes "made of fine purple leather, reticulated in the form of hexagons all over, and each hexagonal division worked with gold." This is a complete modern shoe, without a heel-piece; for in all the ancient shoes no heel-piece occurs, except in one instance of a woman's shoes in an Herculanean painting. The shoe is red, but the sole and heel-piece are yellow. These heel-pieces the Greeks called καττοματα, and they were made, as now, of small pieces of leather. The modern half-boot evidently grew out of the Cretan shoe, worn by Diana, Nymphs, &c. Du Cange mentions a ridiculous kind of shoes, called *Foliati Calcei*, which swelled and puffed out with the pressure or elevation of the foot. *(For the forms of Shoes, &c. of various Nations, see the Plates, pp.* 805, 919.) —Mart. 14, 40. Archæolog. xiv. pl. xxxix. p. 223. Pitt. d'Ercol. iv. pl. 23. Schol. Arist. Equit. v. 317. Magas. Encycl. Nov. 1809, p. 127.

Sicyonia—See Shoe, p. 957.

Sindon—*Neckerchief*—Besides a very fine cotton, it was a neckerchief, called also ανοβολαδιον, with which women covered their shoulders.—Isid. Orig. 19, 25.

Sisyra, Sisurna.—*Mantle*—Thick, made of goats' skin with the hair on.—Enc.

Slabbering Bibs—In the Acta Sanctorum, mention is made of a linen cloth drawn from the ear to the chin, to receive the *bava* of infants, and to cover the bosoms of young girls. Du Cange, *v.* Bavara.

Slaves—*Costume*—The costume of Greek Slaves was the head shorn, though not universally so; and the *Diphthera*, *Exomis*, and *Eteromascala*, which see, p. 940, 941. Roman Slaves wore a tunick, and had the head shorn. The females were dressed like other citizens, in having one or two tunicks, but not the mantle; it being a rule to confine the toga to freemen, and the stola to female citizens. However, A. D. 229, the dress of slaves and free persons was quite confounded. In the fourth century the Roman slaves wore tunicks, striped and stuffed with flowers. Over the tunick they wore mantles, as short as the tunick, made of the thick nappy stuffs of dark colours, called *Lacernæ*, *Pœnulæ*, and *Birrhi*, commonly furnished with hoods. Of the Gaulish and British Slaves, see p. 635; of the Anglo-Saxon, pp. 635.

Sleeves—Long and close sleeves, in ancient marbles, are confined to Phrygians, Barbarians Theatrical Characters, Isis, and probably Germans, for when Suetonius speaks of a German toga, he seems to mean a robe with sleeves, made very long. Short sleeves, descending only to the middle arm, however, distinguish the Colobium (which see, p. 939). Lipsius is mistaken in confining long and narrow sleeves to the *Cinædi* and *Pueri Meritorii*. In Mr. Hope's Costumes we meet with a sleeved Jupiter. Among females, whole and half-sleeves also occur, as in a Grecian priestess and others. Indeed it is acknowledged that women sometimes wore dresses with sleeves narrow and sewed, which came down to the wrists, and are called καρποτοι, from καρπος, the wrist. Thus are draped the eldest of the two daughters of Niobe, the pretended Dido in the paintings of Herculaneum, and many figures on vases. When the sleeves are very large, as in the two fine Pallases of the Villa Albani, they are not the sleeves of the robe, but of the tunick. Then they are not separately cut, but the part of the square robe which falls from the shoulder upon the arm is arranged in the form of sleeves, by means of the girdle. When these robes, instead of being sewed upon the shoulders, are fastened by buttons, then the buttons fall upon the arms. Upon solemn occasions the women wore robes of this amplitude; but there are never seen sleeves large, plaited, and turned up, which Bernini, and other sculptors, have given as ancient Costumes.

The tunick of men, properly so called, is composed of two pieces of stuff, long and square. They are sewed on two sides, as is seen on a statue of a priest of Cybele, where it is observed down to the girdle. This tunick has an aperture to let the arm through; the part which descends down to the upper half of the arm, forms a sort of tucked-up sleeve. The Colobium had sleeves to it just below the shoulders, as appears on a senator at the Villa Negroni. The women for a long time wore the tunick of the same fashion as that of the men; and it is certain that the Roman tunick in ancient times had no sleeves. M. Paris calls sewing up the sleeves a mark of pride. By the distinctions of degree in the Oxford gowns being fixed in the sleeves, it is manifest that the fashions of them were denotations of rank. Sleeves of all forms and shapes occur in the dresses of our ancestors of both sexes, but in the women of the twelfth century appear what were called *Pocketing Sleeves*, i. e. ugly long cuffs, shaped like half a pear, and so long as to be twisted and tied up. *(See the Plate, p.* 921, *fig.* 14.) Strutt thinks, that the fashion of wearing long sleeves was imported from Italy, through France and Normandy, into England, where in the reign of Rufus it took root, but soon withered. In male persons of distinction in the fifteenth century occur sleeves with arm-holes, which sleeves are large and pendant in the form of a bladder; others with arm-holes, also project, and are of the form of a cow's horn, the large end at the shoulder.

There are others very big, and of different fantastic forms, in the same century. The sleeves to the coats and gowns, especially during the sixteenth century, were made so as to be affixed or separated, as occasion required, and were commonly made of different materials. Planché says, were separate articles. In some instances they had cuffs or ruffs, or ruffles. Bare arms in ladies' dresses first appear *t.* Hen. VIII. — Winc. Art. iv. 5. Pitt. d'Ercol. iv. pl. 41. Mon. Ined. 8, 189. Suet. Domit. 4. Enc. Hope, i. pl. 54, 59, 60, 61, 123, 125. Salmas. in Tertull. de pallio, p. 44. Enc. Liv. L. 27, c. ult. Aul. Gel. Noct. Attic. L. 7, c. 12. August. de Doctr. Chr. L. 3, 12. M. Paris, 183. Strutt, pl. xl. p. 107; pl. cviii. seq. 360—375. Planché, 238, 247.

Slippers—They are mentioned as used at night in the ninth century. The subtalares were of this kind, as conjectured by Strutt, and the Romans had similar. We find them of black leather, and one for each foot.—Du Cange, *v.* Nocturnales. Angl. Sacr. ii. 144. Antiq. Repert. ii. 275. Nares, *v.* Slipper.

Sock—*Shoe*—In the drawings of the Vatican Terence the comic characters wear very low shoes, without soles, and covered with cross bandelets, which again cover the legs. These are the famous socks. Isidore and Papias both define socks by shoes reaching to the ancles, but they add wooden soles, and a variety of acceptations. The Anglo-Saxons had socks distinguished both from stockings and shoes. They usually rise a little above the ancle, and turn down towards the shoe. They are said to have been made of woollen, and there were different kinds, ornamented with fringes or borders. We find them, too, made of felt.—Enc. Du Cange, *v.* Socci. Strutt, 46, 47 ; pl. xviii. xix. Du Cange, *v.* Calcei Feltrati.

Solea—*Sandal*—A simple sandal fastened with thongs. The Greek women used no other shoe, and fastened it with bandelets or buckles. The rich covered it with gold. The Roman women also used it, and the men always in the house ; and in public, when they styled themselves *discalceatos*.—Enc. Strutt, cv.

ΣΦΕΝΔΟΝΗ—An ornament of the head; so named, according to Eustathius, because it grew larger towards the middle of the forehead, and narrower behind. Visconti thinks that it occurs upon a head of Juno, but Winckelman is of a contrary opinion. Millin makes it the ornament, like the beaver of a helmet, thrown up ; which others call Mitra. — Mus. Pio. Clem. ii. Vases Peints. t. i. p. 46, n. 9. Magazin Encyclop. anno 1809, p. 127.

Stamin—The Benedictines, instead of a penitentiary hair shirt, used what Davies calls Stamins, *i. e.* shirts made of woollen and linen. Perhaps it was the same as the inner tunick : for some orders, as the Franciscan, wore only a woollen tunick next the skin.—Du Cange, *v.* Staminea. Specimen Monachologiæ, p. 20.

Stays—There is no mention of any whalebone in the garde-corps of the early Middle Age. See *Boddice*, p. 936. — Du Cange, *v.* Gardacorsium.

Stockings—Casaubon and Babelonius (editor of the Delphin Suetonius) have shown that the early Greeks and Romans knew not the use of stockings (instead of which they wore bandages if sick or effeminate), girls excepted : but after the time of Hadrian, and a long acquaintance with the Gauls, Germans, and Northern Nations, they began to adopt them. They were used by the Anglo-Saxons of the eighth century, and of linen, at least abroad. In the ninth century, those of persons of rank appear to reach the middle of the thigh, and sit close to the leg ; but those of the lower ranks, only to the calf ; and these, as they set in folds, were apparently of worsted yarn, or coarse materials. Blue and red seem to be the chief colours. The Normans wore both the above long and short kinds, without any important variations. They were in the twelfth century probably made of cloth ; it is certain that they were sometimes striped. Planché (146) says, that Stockings, precisely of the modern form, were worn by ladies *t.* Edw. II. Stockings of silk were worn by Henry VIII. but a pair of long Spanish silk *hose* (a term often including breeches, stockings, and shoes, in one dress), was presented to Edward VI. as a rarity. The fashion too of wearing silk stockings in France is contemporary with that in England, Henry II. being the first king who appears in them. Knit silk stockings, made in England, were first presented to Elizabeth, who refusing to wear any cloth hose afterwards, they then came into vogue. An apprentice soon after borrowed a pair of knit worsted stockings made at Mantua, and then made a pair like them, which he presented to the Earl of Pembroke ; and these are the first worsted stockings known to be knit in England. Cloth stockings, however, continued long afterwards, as well as leathern [of calf-skin, were worn by John], also of silk, woollen, and worsted. The lower ends of stockings were probably socks. Two pair were worn together in the sixteenth century. Mary Queen of Scots at her execution wore stockings of blue worsted, clocked and edged at the top with silver, and under them another pair of white. In the next century two pair were also worn together, one fastened to the breeches, and the other gartered below the knee, and then turned down. Previously to the introduction of silk, stockings were very rich and splendid, consisting of the most costly stuffs, interwoven and embroidered with gold and silver. Socks of fustian are contemporary. Stubbs says, that the women's stockings consisted of silk, jarnsey, worsted, cruel, or at least of fine yarn, thread, or cloth of all colours, and with clocks, open seams, &c. In the sixteenth century, in France, young men of rank wore their stockings of different fashions upon each leg.—Suet. Aug. 82 ; see also Strutt, ci. cii. 13, 34, 44, 104, 265, 271, 333, 343, 344. Malliot, Costum. lii. 205. cxxix. and iii. p. 191. Bibl. Topogr. Brit. iv. 50.

Stole — *Tunick* — The long tunick, with long sleeves, was called by the Romans *Stola*, and by the Greeks *Calasiris*. All the Eastern Nations wore it, as appears by the ruins of Persepolis, the coins of Abgarus of Edessa, the Paris of the Villa Altempi, and Penthesilea coming to assist Priam, at the Villa Borghese. This king and his suite wear them with sleeves down to the wrist ; but sometimes they reach only to the upper part of the arm. This robe, descending to the heels, was the ensign of royalty and magistracy. It is always confined by a gridle, in which the Greeks and Romans appear

to have carried the purse. Among the Greeks, the stola, which meant a very long tunick, (but, in a limited sense, the dress of the Assyrian women, long and sleeved,) was common to both sexes. Semiramis, for better concealing her disguise as a man, rendered it common to that sex. From the Assyrians it passed to the Medes, and Cyrus, finding that it concealed the defects and adorned the person, introduced it among the Persians. Among the Romans it was the distinction of women of condition. The sleeves were long, and descended to the feet. The Grecian *Peplum*, under the name of *Palla*, was worn over the stole; and this palla, but not the stole, was permitted to courtezans.

The Stola of the Middle Age was distinguished from the *Orarium*, and was the proper garment of deacons. They, and sub-deacons, wore it upon the left shoulder. Stoles with silver bells occur in Dugdale. To be deprived of the stole and ring was a method of deposing abbots. The *Stola sumta* was a form in the greater excommunication; *sub stolâ jurare*, with the gospel under it, occurs. In the figure in Lewis's Thanet it is a sash going round the neck, and hanging down in two ends before, like the scarf in clergymen's gowns. It is embroidered, fringed, &c.—Admir. Rom. Antiq. f. 61. Winckelm. Mon. Ined. i. 91, 103, ii. 122. Philostr. Imag. p. 676. Just. i. 23. Xenoph. Instit. Cyr. L. viii. Enc. Dugd. Monast. iii. 317. Du Cange, *v.* Stola. Lew. Than. 141, 2.

STOMACHER—Strutt traces this article of dress to the female Israelites. The apron, though it first occurs in drawings towards the end of the twelfth century, was probably in use long before, and at this period is fastened round the middle, part of it passing over the shoulders, where it is attached under the hood, like a stomacher. Thus the fashion applies to the tradesman's working apron. In the fifteenth and sixteenth centuries the stomacher was a dress common to both sexes, but was generally called a *Placard* when it belonged to the men.—Strutt, 106, 376.

STROBULUS—*Bonnet*—A conical bonnet, worn by the Barbarians in many spiral circumvolutions; by the Romans in a strait point.—Enc.

STROPHIUM—This was a girdle which the women wore immediately below the throat; and which was thus distinguished from the girdle upon the haunches, and common to both sexes. Venus has the strophium above the famous cestus. Malliot says, that the *Strophium* was the substitute for the subsequent boddice, stays, or corset, to prevent corpulency and preserve the shape. Winckelman observes that to keep the bosom always handsome and firm, the women wore this band, or strophium, under the tunick, even next to the skin. A figure upon a sepulchral urn at the Capitol, taken for the Tragick Muse, wears a band under the bosom; but it is very large, is placed upon the tunick, the only vestment of the figure, and is twice fastened round the body; before, upon the abdomen, falls a large piece, at the end of which is a small bowl, in the form of an acorn. In Count Caylus are two small figures where this band is placed immediately over the body. A similar statue occurs in the Florentine Gallery. —Enc. Plaut. Aulul. A. iii. Sc. 5. Winck. Art. i. 335, 6. Malliot, Costum. i. 33. Cayl. tom. vi. pl. 71, 72. See ZONE.

SUBARMALE — *Tunick* — A coarse tunick worn under the cuirass. Upon monuments it appears at the bottom of the cuirass, covering the legs. It is sometimes furnished with transverse bands, probably of purple, which served by their number or breadth to distinguish the officers. Casaubon and Salmasius confound the subarmale with the sagum.—Turneb. Adv. 18, 19. Trebell. Poll. Claud. c. 14. Vopisc. Aurel. c. 13.—Enc.

SUBLIGACULUM—*Trowsers*—Pantaloons or trowsers, such as are worn by the comic actors at the Villas Mattei and Albani.—Enc.

SUBUCULA—See UNDER-TUNICK, p. 964.

SUFFIBULUM—*Veil*—A white square oblong veil worn by the Vestal Virgins in sacrificing, and fastened by a fibula, lest it should fall.—Enc.

SUPERCAPUT—*Ornament*—An ornament for the head in 1256, in an instance quoted as belonging to a Princess of Portugal, striped or barred with gold.—Strutt, 169.

SUPERTOTUS—or *Supervestimentum* of the twelfth century, or *Balandrava* or *Balandrana* of the thirteenth, was a garment substituted for a great coat. It resembled a petticoat, hung from the shoulders as low as the knee, with an aperture on one side for the arm to be at liberty.—Strutt, 152.

SUPERTUNICK, SUPERTUNICALE—Strutt calls by this name a robe worn over the tunick among the Jews. He thinks it a garment among us chiefly, if not entirely, confined to winter; but he does not know whether he should consider it as originating from the Anglo-Saxon surcoat, or a new introduction of the Normans. It is in after æras proved to be a winter garment, and not apparently distinguished from the surcoat. It remained in fashion long after, as synonimous with the surcoat. The *Supertunicale* occurs in the fourteenth century, but Strutt does not know in what particulars it differed from the supertunick. It was sometimes large and loose, having broad and deep sleeves, and sometimes it was made close before and behind, and also without sleeves.—Strutt, 94, 155, 372. Introd. xxxii.

SUPPARUM—*Tunick* — A linen tunick, used by women and girls, which floated negligently over one shoulder, and was fastened on the other by a buckle.—Fest. Sidon. Carm. ii. v. 323. Luc. L. ii. v. 362.

SURCOAT—Du Cange (from whom the Encyclopedists have derived their article) deduces the surcoat from the chlamys, paludamentum, and sagum; a drapery open on all sides, and fastened upon the right shoulder. It was worn over the cuirass, and in the superior officers was very long and rich. The German did not descend but to the hips, and was fastened in front. The Franks wore it longer: the Monk of St. Gaul says that it descended before and behind to the ground, but upon the sides scarcely reached the knees. Afterwards the Gaulish surcoat, much more short, came into vogue, as fitter for war; but some ages afterwards Charlemagne revived the ancient fashion. Under Louis the Debonnaire the Gaulish fashion was renewed, but in the constant wars of his successors the fashion changed again, and the surcoat became very rich. Mr. Dallaway says, when the Norman was so closely invested in mail that his shape was exactly fitted, he threw over it an ornamented surcoat without sleeves,

at first loose and flowing, but in the reigns of the three Edwards confined to the body in narrow folds, and succeeded by tabards of arms. Malliot denies the identity of the *Surcoat* and *Sagum* of the Franks, because the latter, he says, was worn beneath the armour. This is the military surcoat, which Strutt says was certainly introduced by the Normans, and does not appear to have been generally adopted before the middle of the twelfth century. It was made apparently of cloth, without sleeves, and reached below the knees; was also open in the front from the girdle to the bottom, and fitted to the neck so closely that the top part of it is usually tied by the chaperon or hood of mail. He thinks it a distinction of the principal officers. See CHAP. XVIII. p. 870.

There was another *Surcoat*, a loose robe, similar to that now worn by women in Turkey, and found among the ancient Israelitish women. Among the Anglo-Saxons it was a state dress, with sleeves wide and open, mostly reaching to the elbow alone, and put on over the head, like a shirt. The Norman surcoat is also a shirt, but without sleeves, and worn for warmth over the tunick in winter. Strutt thinks that it gave birth to the supertunick, for they became synonimous terms. In the reign of John they were sometimes lined with fur; and in the fourteenth century reached only to the loins, but were made wide and full. Sometimes *two* were worn, probably a custom with travellers. It was anciently a habit of state, but was afterwards generally adopted by both sexes, and continued to be used on occasions of solemnity, after it had ceased to be worn in common, and especially among the ladies. It appears to have been once used as a morning-gown. Long surcoats, with and without sleeves, were used by ladies considerably before the fourteenth century; and the surcoats then in vogue were fitted close to the waist, and elevated at the bosom, being probably made stiff for that purpose, like the boddice.—Du Cange, sur Joinv. Diss. I. Dallaw. Herald. Inq. 110. Malliot, Costum. iii. 9. Strutt, xiv. 7, 94, 117, 155, 348, 372.

SURPLICE—I have somewhere seen that this robe was borrowed from the priests of Isis: on which account the Puritans abhorred it. It has been often confounded with the alb, which differed from it in being close to the body, and being tied by a girdle. It was commonly embroidered on the bosom with crosses, the Greek χ interwoven, the characteristick of Christ. The candidates for baptism, upon coming naked from the font, put on albs, found at the expense of the Church, and did not leave them till the Sabbath before the octaves of Easter. The term *Alb* also signified a woman's garment. Our ancient princes and nobles joined in the choir-services clothed in surplices.—Hawk. Mus. ii. 432. iii. 71. Lewis's Thanet, 105, &c.

SYNTHESIS—*Tunick*—A domestick Roman dress, presumed to be a flowered tunick, not fastened by a girdle.—Mart. v. 80. 1. Suet. Ner. 51. Xiphil. 63. Enc.

SYRMA—*Tunick*—A long, training, but not ample tunick, worn by kings in tragedies, as well as by tragick performers, male and female, to conceal the high buskins.—Juven. S. viii. v. 229. Sidon. Ep. 82.

TABARD—Du Cange calls it the *Sagum Militaire*. See SURCOAT, p. 961. The tabard was a species of mantle which covered the front of the body and back, but was open at the sides from the shoulders downwards. At the time of its introduction it was chiefly used by the soldiers; but was afterwards adopted by equestrian travellers, and at length became familiar with most classes. It was sometimes worn by the women; and formed part of the dress appropriated to several religious orders. It is difficult to distinguish this robe from the *Rochet*, which was sometimes without sleeves, and opened at the sides. Indeed the rochet was only a sleeved tabard sewed up a short way under the arm-pits. *See the Plate of Monastick Costume, p. 949, fig. 3.* See ROCHET, p. 955. In the early representations of the tabard it appears to have been of equal length before and behind, and reached a little lower than the loins. Its length, however, was not always the same. This applies to the thirteenth century: and Malliot continues it to the sixteenth century; but he calls by this generic term all cloaks without capes, and cut square from top to bottom. Heralds still wear it; knaves in the cards are attired in it; and it was anciently a proper dress of servants. At the grand call of Serjeants in 1736 the servants walked in the procession in violet coats of this form.—Prudent. Pschycom. n. 362. Poll. Onom. 7, 14. Enc. Strutt, 151. Malliot, Costum. iii. 188. Hawk. Mus. ii. 104.

TABULÆ IN VESTIBUS—*Ornaments*—Ornamental pieces of various forms sewed upon dresses. Upon the tunicks of the Dapiferi, in the painting of the age of Constantine found near St. John Lateran, they are round. In Anastasius they are historical compartments of embroidery annexed to tapestry. — Enc. Anastas. in Leo. iii.

TÆNIA—*Girdle*—Same as the *Strophium*, which see, p. 961.

TEGES, TEGILLUS—*Hood*—*Teges* was a mat made of straw or rushes, whence was formed *Tegellus*, a kind of hood, made with rushes or reeds, to cover the head in time of rain.—Enc.

TEMPLARS—The following account is from Nichols's Leicestershire, iii. p. 943. "As for their habit on their heads, they wore linen coifs (like to the Serjeants at Law) and red caps close over them; on their bodies shirts of mail, and swords girded unto them with a broad belt; over all which, they had a white cloak reaching to the ground, with a red cross on the left shoulder, partly to the end, that having such a triumphal figure instead of a buckler, they should not flee from any infidel, whilst they were armed with so great a protection, and that to the intent they might be distinguished from other religious persons; that they used to wear their beards of a great length, whereas most other religious orders shaved."

Malliot says, "the Templars at first used without distinction all colours in their dress, differing in that from the religious, who were only distinguished from the Templars by the colour; but the Council of Troyes, in 1146, when they adopted the rule composed by Bernard, ordered that they should wear the white cross as well as the cloak, to which Eugene III. added a red cross; which cloak descended almost to the feet. Upon the head they wore a cap, like a *salade* or bowl scull-cap. The long beard *à l'orientale* was the distinctive mark of

this Order; and their standard was half black, half white.—Costumes, 123, pl. 38, f. 11.

The *Knight Hospitaler*'s dress, as assigned to them by Pope Honorius III. was a black mantle with a white cross in the fore-part thereof. The rest of the dress consisted of a chapeau in the heraldick form, a surcoat, and mail, and plated armour mixed, with a long sword and belt round the waist—Nichols's Leicestershire, vol. iii.

Teristron—*Veil*—A long mourning veil.—See Theristrum.—Enc.

Testudo—*Head-dress*—Female, resembling a tortoise-shell.—Enc. Ovid. Ars Am. iii. 147.

Theristrum—*Veil*—A kind of veil of very fine cotton or gauze, which the women threw over the head and shoulders to keep off the sun. The Arabian women still wear it.—Enc.

Tholia—*Bonnet*—A bonnet so called from resembling a dome. See Tompechanon, p. 964. —Poll. Onom. vii. § 174. Eust. Or. X. p. 1934. l. ix. Enc.

Tiara, see Cidaris, p. 938 : Mitre, p. 950.

Tight-lacing—Was usual in the thirteenth century; if so, not older, as Strutt, 287.

Tippet—A dress for both sexes in fashion in the fifteenth century. It was worn about the neck, and was sometimes large and long, like a mantle. At other times it was narrow, and scarcely covered the top of the shoulders, and so it appears in Strutt [pl. cxxii.] The tippet worn by ladies in mourning was a long narrow stripe of cloth attached to the hood or sleeves. See Neck, p. 951—Strutt, 368.

Toga—The *Toga* was as appropriately Roman as the *Pallium* was the Greek dress. Tertullian brings it to the Romans through the Pelasgi and Lydians. I shall give Mr. Hope's excellent proemium at large, and intersperse it with additions. "The pre-eminent dress of the Romans, and which distinguished them in the most marked way, as well from the Greeks as from the Barbarians, was the Toga. *(See the Plate, p. 919, figs. 19, 20.)* This they seem to have derived from their neighbours the Etrurians, and it may be called their true national garb. In the earliest ages of Rome it appears to have been worn by the women as well as by the men, by the lowest orders [if citizens and freemen] as well as the highest, at home as well as abroad, in the country as well as in town. Love of novelty probably caused it first to be relinquished by the women [who in the end adopted the *Palla* or *Stola*. Enc.]; next motives of convenience by the men in lower stations; and afterwards fondness of ease and unconstraint even by the men of higher rank, when enjoying the obscurity of private life or rural retirement. From the unsuccessful attempts, however, first of Augustus, and afterwards of Domitian, entirely to abolish a dress which still continued to remind the people more forcibly than was wished of their ancient liberty, it appears that the toga remained the costume of state and representation with the patricians, nay, with the emperors themselves, unto the last days of Rome's undivided splendor; and we may, I think, assert that not until the Empire was transferred to Constantinople, did the toga become entirely superseded by that more decidedly Grecian dress, the pallium.

The form of the Toga has been much controverted, whether it was round, square, &c. Mr. Hope is most inclined to the semicircular. The weavers at Rome (says Beckman) made each piece of cloth only so large as to be fit for a toga, so that when a toga was woven it was cut from the loom, in order that another might be begun. When it came from the weaver it was quite ready for use. Perhaps it had not even a seam. The seamless coat of Christ, woven throughout, seems to have been of the *Toga* kind; and, in my opinion, the Highland plaid is its actual successor and representative; for its ancient uses are still preserved. The Romans, as still the Scots, slept on it, and it was extended over the nuptial bed. As to the form, whatever it was, in all monuments it descends to the ancles, without touching the ground. It was worn over the tunick, and in the first ages of Rome immediately upon the skin. It was generally of white woollen, and cleaned by being rubbed with chalk. The folds, which in crossing the breast like a belt, descended from the left shoulder under the right arm, were called *Baltei:* those formed by the return of the lower fronts upon the *Balteus*, to the height of the navel, was called *Umbo:* and the whole mass of folds upon the breast and abdomen, *Sinus*. At first, when no other garment was worn, the toga was strait and close,[g] the subsequent *Togula*, or *Toga arcta*, of the poor; but among the rich it afterwards became more ample. Winckelman's definition of the *Cinctus Gabinus* is not admitted; for upon good authority it means only a mode of fastening the *Toga* or *Trabea*, or any other habit, around the body, without a girdle, so as to leave the legs at liberty. The several kinds were, 1. *Toga pura*, common kind, worn by simple citizens; 2. *Toga prætexta*, bordered with purple in the circular part only. It appears in many statues by a circular incision, denoting a border more or less broad. 3. *Toga triumphalis*, of simple purple, but also called *Togula palmata*, because, according to some authors, it apparently represented palms, the symbols of victory. Cicero calls it *Togula picta;* and in the Imperial æra it was embroidered even with figures of the emperors themselves. 4. The *Toga undulata*, or *ungulata*, of watered stuff, says Strutt, is (if not of purple, doubly dyed) unknown. 5. The *Toga soriculata* and *papaverata* of Pliny, was probably so called from the number of dyes, the last of a poppy colour. 6. *Toga vitrea*, transparent, that the tunick might be seen through it. 7. *Toga candida*, purely white, worn by candidates and newly-married persons. 8. *Toga polla*, or *atra*, black or brown, for mourning. 9. *Toga rasa*, without a nap, for summer. 10. *Toga pexa*, a warm stuff for winter. 11. *Toga forensis*, worn by advocates. I pass over many passages upon Togas, because they are to be seen in school-books.—Tertull. de Pall. c. i. Hope, i. 39, 40. Beckm. iii. 270. Enc. Varr. ap Nonn. n. 6, 4, 14, 15. Arnob. ii. 91. Strutt, xciv. Winck. Art. iv. 5. Plin. viii. 48. Hor. L. ii. S. 2. Mart. L. ii. 85. vii.

Tompechanon—*Mantle*—A Grecian summer

[g] It occurs upon an Etruscan figure, extending the right arm, at the Villa Medici; which statue shows the Etruscan origin.

mantle, used by females both before and after marriage, which does not appear to have covered the head, for they commonly wore the Tholion, or hat, with this garment.—Strutt, cxxiv.

Tonsure — The Tonsure signified the crown of thorns worn by our Saviour, and also denoted humility, and the service of God, slaves being shorn; but though the Westerns used a small circle of short hair round the head, called the tonsure of St. Peter, some orders had dropped it in the fourteenth century. Various tonsures appear: 1. The hair preserved with only a bald spot upon the crown of the head. 2. A bristly head with a bald circle. 3. Shorn, with a hemisphere of hair. 4. Shorn with a continuous circle of hair. 5. Shorn with an interrupted circle. — D'Emilliane, Monastick Orders, 223. Malliot, Costumes, iii. 16, 139. Specimen Monachologiæ, tab. i. fig. 1 to 5. See Reyner, 112.

Trabea—*Mantle*—It was a white Chlamys, adorned with purple bands, called *Virgæ* or *Trabes*, according to their breadth; and differed from the *Paludamentum* in not being entirely of purple, and from the *Toga* and *Prætexta* in being shorter, less ample, and fastening by a buckle. The *Trabea*, reserved for statues of the gods, differed but little from the Paludamentum. It occurs upon Romulus, in a coin of Antoninus Pius, with the legend *Romulo Augusto*. The Salians wore it, fastened by a girdle. Two Salians upon gems, one in the Florentine Museum, and the other published by Agostino, have the head covered with a drapery which envelopes the body down to the navel and middle of the back. It is fastened by a *fibula*, and is precisely of the form of the trabea.—Agost. in T. i. Gem. 152. Enc.

Trauses—*Hose*—Close hose, fitted exactly to the limbs, which came into fashion soon after the accession of Henry VIII.—Strutt, 258.

Trechedipna Vestimenta—The livery of the master of the house assumed by parasites, who came uninvited.—Enc.

Trencher-caps.— Old prints show that there were round as well as square trencher-caps worn in our universities; and Mr. White, quoting Pasquier, says, that round caps, formed out of hoods, by cutting the skirts off, were worn by the clergy and lawyers; but becoming common, those of the gown changed it for a square one, which was invented by a Frenchman, called Patronillet, and given to university students upon the principle of the Roman Pileus, and cap of liberty, to show that they were emancipated from punishment by their masters.[e] [That such was a consequence of instruction in letters is proved by our English Statutes.—F.]

Tribonium—*Cloak*—A tattered mantle, affected by the Cynicks.—Diog. Laert. ii. 36. Enc.

Trowsers—The Trojans, Phrygians, inhabitants of the Tauris, and all Barbarians, wear upon Greek monuments, trowsers very long, and full of plaits. The Gauls are also thus distinguished by these *braccæ*. The trowsers of the Anglo-Saxons served also for stockings. They do not appear to have undergone the least material alteration during the early part of the Anglo-Norman æra; but after the Conquest, they became confined to the rusticks and lower classes, and were, Strutt thinks, the only interior garment used beneath the tunick. Joinville observes, that they were worn of coarse cloth by Saracen sailors.—Enc. Strutt, i. 38, 92. Joinv. i. 166.

Tunick—The Tunick was a shirt common to both sexes, worn immediately over the body. Almost all the ancient nations wore it; some with sleeves, others without; some large, others small. It was commonly composed of two pieces, nearly oblong squares; hanging, like curtains, one before, the other behind, the head being passed through an aperture left in the upper rims. These two pieces grew broader below, with a marked difference between the two sexes. It was fastened by a girdle, and descended among men in a civil habit, to the knees, but soldiers and travellers raised it to the middle of the thighs. It was made of woollen or linen, the latter being in very early use among the women. It was sewed from the lower parts up to the hips. The colour, though mostly white, was various, those of the poorer citizens and soldiers being brown. It sat so close to the neck, and descended so low in modest women, as to leave only the face visible, but the shoulders next to the arms were exposed. In the end, the neck was exhibited, the tunicks escalloped, and the sleeves fastened from the shoulder to the wrist with fibulæ of gold and silver, so that one side of the tunick lying at rest on the left shoulder, the other fell negligently over the upper part of the right arm. Sleeved tunicks, called *Chirodotæ* or *Manuleatæ*, at first peculiar to Barbarians, became, towards the decline of the Empire, the ruling fashion. The usual ornaments were a broad purple border, which descended from top to bottom, called *Clavus*. Among the Egyptians, the tunick reaching all the way from the neck to the feet was reserved for the higher orders; and with the Greeks was a distinguishing attribute of royalty.

"The Tunick (says Mr. Hope), of later introduction among the Romans than the toga, was regarded as a species of luxury; and was discarded by those who displayed an affected humility, such as candidates and others. The tunick of the men only reached half way down the thigh; longer tunicks being regarded in the male sex as a mark of effeminacy, and left to women and to Eastern nations. The inferior functionaries at sacrifices wore the tunick without the toga; so did the soldiers when in the camp. The tunick of senators was edged round with a broad purple border, called *Laticlavus*; and that of the knights, with a narrow purple border, called *Angusti-clavus*."

At Rome, say the Encyclopedists, only the poor appeared abroad in a tunick, but in the colonies, the rich and poor indifferently. The tunick, worn next the skin, the χιτων of the Greeks, was, says Mr. Hope, of a light tissue, in earliest times made of wool, in later periods of flax, and last of all, of flax mixed with silk, or even of pure silk. After the Romans, says Strutt, had introduced the wearing of two tunicks, they used the words *Subucula* and *Indusium*, to distinguish the inner one, which was also of woollen. Augustus in the winter season wore no less than

[e] White's Inventions, 161.

four tunicks at one time, besides the subucula or under tunick, and all of them of woollen. Montfaucon is of opinion, that the interior garments belonging to the men were rarely, if ever, made of linen, until a late period of the Roman Empire. Strutt says, that tunicks with sleeves down to the wrists, and there ornamented with fringes, are of the Imperial æra only; and that the tunick down to the ancles, only accompanied the toga. The tunick used by the women instead of a shift, is seen upon upon the Farnesian Flora, the Amazons at the Capitol, the pretended Cleopatra of the Villa Mattei, and a fine Hermaphrodite of the Farnesian Palace. The youngest of the daughters of Niobe, who throws herself into her mother's arms, also wears a tunick only. The *Tunicæ palliolatæ* had a small mantle sewed on to them. The *Tunicæ palmatæ* were of purple with a band of gold stuff. See COLOBIUM, p. 939. EXOMIS, p. 941. SLEEVES, &c. p. 959.

Among the Anglo-Saxons, there were the short tunick, worn at times by all classes of people, and the long tunick, which appears, as among the Egyptians, Greeks, and Romans, to have been the distinguishing mark of superior rank. The short tunick in its simple state resembled the modern shirt, and, when open on the sides, seems to have been the badge of slavery. From the tunick, no doubt, originated the countryman's smock-frock. It seldom descended below the knee, and was bound about the waist with a girdle. (*See the Vignette, p. 829.*) The long tunick appears to have been only worn on state days. The sleeves, sometimes loose, sometimes close, commonly reached to the waist. The short tunick, made of linen, was always the military habit (*see the Vignette, p. 829*); that of the light infantry scarcely reached to the middle of the thigh. Two tunicks, an upper and an under one, were worn. The short tunick continued among the Normans, but was somewhat longer and more ornamented. In the thirteenth century, the short tunick is worn by rusticks, without the belt. The tunicks of more elevated persons, especially of those engaged in hunting, are depicted as open at the front, from the girdle downwards. The long tunick was more generally adopted by persons of rank, but was also longer, and worn with an inner one. Like the short tunick, it is in many instances open at the bottom. The long tunick, associated with the mantle, which reached to the heels, originated in Germany; hence its adoption by the ancient Saxons.—Aug. de Doct. Christ. 3. Hope, i. 3, 19, 20, 43. Enc. Strutt, xci. 5, 6, 24, 39, 54, 93, 152, 153.

TURBAN—It is mentioned by Jerome, indeed is more ancient than the records of history. Joinville calls it a towel on the head.—Du Cange, *v.* Fasciolum. Joinv. i. 339.

TYRRHENIAN—*Shoes*—Sandals of wood, four inches thick, tied over the foot, with gilt thongs. Phidias dressed his Minerva in these sandals.—Poll. Enc.

TZANGA—*Shoe*—A shoe of the Greek Emperors. It was purple, adorned with small golden eagles.—Niceph. Greg. L. 4. Phranz. Chron. L. 3. c. 18. Enc.

UDO—*Shoe*—The Οδωνιος of the Greeks of the Lower Empire; a shoe made of felt, linen, or as Martial (xiv. 140) of goat's skin.—Enc.

UNDER-GARMENT, UNDER-TUNICK—The Roman *Subucula*, or Under-tunick, was a shirt very close, without sleeves, and reaching only to the mid-leg. That of women, called *Indusium*, was longer and larger, with sleeves down to the elbow, like the present chemise. It sat close at the neck. Strutt concedes, that the under-tunick among the Anglo-Saxons did not originate with them, because derived from high antiquity. He calls by the name of Under-garment, a kind of chemise or longer tunick of the Anglo-Saxon women, with close sleeves, generally descending to the wrists, and plaited in small folds to the elbow. Towards the end of the tenth and eleventh centuries, it is occasionally bordered at the bottom. In the Norman æra, it sometimes appears longer and more richly bordered. He calls it the Under-tunick. See TUNICK, p. 964.—Enc. Strutt, 15, 39, 51, 108, 161.

VEIL, or COVERCHIEF, (which Strutt makes synonimous.)—Women, says Winckelman, have generally the head naked, though they sometimes covered it with their robes. There are also found some veils, properly speaking, or small square pieces of stuff, which served for this purpose. They were, from fineness and transparency, compared to spiders' webs; and called *βερισιρον flammeum* and *Rica*, Roman denominations, which especially implied the veil of Virgins; but the most general term in the Poets is *καλυπτρα*; perhaps it is the *εανος* and *πεπλος* of Homer, words of which the later Greeks did not know the meaning. The Asiatick women called it *χειρομακτρον*, an *essuiemain*, or handkerchief, on account of its form and colour. This veil is mentioned by Apollonius and the Anthologia, but the only veil of the kind, which is found upon ancient monuments at Rome, is the piece of white stuff, with which Hesione covers her head, a subject executed in mosaick, at the Villa Albani. [See p. 220, of VEILS as SYMBOLS.] Strutt mentions Jewish veils which covered the whole body; kerchiefs, or close veils richly worked; thin or transparent veils; and mufflers, probably of the veil kind. Among the Anglo-Saxons, women are never depicted without the cover-chief or veil, which, in some instances, is loose; and then the wearer appears to be walking. [See KECRYPHALON, and KERCHIEF, p. 947; and NECK, p. 951.] The Pope wore a kind of veil called the *Orale*, which folded over the shoulders and before the breast. Jewesses above twelve years old wore veils called *Oralia*, which covered the head and mouth. Concerning religious veils, Du Cange mentions the veil of consecration given by Bishops to Virgins alone, on festivals and Sundays; the veil of profession, given to her who professed continence, with a solemn benediction and Litany; the veil of ordination, given to her to a Deaconess or widow; the veil of prelacy, to Abbesses; the veil worn in ordinations of Monks for some days; the triple veil, suspended in the church; and the Lent veil, which covered the altar, images, &c.—Winck. Art. iv. 5. Eurip. Androm. v. 830. Epigr. Gr. in Kustr. not. ad Suid. *v.* Κεχρυφ. Scalig. in Varr. p. 197. Æschyl. Suppl. v. 128. r. calab.

l. 140. 45. Poll. Onom. L. vii. Segm. 51. Athen. Deipn. ix. 410. Apollon. Argon. L. iii. v. 833. Anthol. vii, 457. l. 9. Mon. Ined. n. 66. Strutt, xlvi. 85. Du Cange, *v.* Oralis. Id. *v.* Velum.

VENETIANS—*Breeches*—Long breeches, similar to pantaloons, worn by the army, in the sixteenth century.—Harrington, Nug. Antiq. ii. 17, 18. Grose, i. 328.

VENTRALE—*Stomacher*—A small half-napped dress, worn, like a cuirass, upon the stomach, to keep it from cold. It served also for a girdle to hold money.—Enc.

VESTMENTS—*Ecclesiastical Robes*—By this term is commonly understood the habits of the Roman Catholick Priests. The latter have preserved the Greek and Roman costume of the first centuries of our æra, with barbarous but contemporary mixtures. At the beginning of the fourth century, Bishops had some covering of the head; but the mitre, as now used, commenced in the eighth century, and was not general till long after. It was more simple, low, and unornamented, than the modern. The papal mitre or tiara began in the tenth century, and in 1159 received the first crown on the lower edge. Boniface VIII. added the second. Urban V. elected in 1362, was the first who used the triple crown. When the Pope officiates, he only wears a simple mitre, the *tiara* being laid upon the altar. The Pastoral crook at first used by the Abbots, occurs in the sixth century. The ring known in the seventh century did not become general till the ninth. The archiepiscopal pall was in use from the fourth century, and Buonarotti observes, that the pall and maniple now mean the borders or bands of dresses, of which they bear the name, and which became thus narrow to be less inconvenient. In the church of St. Athanasius at Rome are some ancient paintings, which represent some Greek Bishops, clothed in a long tunick, or rather Dalmatick, of a stuff in lozenge pattern, having on the right side a kind of square table-book, fastened by one end to the girdle. There are also seen two ends of a large stole, which descends to the feet, and over it the *chesible* or *planeta*, which the Greek priests still use. One account says, that the *chesible* or *planeta*, as a distinguishing dress of priests, begins with the fourth century; before, particular individuals only chose a humble dress. Others observe, that the chesible came from the Greeks, and that from the Pænula; the escallops, as well as the rich stuffs, commencing in the Greek Empire in Italy; but that it was not confined to divine service till the tenth century. In the above paintings over the chesible is a large band, which may be the pallium. One of its ends descends before to the mid-leg, coming from the left shoulder, whence it passes to the right; afterwards extending itself over the breast, it proceeds to its termination above the left shoulder, upon the back. It resembles the *Lorum* of figures of the Arch and age of Constantine, except that in this last, the band does not rest on the shoulders, but passes under the arm. The *Orarium* was a piece of linen, used as a handkerchief. Buonarotti thinks that the *Lacerna*, or some similar habit, was preserved by the Catholick Priests, and afterwards named *Stola* or *Orarium*. [See ORARIUM, p. 951]. The *Bireta*, or square bonnet, is of late adoption. The tonsure or short hair, takes date from the second century. The Dalmatick, subsequently changed, was used in the time of Aurelian, being only the upper tunick without a girdle. The *Maniple* was a napkin used for the altar. The *Alb* (with the *Orarium)* was one of the largesses of Aurelian to the people.—Buonarotti, Osserv. sopr. alc. framm. vas. Antich. f. 77, 78, 79. Hist. Disq. re vest. hom. sacr. f. 126. Murator. iii. 444. Fleur. Mœurs des Chret. fol. 138.

VIOLET—This colour was at Petrarch's coronation symbolick of love.[f]

VIRGATÆ, VESTES, or Παρυφοι—Habits, like the Gaulish *Sagum*, with differently coloured stripes. —Serv. Æn. vii.

WAISTCOAT—This garment, at first used while the doublet was in fashion, at last superseded it. It was made of rich and embroidered materials. William Lee wove silk waistcoat pieces in his stocking-frame; and some kinds were sold in the shops at 10, 20, and 40*l.* a piece. It was a garment common to both sexes.—Enc. Strutt, 352, 371.

WALLET—One characteristick of Philosophers, and common among our earliest ancestors. See WALKING-STICK, p. 394.—North. Antiq. ii. 213.

WHITE is the symbol of Purity, and Petrarch at his coronation, wore an upper garment of that colour, because purity ought to be the virtue of poets.[g]

WIG—The Romans, who were bald, used wigs. Some women's perukes were affixed to a goat's skin. Folard contends, that wigs were known before the age of Hannibal. Perriwigs commenced with the Imperial æra; but they were very awkward, being made of hair, painted and glued together. The year 1529 is regarded as the epoch when long perriwigs began to be worn in France. Strutt, though he thinks "the complete peruke an introduction in the course of time;" yet proves the existence of ladies' *tetes*, &c. in the fifteenth century. Indeed, false hair, as might be shown from Malmesbury, &c. has never been out of use, though more on account of defect than fashion. Planché says (70) that wigs in England may date from the time of Stephen. That strange deformity, the Judges' wig, first appears as a general genteel fashion in the seventeenth century. See *Plate, p.* 929, *fig.* 23. See HAIR, p. 943. PERUKE, p. 954.—Enc. Suet. Oth. 12, 3. Martial. Folard in Polyb. iii. 16. D'Arnay, Vie priv. Rom. c. 4. Strutt, 243, pl. cxliii.

WIMPLE—*Head-dress*—A female head-dress, which first appeared in England, towards the end of the twelfth century. It was not a veil, and according to the presumed specimen in Strutt, was a round cap curiously plaited, fitted to the head, with side curtains hanging down upon the shoulders, but not covering the face. Malliot says (p. 61.) that it was worn in the 11th century, by women of advanced age; and it gave birth to the mob-cap. Planché (90) makes the first men-

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[f] Mem. de Petrarque, ii. app. 5. [g] Ib. 6.

tion of it to occur in the reign of John, and that properly so called it is wrapped round the head and chin, and bound on the head by a fillet. See it represented in the *Plate*, *p* 921, *fig.* 16, from Strutt, p. 166, pl. xl. A nun in her Wimple is shown in the *Plate of Monastic Costume*, *p.* 949, *fig.* 5.

ΖΩΑΛΑ—*Girdle*—A scarf or girdle, with which the Athletæ covered the *pudenda*.—Enc.

Zone—*Girdle*—A Girdle to fasten or tuck up the tunick, different according to age. Not to wear one was deemed a mark of dissolute habits. Men wore it very high, and women immediately under the bosom. Their zone had in front a part called *Strophium*, where they placed gems. Soldiers used the girdle to carry the sword, and taking it away was a mode of inflicting ignominy. It was used instead of a purse, or contained one to carry money about the person. Strutt has much upon zones and girdles. See the *cestus* of Venus *discriminated*, p. 180, and Zone, p. 222.—Enc. Sueton. Aug. 24. Vit. c. 16.

George IV. King of Great Britain.—Pistrucci made it from the Life, 1824.

CHAPTER XXI.

NUMISMATICKS.

I. Ancient Æra.

Introduction. The art of Coinage certainly originated in the East, and has been ascribed to Bacchus or Osiris; but, according to Herodotus, the Lydians first struck money of gold or silver, that of Bacchus being of some other metal. The *Eginetæ* also, according to Ælian, claim the invention. The Egyptians cut and weighed the metal, and so says Cæsar did the Britons, and had no money before Aryandes. The first fabrication of *silver* money in Greece has been ascribed to Phedon or Phidon; but according to Agloasthenes, Argeus, or the Naxians, first made money of that metal, gold, brass, and iron. The first coinage at Athens is given to Erectheus; in Lydia and Lycia to Xenophanes; of iron, at Sparta, to Lycurgus; of brass, in Italy, to Saturn or Janus. Silver was not coined till about A. U. C. 483, 484, 485; nor gold, according to Pliny, till the year 537 U. C.; and he adds, that the Romans first taught the art of altering the purity and weight of the coins; but the *alloy* is traced up to Philip of Macedon.[a] The earliest mode of coining is certainly that rude method mentioned by Ruding.[b] One die[c] was firmly fixed in a wooden block, and the other held in the hand as a puncheon; by striking the latter repeatedly with a hammer, the impression required was at length effected.

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[a] Plin. vii. 56. xxxiii. 3. 9. Herodot. i. Strab. L. viii. Æl. Var. Hist. Lib. 12. c. 10. Enc.
[b] Annals of the Coinage, i. 185.
[c] Of Dies, see art. Virole in § II. Modern Æra.

Other accounts enter into the following particulars:

The ancients cast their brass coins; struck those of gold and silver (the quinarii, and still smaller pieces) with a hammer, and the medallions, &c. of size, probably with a still larger machine described further on. The Greeks made use of two dies, one with the impression hollow, the other in relief; this method letting the coin slip between, two impressions were scarcely ever alike; to alter this they reserved upon one, and sometimes both of the coins, more elevated parts than the rest of the field, in order to fix the blank piece. These reserved parts, sometimes square, sometimes divided into four squares, sometimes charged with heads and stalks of trees, and bizarreries, have been mistaken for the four quarters of certain towns, the gardens of Alcinous, &c. Pinkerton says, that the engravers of the die were called *Cælatores;* the assayers of the metal, *Spectatores, Expectatores* or *Nummularii;* the refiners, *Cœnarii;* the melters, *Fusarii, Flatuarii, Flaturarii;* the *Equatores Monetarum,* who adjusted the weight; the *Suppostores,* who put the pieces in the die; and the *Malleatores,* who struck it. The *Primicerius* was at the head of each office, and there was a foreman called *Optio* or *Exactor.* The metal, when essayed and refined, was cast by the melters in the shape of bullets (an operation denoted by *flando)* in order to assist the high relief. [In modern coinage the blank pieces are flat, and cut round by a machine, a plan followed even in the seventh and eighth centuries.] These bullets were then put into the die, and received the impression by repeated strokes of the hammer, *feriundo.* Sometimes a machine was used, for Bouterove says, that in a grotto near Baiæ, was a picture of the Roman mintage, and a machine represented, which upheld a large stone, seemingly, that by dropping it at once, it should strike the coin. Crenation of the edges was done in Syrian coins, by casting them in this form before striking; in the Roman consular coins, by cutting out regular notches; the intention was to prevent forgery by showing the inside of the metal; and Tacitus calls such coins *serratos.*

The stages of the progress of coinage are these:

1. Coins without impression. 2. With a hollow indented mark, or marks, on one side, and impression in relief only on the other; as of Chalcedon, Lesbos, Abdera, Acanthus; those ascribed to Ægium, in Achaia; probably from about 900 before Christ to 700. 3. With an indented square divided into segments, with a small figure in one of the segments, the rest vacant; impressions on the obverse as usual; some are of Syracuse, &c. probably from 600 before Christ. 4. Coins hollow on the reverse, while the obverse is in relief of the same figure, as of Caulonia, Crotona, Metapontus, probably of the same æra. 5. Coins in which a square die is used, either on one or both sides; as of Athens, Cyrene, Argos, &c. of Alexander I. and of Archelaus I. King of Macedon, with the latter of whom the practice discontinued, about 420 before Christ. 6. Complete in obverse and reverse; some of which occur in Sicily, so early as Gelo, 491 before Christ.

Coins of the most remote antiquity may be thus distinguished: 1. By their oval circumference and globous swelling shape. 2. Antiquity of Alphabet. 3. The characters being retrogade, or the first division of the legend in the common style, while the next is retrogade. 4. The indented square described before on the reverse. 5. The simple structure of the mintage. 6. Hollow on the reverse, with the image impressed on the front. 7. The dress, symbols, &c. of the rudest design and execution.

As to British coins, Ruding says, that brass and iron were the first materials; and that Segonax, petty British King, under Cassivelan, is the first who appears on coins. Gold, silver, and copper, were first struck in the time of Cunobelin, which is the

latest British money. After him, Roman coins with the Imperial stamp [d] were introduced. The Anglo-Saxon *Sceattæ* appear as early as the sixth century, and were probably brought with them from the Continent. Whether they coined any gold is uncertain; nor is it known how they procured their bullion, except small quantities, which were extracted from lead-mines. Three or four hundred moneyers at a time were employed in the Anglo-Saxon mints, and travelled about with the Kings to coin money on emergencies.[e]

At first the moneyer's name only appears, till Athelstan, when the town is commonly added. Edward I. in his sixth year, left out the mint-master's name, and put only that of the city. No improvement occurs till the invention of the mill, by Antoine Brucher, of France, and the first money was struck with it in that kingdom, in 1553; Philip Mestzel, a Frenchman, brought it over, and Elizabeth had milled money struck in England so early as 1562. The cheaper expedient of the hammer occasioned the discontinuance of the mill, after being used in France till 1585, and in England till 1572; nor was it again revived in the former kingdom till 1645, nor here in constant and authorised use till 1662. The illustrious coinage of Simon followed the introduction of the mill by Briot. The invention of the puncheon and matrice is not known; the former is a highly tempered piece of steel, upon which the coin is engraven in relievo, and then stamped upon the matrice, which last is made of steel four or five inches long, and square at top. The moulding of the border, and letters are added on the matrice by little steel puncheons, very sharp. The inventor of adding legends to the edge is unknown, though the first piece is a *pied-fort* of Charles IX. of France, dated 1573; in England, the Scottish coronation medal, 1633. Simon introduced it into the large coin. In 1685, M. Custaing invented an improved machine for this purpose, which from the French mint, has been adopted in others.—See DIE, p. 975.

As the number of ancient coins is so great, that the description of them would form a volume, general matters can only be here given. The coins of the Kings and Roman Emperors are in Pinkerton described conformably (almost word for word) to the continental accounts; but in the provincial coins, for want of room, he omits the legends, symbols, valuation in France and Italy, and other important distinctions. A substitution for this deficiency (there not being room in this book) is annexed to the author's "FOREIGN TOPOGRAPHY, or *an Encyclopedic Account of the Ruins or Remains of Ancient Egypt, Greece, Italy*, &c. &c." alphabetically arranged. Pinkerton's Essay on Medals being a good, well-known, and cheap book, the reader will observe further, that matters not treated of in the following general account will be there found.

BIGATI NUMMI. Coins of the Roman Republic, marked with a *Biga*, or two-horsed carriage, and a double-faced Janus. The Roman-family coins contain many.[f]

BILLON. In Numismaticks, copper coins with a trifling alloy of silver.[g]

CAST COINS. 1. *Those cast upon medals of modern coining*, are lighter than those which have been struck; cavities are filled with mastic, and the letters are not genuine. 2. *Medals cast in moulds taken from the antique.* All the large heads in silver are in particular to be doubted. The letters are not so uniform, regular, and plain, as in the antique. The field has a hollowness and sand holes.[h]

[d] Of the silver ingot of Honorius found in the Tower, see Turner's Anglo-Saxons, i. 20, 205.

[e] Ruding, i. 9, 10, 132, 164, 167, 271, 272, 275, 281. seq.

[f] Enc.

[g] Enc.

[h] Brocket on Coins, 31—41.

CAVEÆ, CAUCII, Καυκιοι. Money of the Lower Empire, hollow, in the form of cups, differing from the *Bracteati Nummi* of the Middle Age, in having other types and relief on *both* sides.[h]

CENTENIO CENTENIONALIS NUMMUS. The most probable opinion is, that the term was opposed to the *formæ Centenariæ, i. e.* that it was the smallest money, which was worth 100 stips.[i]

CISTOPHORI. Silver Tetradrachms, so called from the mystic chest of Bacchus, out of which a serpent arises, impressed upon them. They are very rare, and belong to Apamea and Laodicea in Phrygia; Pergamus in Mysia; Sardes and Tralles in Lydia, and Ephesus.[k]

COINS, BURIAL OF. Money, it is said, was buried by the Roman soldiers before going into action, that it might not fall into the hands of the enemy; and Spartian, quoted by Rudder,[l] confirms him so far, as concerns an edict of Pescennius Niger, concerning silver.[m]

COLONIAL COINS. When there is only an ox on the reverse, or two oxen, with the priest who guides the plough, or military ensigns only, the coin is common. *Colonia Augusta Emerita* shows that the town was colonized by *Emeriti* or *Veterans*. If the name of any legion appears on the military ensigns, the colony was formed by the soldiers of that legion. Those who bear the name of *Julia* were founded by Cæsar, *Augusta* by Augustus. None of the Italian colonial coins have the bust of the prince, that being a privilege reserved to towns which had the right of mintage, and no town in Italy possessed it. The privilege was first granted by the Senate alone, or the Senate and people, or the Emperor. The first is known by S. C. *Senatus Consultum*, or S. R. *Senatus Romanus*, on the coins; the second by Δ. E.[n]; the last by *Permissu Cæsaris, Augusti*, &c. OMONOIA on the Greek coins shows a confederation between two towns. The types on these coins relate to their foundation, religion, or history. If one town issued from another, they have, besides their own symbols, those of the Metropolis. The Greek towns and others, after they became Roman colonies, never, with the exception of Berytus, Corinth, and Patras, struck coins without the head of the Emperor; and Antioch and Neapolis in Palestine are the only exceptions in their ceasing to issue Greek imperial coins. After Caligula there are no colonial coins of Spain. Except the silver of Cavaillon in Provence (CABE), and Nismes (NEMAUSUS) in *Gold*, particular privileges, the rest are bronze. The names of the colonies are always expressed by the last of the Initials upon their coins, These coins are the most curious of Roman remains; and are the most rarely counterfeited. They refer to Roman Colonies and Municipia, and are distinguished from the Imperial, by the omission of the bust, or its appearance on the reverse only. Thus the Encyclopedia, from Vaillant's valuable work on Colonial coins. Pinkerton repeats parts of the above, and adds, that they begin with Julius and Antony; but Jobert has led him into error, when he said, that they end with Gallienus, for Greek coins occur of Claudius Gothicus, Tacitus, &c. as may be seen from Vaillant and Banduri. He proceeds with observing, that those in first B. are very rare till the time of Severus; that the Colonial Coins of Corinth are the most various and beautiful of all; but that, though some have types of temples, bridges, &c. and are of high value, three quarters of the Colonial Coins till the time of Trajan, after which they are curious, have only a plough, ensigns, or simple colonial badge. CAMALODUNUM is called the only one in Britain, of which there are coins; [but see CANOVIUM, tab. i.]

[h] Enc. [i] Enc. [k] Enc. Pinkerton.
[l] Rudder's Gloucestershire, p. 642. from Spartian.
[m] Hist. Aug. ii. 180, explained, p. 886.

[n] Pinkerton, i. 346—349.

There is one of Claudius; reverse a team of oxen, COL. CAMALODON. AUG.

CONCORDIA *on Coins;* means a simultaneous foundation and an alliance with another colony; and is synonimous with *ομονοια*.

CONGIARIA. The *Congiarium* was a gift or present represented on coins, with the legend *Congiarium* or *Liberalitas*. They commence with Nero and cease with Quintellus. The *Congiarium* was precisely a present made by the Emperors to the people; and being at first of oil and wine, measured by the *Congius*, the coins were called *Congiaria*.[o]

CON. OB. The Encyclopedists reject the definition of Pinkerton, &c. that these *siglæ* on exergues, imply that the coin was struck at Constantinople, because it occurs upon coins of the Lower Empire, and those of the French and Visigoth kings. They add, that it is still an enigma. [They did not recollect that Constantinople furnished almost all Europe with gold in coins; and this at least leads to some opinions. Clarke says, it means money of the legal standard in that city. See his life in the Biogr. Britann. iii. 617. 2d. edit. F.]

CONSECRATIO, on coins, means the apotheosis of an Emperor. On one side is commonly the head of the Emperor, crowned with laurel, sometimes veiled and inscribed DIVUS. On the reverse a temple, altar, funeral pile, or eagle on a globe, taking his flight towards heaven; sometimes the eagle couches on an altar or *cippus*. At other times, the Emperor appears in the air, carried upon an eagle, who bears him to heaven, and the legend is always CONSECRATIO. Instead of an eagle, Empresses have a peacock. On the reverse of the *Consecrations* of *Antoninus* is sometimes the Antonine column. Porphyry (*de antro Musar. ap. Casaub. in Athenæum, l.* xi. *p.* 790.) says, that the Egyptians thought it mean for the Gods to walk; and therefore they placed them on barks and ships, from respect to the Nile, and the particular symbol of their *consecratio* of Gods. Emperors seated on barks occur on coins of the Lower Empire.[p]

CONSULAR COINS, or of ROMAN FAMILIES. Servius Tullius was the first Roman who struck B. coins, *viz.* the *As*, marked with an *ox* or *ram* (unde *Pecunia*), afterwards of Janus's head; and soon after the first coinage, appear divisions of it into *semisses* (half with an head of Jupiter and *S*), *trientes* (head of Minerva, with oooo), *quadrantes* (head of Hercules, with ooo), *sextantes* (head of Mercury, with oo), and *uncia* with that of Rome o. The reverse of nearly all is the prow of a ship, (deemed the appropriate symbol of those which appertain to Rome), while a shell, a wheel, two heads of barley, a frog, an anchor, are on the reverse of others, supposed cities of Etruria which bore those types. In the times of Marius and Sylla (100 bef. Chr.) some variety was introduced, as a reverse of a Dog, with ROMA, and the head and names of great men and magistrates, a practice of the Triumvirs moneyers then commencing, in order to celebrate their ancestors and families. These they represented under their own figure, or that of the tutelary deity of their families. Only about 400 consular coins of B. are known.[q]

Most of them are of Silver, nearly 2000 being known. The first Roman silver was coined about 266 B. C. The *Denarius* was the first and the last principal form which it assumed, for the other sizes are so very scarce that it is clear few were ever struck. This was at first stamped with a head of Rome in front, and X or a star, to mark that it was worth x asses; and upon the reverse bore Castor and Pollux on horseback, or a chariot of victory. Afterwards the busts of different deities were given on the observe; then about the seventh century U.C., as before, the illustrious ancestors of the Moneyers, as Ancus Martius, Numa, &c.; and about a century after, the heads of

[o] Enc.

[p] Buonarotti, Oss. p. 224. Patin. Numb. Imp. p. 200. Enc. [q] Enc. Pinkerton.

Cæsar and living persons, a measure before impracticable, because an odious assumption of royalty. Some of the reverses are very curious.[r]

The Gold coinage commenced at Rome with *Aurei*, 62 years after the Silver. The Consular G. amount to about 50 or 60,[s] or, according to Pinkerton, not above 100. Most of them are very curious and valuable.

The Consular Coins have been rarely, if at all, counterfeited, because, the restorations of Trajan excepted, most of them are hardly worth more than their weight. Morel's Thesaurus is the chief work on the subject; but Pinkerton has shown that it is not free from error.[t] Pinkerton's valuation is very different from the Continental.

CONTORNIATES, are medals so named from the Italian Contorniate; encircled, because of the hollow circles which commonly runs around them. Baudelot says, that they never were money; were struck in the short space of the end of the fourth age to the middle of that following; and that the names placed on them are those of the engravers. They are distinguished from the medallions by their thinness, faint relief, reverses sometimes in *intaglio*, and in general by their peculiar and inferior workmanship. They are mostly between two and three inches diameter. The reverses are chiefly chariots, masks, or other objects relative to the public shows. They have the heads of the Emperors (especially Nero's who gave the Games), Empresses, illustrious authors of antiquity (no where else to be found), actors, or athletæ, holding a horse by the rein, or in some other attitude proper to their profession. Some have on the reverse an actor with *placeas*, or actors with musical instruments. On the obverse is often a sprig of laurel; a *P* with an *E* below it is very common; others have a particular animal or some such badge. All these marks, in such tickets as are carefully preserved, are cut in the brass, and then filled up with silver. Apollonius Tyaneus and Apuleius are the latest portraits of authors which appear upon them. These medals are estimable, though of small expense; the imperial portraits are of little value. Pinkerton thinks them ticket-medals for seats at the Games; a custom still used at the theatres; others, counters.[u]

[Laborde[x] finds an analogy between the factions of the Circus and the Contorniates. Avercampi (he says) and other antiquaries who have written on this subject, content themselves with saying generally, that they had reference to the Games of the Circus; but they have not detailed the matter, nor explained the monograms. Laborde says, they reckon four of these principal monograms, which always occur, and of which the others have only the air of being an imperfect imitation. But these four signs are expressed in the same manner upon the thighs of the horses in the four cars of the Diptich of Lampadiorum published by Gori and referred to, No. 1 of Laborde's plate. The *first* of the four cars, and that without doubt of the white faction, which was the first, bears the sign Z, which is found likewise upon a coin of Alex. Severus, well known, and already published in Avercampi, and referred to No. 10. This monogram appears to me to be that of the White Faction, and, in fact, with very little change it may form AAL, for ALBA, or rather the letter A on all sides. It may also be a symbolick mark for expressing the first faction, which was the white one; and for this reason we see it upon the car the most in advance on the Diptich. This singular monogram is also found upon many monuments, upon the coins of Metia, upon a mosaick representing a fire sacrifice, published by Visconti, and again upon the neck of a Tartar god. The *second* mark upon the horse of the second car is a leaf, similar to that of the Memphar, or other marine plant, destined

[r] Pinkerton. Enc. [s] Enc. [t] Enc. Pink.

[u] Enc. Pink. [x] Italica, Atlas fol. Paris, 1802, pp. 59, 60.

probably to express the Blue Faction, which drew its name and its colour from the sea; "Venetus, mari et pruinoso autumno," which is found upon a coin of Nero, having reference to the games of the Circus, as the reverse proves. The *third*, less doubtful, is that of the Red Faction, *factionis russatæ*, designed by an R and E joined together, as it is seen upon the ancient glass of No. 2; upon the fragment of a Christian tomb, No. 5, drawn from Boldeti; and upon the Contorniate, No. 13. It is impossible not to recollect, that this monogram is the same as that of the third car upon the Diptich of Gori, or that of the Red faction. Many writers have translated this mark by P and E, but it would be fully as just to see that one of the legs of the E served the P to compose the letter R, and besides, very often this same sign has four legs *en avant*, that which would then form definitively an R and an E, and would not leave any doubt. The *fourth* is designed by a palm, the sign of the Faction and of the Green colour. It is not expressed upon the Diptich; but it distinctly appears upon the glass of No. 2, upon the right leg of the left horse, and likewise upon the Contorniates, sometimes opposite the head, and sometimes upon the reverse, near the principal figure. Upon a small tessera belonging to this same learned person, of whom I have spoken, and which served probably to enter into some place of the Circus, we see this same palm re-united to the monogram of the White Faction. After these *rapprochemens*, it seems to me, that the *Contorniates*, which have reference to the Games of the Circus, were distributed by the Emperors to the different Aurigæ, in sign of approbation; and that then they choose for each of them those of the coins which bore the marks of their faction.]

Counterfeit Coins. When the taste for collecting coins began to appear, the forgery of them became a trade, at the beginning of the sixteenth century. The chief of these are the *Paduan, viz.* of Giovani del Cavino, and coadjutors, enumerated by Pinkerton,[y] and Carteron of Holland (these two being the largest forgers). Dervieu of Florence, who confined himself to medallions, and Cogornier to the Thirty Tyrants, in small brass. The first forgeries were very gross and clumsy; but the *Paduan* of Cavino are of wonderful execution. Real ancient counterfeits have also been found. The forgeries of the Greek medals are very gross; representing persons who could never appear on coins, such as Priam, Æneas, Plato, Alcibiades, Artemisia, and others. Counterfeits fall into six classes: 1. *Modern imitations of the Ancients; but which being by masters, such as the Paduan, &c. have their value.* They are generally thinner and more circular than the ancient; and all medallions from Julius Cæsar to Hadrian are much to be suspected. 2. *Casts of these counterfeits of No.* 1. 3. *Casts in moulds taken from the Antique.* 4. *Old Coins retouched, with obverses or reverses altered.* With graving tools, the portraits, reverses, and inscriptions of old common coins are altered into others more scarce. Wherever there is the least resemblance in persons, reverses, or legends, they from a trivial medal made a valuable one. The letters of the legend generally distinguish them, because most commonly the characters straggle, are disunited, and not in a line. 5. *Coins impressed with new devices, or soldered.* In the first the real reverse is filed off, and a new one stamped on, commonly such as is not to be found upon a genuine coin. The soldered coins consist of two halves sawn through; and those which have a portrait on each side are most to be suspected. These coins are easily detected by the appearance of the solder, or by trying to split them with a graver. 6. *Coins with filed incisions, or plated.* The first are easily detected by the two sides of the cleft not corresponding in the rent; the latter by a file.

After all, because the Ancients en-

[y] ii. 305, 206.

graved all their matrices with the graver or burin, and the Forgers struck theirs with a punch, the letters of the legends are the best test, those of the Moderns being always modern, while the ancient have many rude peculiarities, such as the M always in this form ⋀, and not with straight strokes; and many other minute peculiarities.

These rules, without a real and practical knowledge of coins, are, however, of very little use; and in purchases of any import a skilful medallist should be consulted.[z]

Countermarked Coins. These are coins with a small stamp impressed on a part of them, being sometimes a minute head, or some letters, as AUG. or N. PROB. or the like. The custom originated in Greece. As they are very rare, they are much valued. Mahudel, De Boze, Le Blond, and Belley, have severally discussed the meaning of these marks; but the hypothesis generally received is that of Pellerin, *viz.* that the counter-marks were intended to render the money current in the countries which adopted the coins.[a] Pinkerton thinks, however, that they were intended to alter the value.[b]

Die for coining. Two dies of coins of Augustus are engraved *Mem. Acad. Inscr.* xlv. 103. one in *Caylus, Rec.* i. *pl.* cv. *f.* i. They are of a conical figure, composed of equal proportions of copper, zinc, pewter, and lead.[c] No estimation of the merits of the coinage of any place can be made from its reputation in the arts. Mr. Dodwell, speaking of the great reputation of Sicyon at a very early period in sculpture and painting, says; "I was surprised to find that amongst the great numbers of silver and copper coins which I procured at this place, there was not one of fine execution. The same remark may be made of Athens, at the time in which the fine arts had attained the highest pitch of excellence and perfection. The same was the case with Corinth and Argos, of which cities very few coins of fine style have been found. On the other hand, Epiros, Acarnania, the Locri Opuntii, and several places in Arcadia, as Basilis, Stymphalos, and Pheneos, which appear never to have been particularly famed for the knowledge of the fine arts, produced medals of the grandest style, and in the most refined taste."[d] Of course these coins were not executed by natives. None of the ancient coins (says the late Richard Payne Knight),[e] are at all comparable in execution to the large silver coins of Syracuse, with a head of Ceres or Proserpine on the one side, and a chariot with four horses a-breast driven by a Victory on the other, commonly called Syracusan Medaglions.[f] Greek artists were usually employed on the Roman dies; but the Ancients having no puncheons or matrices were forced to engrave many dies for the same coin.[g] See *prefatory Introduction*, and note(c), p. 968.

Δ. Ε. on Greek coins, variously explained, is now understood to mean ΔΗΜΑΡΧΙΚΗΣ ΕΞΟΥCΙΑC, *tribuniciâ potestate*.[h]

Digamma. The double gamma substituted for V consonant, in the time of Claudius. Upon marbles of that age and some coins it is formed thus Ⅎ.[i]

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[z] Brocket on forged Coins. Pinkerton.
[a] Enc. [b] i. 205. [c] Gough's Camd. ii. 416.

[d] Dodwell's Greece, ii, 298. [e] Archæologia, xix. p. 369.

[f] Mr. Dodwell (Greece, ii. 203) says, that the Eginetic style is seen in the early coins of Greece, particularly those of Athens, Phocis, Corinth, Pharsalia, and Arcadia, and *upon several coins of Sicily*. It was no doubt *imitated in* later times, long after it had ceased to be still commonly practised. This is a necessary explanation of Mr. Knight's high opinion of Syracusan, *i. e.* Æginetic or Æginetico-imitative coins. Mr. Matthew Young, the very skilful Medallist and dealer in Coins, has in his possession a quantity of small electrum coins of very early mintage, found of late years in ancient Greece, of workmanship quite equal, in his opinion, if not superior to any Sicilian Coins; they are of a small size, are highly finished, and can only be compared to Gems in execution. In Mr. Young's opinion, the Syracusan imitators do not equal those of the ancient fabrick. No Greek coins known excel those of the electrum alluded to. Heads of kings, such as Lysimachus, Pyrrhus, his son Alexander, and many of the Syrian monarchs, are equal, if not superior, to any of those struck in Sicily. [g] Pink. ii. 66, 67.
[h] Enc. [i] Grut. 236. Cenotaph. Pis. col. 738. Select. Numismat. Lutet. Paris, 1684, 4to. p. 195. Spanh. Præst. Numism. Diss. 2. n. 9. 109.

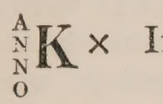
From the foot of the ⅄ thus disposed, sometimes issues a palm, in token of the victory of Claudius over the Britons. The Diagamma is indeed the symbol of all monuments of the time of that Emperor.[k]

Epochs *on coins.* The Epochs are the dates of the years of the reign of princes, or duration of towns, either from their foundation, or some remarkable event, from which they began to count the years. Thus the coins accurately regulate the chronology, and unravel the confusion of similar names. The Greeks are more careful in this respect than the Romans, and the last ages than the first. In fact, Roman coins have seldom any other epoch than that of the consulate of the Emperor whose head they bear, and of the tribunitial power. But neither the one nor the other are certain, because they do not always follow the year of the reign of the prince; and the tribunitial power being assumed regularly from year to year, and the Emperor not being always Consul, the interval from one to the other Consulate, which was often for many years, always has the epoch of the last; thus Hadrian is called during many years Cos. III.; so that we cannot know from thence any certain order for the different coins, which have been struck after the year of Rome 872, when this Prince entered into his third Consulate, till his death, which happened twenty years after. The Greeks, on the contrary, marked exactly the years of the reign of each Prince, and *that*, even in the Lower Empire, where the reverses have scarcely any other charge than this kind of epoch, especially after Justinian. Imperial coins, with the exception of certain towns, have no epoch. As to the Kings, the years of their reign more often occur. Some colonies also marked the epoch, as Viminacium in Mæsia, which under Gordian, when it commenced, marked I. II. &c. under Philip an. VII. and under Decius, an. XI. The commencement of the epochs sometimes takes date from the foundation of the colony; sometimes from the reign of the Prince, to whom it was then subject; sometimes from the reign of some other Prince, who had conferred a new favour; whence it has sometimes happened that the same town, such for instance as Antioch, has made use of different epochs, to which serious attention is due, in order to avoid confounding the facts which the medals record. The Greek towns were very ambitious of being *Neocori*, i. e. of having had temples where solemn sacrifices were made of a whole province in honour of princes, and of representing publick games, with the permission of the Prince or Senate. They were therefore very attentive to preserve the memory of this event upon the coins. They also sometimes marked the number of years of the reign of their Archons, as first Archontate, second &c. Thus APX. A occurs upon a coin of Philip, struck at Hadrianoteros. The epochs of the Emperors, *i. e.* the years of their reign, are marked almost always upon the reverse in one of these two forms: sometimes by ETOYC ΔEKATOY, &c. more often by the simple ciphers, and E. or ET. A. B.; almost always by the ancient lambda L, which signifies, according to the tradition of Antiquaries, Ανκαβαντος, a poetical word, and unusual in ordinary language, but which means *anno*, and probably was more common in Egypt than in Greece, since it is always found in coins of that country. We have, notwithstanding, a Canopus on a reverse of Antoninus, with ETOYC. B. as we have upon a reverse of the same emperor L. ENATOY, and many others[l] with the simple ciphers L. Z. L. H. L. I Γ. charged with the figure of Equity, the head of Serapis, and a dolphin twisted round a trident. The epochs of the towns are commonly expressed by the simple cipher, without E. or L. and the lowest number is commonly placed first; thus, in

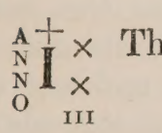
[k] Nouv. Diplomatique, ii. 47.

[l] Patin.

the coins of Antioch, 44 is marked ΔM not MΔ. In a coin of Pompeiopolis, which has on one side the head of Aratus, on the other of Chrysippus, Θ. K. C. instead of C. K. Θ. 229, &c. In the Greek Lower Empire, the epochs are marked in Latin, *anno* III. V. and VII. &c. From Justin to Theophilus they occupy the field of the coin, upon two lines from top to bottom, as in Justin,



In Justinian.



Thus too in others.

There are however some, where the *anno* is written upon the top of the field of the coins, as in Focas and Heraclius. After Theophilus no more epochs occur, neither Greek nor Latin. The greater part of the years of Kings do not begin from the day on which they ascended the throne. The year in which that event happened is commonly reckoned the first of the reign. Whenever the Prince had not reigned but during one or two months of that year, they reckon a second year from the first month of the following. This occurs upon the coins of Judea, Egypt, Antioch, Laodicea, Tyre, and Seleucia.[m]

Feet upon any thing. *Symbol* implying property and power. Upon coins of the Museia family the Genius of Rome puts his feet upon a globe; on those of Marc. Aurelius, Valour treads upon a helmet, his usual attribute.[n]

Fillet. The royal diadem, anterior to crowns. It occurs perpetually on Asiatick coins. Aurelian was the first Emperor[o] who appeared with it in publick; but it did not become common till after Constantine, when it was adorned with pearls and diamonds. It was sometimes worn by the Cæsars.[p]

Founders. This title, or ΚΤΙΣΤΗΣ, is given to many Emperors, &c. not because they founded the place, but merely introduced colonies, enlarged the place, or were otherwise restorers or benefactors.[q]

Exergue. A word, device, date, &c. sometimes found below the figures represented on coins.

Imperial Coins. The *Latin* commence with Julius Cæsar, and end according to some with the Thirty Tyrants; according to others, with the last Palæologi. The term *Imperial Greek* is limited to those coins of Cities, which have the head of an emperor or empress; and there are none in gold. They end with Dioclesian.[r]

Incusi. This term is applied to coins, of which the bust is on one side convex, on the other concave. They are faults of the mint, and probably were never counterfeited.[s]

Isles, Coins of. They are more remarkable than other coins for having the initials only of the places where they were struck, and the products, as wheat-ears, grapes, &c. or manufactures, as vases, &c.[t]

Latton, an alloy of copper and zinc, used in Sesterces, Dupondia, &c.[u] [In the Archæologia Æliana, i. 89. in reference to this passage of Pliny, it is said, that *Tin* was used in the Sestertic and Dupondiarii, which were all either of brass or bronze, or of copper alloyed with some other metal than *zinc* or tin, while the Asses were entirely of copper, &c.] Du Cange makes it synonimous with Orichalcum.

Legends on Coins. This term implies the letters which run round the margin of a coin, are on either side the figure, or upon the exergue. If they occupy the field, they are called an inscription. The earliest Greek coins have only the initials of the city or prince, AΘE *Athens*, and even A for Archelaus. At length the name was put in full, and in process of time, the Syrian and Egyptian kings,

[m] Enc. [n] Enc. [o] Vict. Epist. c. 35, n. 5. [p] Euseb. and Coins of Julian. Enc.

[q] Enc. [r] Enc. Pinkerton. [s] Enc. [t] Enc. [u] Enc. Plin. xxxiv. 2.

successors of Alexander, added a laudatory epithet. The Civic coins seldom expressed more than the bare name of the town, and that generally contracted, till the Roman times; but some of the larger size, though rarely, have the magistrate's name; and sometimes the Civic coins have denotations of extraneous power, as the Athenian ΕΠΙ ΜΙΘΡΑΔΑΤΟΥ under Mithridates. Under the Roman emperors, the legend of the reverse is indicative of the name of the magistrate under whom the money was struck, of some treaty, river, deity represented, &c.; still they almost universally put for the legend of the reverse the name of the city, often adding that of the magistrate. Personifications, except of cities and rivers, are rather rare in Greek coins. Instances however do occur, and they are commonly accompanied by an illustrative legend, as ΚΡΑΣΙΣ or ΚΡΑΤΕΣΙΣ over a Victory in a rare Otho. The Imperial Egyptian have often legends like the Roman, illustrative of personifications, as ΝΕΙΛΟΣ, the Nile, &c. The legends of the Imperial Greek are as remarkable for length as they were before for brevity. The Emperors' titles are as literally translated from the Latin as possible; and they use K for Q, ΘΥ and B for V, K for C, and Γ for G. The legends on the reverse allude to games, privileges, alliances, titles, &c. Inscriptions filling the whole field of the reverse rarely occur; though some instances there are, particularly those of Smyrna. The Antiochian are remarkable for S. C. within a wreath. It is supposed to have been issued by the Senate to pay the troops stationed in the East. It seems that the Emperors had the sole disposal of the gold and silver coinage, but left that of brass entirely to the Senate. Hence medallists ascribe the S. C. in gold and silver coins to the subject of the reverse. Upon many of the coins of Greek Cities, the legend of the obverse is Latin, that of the reverse Greek. Pinkerton thinks, that it proceeded from a die ready cut, with a legend, being sent from Rome. The legend of Greek Imperial coins is remarkable for the addition, almost perpetual, of ΝΕΩΚΟΡΟΣ to the names of cities; a title of honour conferred by the Emperors, and implying that they had the care of some celebrated deity there worshipped; famous temples, like that of Diana, mentioned by St. Paul, bringing strangers and riches to the inhabitants. The Roman legends at first have only ROMA; then titles of publick officers; then the head of some illustrious ancestor with his name; but Cæsar's is the first instance with the legend of names and titles *on the obverse;* and *not on the reverse,* as before. The legends of the reverse began to flatter, as soon as there was a prince; but the *Divi Filius* upon obverses of Tiberius is a title more of security than flattery. Upon those of the following princes we find only their names, the date of their tribunitian power, or the consulship, and the title of PATER PATRIÆ, the father of their country, till PIUS appears, followed under Commodus, by that of FELIX, and at length by D. N. DOMINUS NOSTER. In the Lower Empire, Stauracius first, and then Michael Ducas, &c. assumed the proud addition of ΒΑΣΙΛΕΥΣ or *King*, which was followed by that of ΔΕΣΠΟΤΗΣ or *Despot*.

When public buildings are mentioned in the legend, if they are in the nominative or genitive cases, or expressed by a verb, they have been built by the Prince himself, but if they are in the dative, they have been erected to his honour. Pinkerton notes, that when an accusative case is put, it means that the people *honoured* the person. The deity on the reverse implies the favourite god of the Emperor, or one to whom he was especially obliged. Princesses have the images and names of goddesses. VENUS FELIX implies a happy marriage; JUNO LUCINA, VENUS GENITRIX, a happy accouchement and fecundity; FORTUNA AUGUSTA, PERPETUA, &c. good fortune. The public Games, usually

denoted by vases, whence issue palms or crowns, are distinguished by the legend; and these legends are all explained in the *Specimen Universæ Rei Nummariæ*. The legends show the titles adopted by the Emperors, as *Hercules Romanus*, assumed by Commodus, &c. *Julia Augusta* marks the Imperial rank of the Princesses; the addition of a preceding Emperor shows descent or adoption. Thus Trajan added at first *Nerva* Trajanus, &c. Some legends are written backwards, as those of Gelas ΣΑΛΕΓ *Gelas*, and Lipari has ΠΙΛ for ΛΙΠ. It may be taken for a rule, that where many letters joined together do not form an intelligible word, that they are initials. Explications of these sigles are given by Gerrard, Ursatus, &c.[x]

Lituus. This, when it is a *tendril-shaped symbol*, on the Imperial coins, was (says Dr. Clarke) a sceptre, not an augural staff, which resembled an Episcopal Crosier or Shepherd's crook;[y] *i. e.* the former was an Egyptian symbol of pontifical and divine power, the latter a staff of divination.

Magistrates on Coins, are the names of officers who had the right of mintage, but the heads, (with five or six exceptions) are divinities worshipped in the place.

Medal. The term, in the modern acceptation, only commences in the Middle Age. The substitutes were those now following.

Medaglionici. This is a term of the Italians for small Latin Medallions, of a size between first and second brass, easily distinguishable by their thickness, and uncommon neatness and manner. They are scarcer than the medallions. There is a fine one of Alexander Severus and Julia Mammæa, face to face; *reverse*, three figures, with *Felicitas* Temporum.[z]

Medalets. Thus Pinkerton denominates pieces not intended for currency, as the *Missilia* scattered among the people on solemn occasions; those struck for the slaves in the *Saturnalia*; private counters for gaming; tickets for baths and feasts; tokens in copper and lead, and the like. They have a variety of insignia, detailed by Baudelot in *L'Utilité des Voyages*, and from him by Pinkerton, i. 284—287.

Medallions. These are pieces not intended for circulation (say some), and of superior size. They were presents of the Emperor to his friends, and by the mintmasters to the Emperor, as specimens of fine workmanship. They were struck upon the commencement of the reign of a new Emperor, and other solemn occasions; and frequently, the Greek in particular, as monuments of gratitude or flattery. Sometimes they were merely trial or pattern-pieces, and these abound after the reign of Maximian, with *tres Monetæ* on the reverse. The brass medallions, as they are the largest, so they are commonly of exquisite workmanship and singular device. Many of them are composed of two sorts of metal, the centre being copper, with a ring of brass around it, or the contrary. The inscription is sometimes upon both metals, and at others upon one. Medallions of this kind are inimitable, and of undoubted antiquity.[a] From Julius to Hadrian they are uncommon, and of vast price; from Hadrian to the close of the Western Empire, they are, generally speaking, less rare. The types of the Roman medallions are often repeated upon common coin; and the Roman are often three or four lines thick, while the Greek are only one. Of the latter, perhaps the only instances not of the Imperial period, are some of Rhodes, and two of Syracuse. The first of these last is of silver, with the head of Ceres on one side; and upon the other, a female figure, perhaps generally representing

[x] Enc.
[y] Archæolog. xix. 392, 393.
[z] Pinkerton.

[a] This assertion of Mr. Pinkerton is not correct, as Mr. Young has on sale a Medallion highly finished, struck in two metals, not ancient, but probably of the sixteenth century, engraved by the Paduans.

Sicily or Syracuse, in a car, a Victory crowning her, and spoils in the exergue, alluding to the expulsion of Icetas from Syracuse by Timoleon. Upon the second medallion is on one side a female head helmeted, on which is a caduceus and ROMA: the opposite has a man's head, wreathed with laurel, and M. M. which Dr. Combe thought was in honour of M. Claudius Marcellus (whose portrait is supposed to be here given), for he took Syracuse anno 210 B. C. The impressions of the other Greek, *i. e.* of the Imperial æras, are, unlike the Roman, of uncommon and peculiar character. Many Roman medallions have S. C. as being struck by order of the Senate; others not, as being by order of the Emperor. Pinkerton knows of none of the Republican æra, or of Julius Cæsar during life. Before Hadrian, the Greek medallions of the Emperors are scarcer than the Roman; afterwards more common than the latter. All medallions, one or two instances excepted, are however exceedingly rare and of princely purchase. Thus Pinkerton. The Encyclopedists say, that medallions, with very few exceptions, were current like our double sovereigns, which opinion they found upon a passage in Lampridius (in Alex. Severo) so understood by Dupuis. The others they make *dona militaria*, the ring annexed proving that they were not intended for currency. They make them ornaments to the Military Ensigns, which then assumed the name of sacred images, to which they addressed the military oaths. Among these they class those of different metals before mentioned.

METALS, &c. USED IN COINS. *Brass.* One kind is the red, or what the Ancients called Cyprian Brass, *i. e.* our Copper. Some medals from the time of Augustus, particularly in 2d Brass, are of this kind. From the same period we have also 1st and 2d Brass, of the yellow kind, or our brass. Some coins consist of both metals, set into each other. Such are some coins of Hadrian, Commodus, &c. medallions, and contorniates. The composition mistaken for Corinthian brass, was merely what we call prince's metal.[b]

Gold,—Silver,—neither of the purest kind.[c]

The most ancient coins of gold are those of Lydia, and other States of Asia Minor. Gold coinage had taken place in Sicily 491 B. C., but not in Greece, Pinkerton thinks, before Philip of Macedon. That of Rome begins anno 547 U. C. or 204 B. C.[d]

Silver was first coined at Rome, A. U. C. 485, or 266 B. C. These coins are corrupted with more alloy than ours; and from Didius Julianus the metal grows worse and worse, till Dioclesian restored its purity. The medallions are much scarcer than the coins, the Imperial coins being rarely scarce, and the exceptions only Pertinax, Didius Julianus, Percennius Niger, the Gordiani Africani, and the Emperors from Claudius Gothicus to Constantine I. From Claudius Gothicus to Dioclesian, the Silver coins are extremely scarce.[e]

Leaden Coins. These are undoubtedly ancient, but those of Tigranes, published as genuine by Jobert, are forgeries. They were very ancient at Rome, but the Imperial are mostly trial-pieces to determine the progress of the die. Others are those which have been plated by forgers. Thus Pinkerton. Ficoroni in his *Plombi Antichi*, supposes that many of them served for tickets to the guests at festivals. The Roman coins are all extremely rare. The legends show that most of the coins in Ficoroni are pieces struck or cast for the Saturnalia. Others are tickets for festivals, or public or private exhibitions. The common tickets for the theatres seem to have been leaden; the contorniates to have been perpetual tickets [see CONTORNIATES, p. 973], as our silver tickets for the Opera, and the like. Leaden medallions are found in pillars and foundation stones, as memorials of the founders. From the time of Augustus there

[b] Enc. Pinkerton. [c] Pinkerton. [d] Ib.
[e] Enc. Pinkerton.

are leaden seals. Count Caylus speaks lightly of Ficoroni's work, and observes, that those which represent Egyptian divinities, or have Greek characters, are all of the times of the Emperors.[f]

Tin Money has been mentioned as a coinage of Dionysius, one of the Sicilian Tyrants, but none has been found.[g]

Mixed Metals. The chief of these is *Electrum*, gold with a fifth part or more of silver. The earliest coins of Lydia and other States of Asia Minor are often of this metal, as are those of the Kings of the Bosphorus Cimmericus during the Imperial Ages of Rome.[h]—The Egyptian *Potin* is a mixture of copper and tin with a little silver. It appertains to Egyptian later Imperial coins. These coins are remarkably thick, but many of them elegantly done in a peculiar style, with uncommon reverses. We find, also, some coins of the mixtures callen pot-metal and bell-metal; and others of brass, with a small addition of silver, the *denarii ærei.* The plated coins are those of Roman forgers.[i]

Milling Money. This practice occurs upon Greek and Roman coins, and those of the Kings of Syria, contemporary with the Consular, from which coincidence it appears to have been a fashion. From the time of the first Emperors these *serrati nummi* were deemed purer than the new Imperial money.[k] See Serrati Nummi.

Monogram, a cypher formed of letters interlaced. Sometimes monograms signify the names of towns when the coins coincide in fabric, &c. with others of the same place; for when they are upon coins, containing other names of towns, they are only moneyer's marks, or the initials of the names of magistrates. In the Lower Empire, the monograms of letters as I. K. &c. denote the value of the coin. The monograms of towns and rivers occur in the same æra. Monograms are distinguished from counter-marks by their small relief, being struck after the coin was formed, the counter-mark at the same time.[l]

Moulds *for casting Coins.* The greatest part of Egyptian brass and potin under the Emperors, and coins of Antioch and other Greek colonies, are cast in moulds; but among the Romans, Beauvais found only those of Posthumus. The Encyclopedists, however, affirm that the greater part of ancient coins are cast, and some struck. But we may be generally assured that they have been all cast, *i. e.* some cast into blanks, to be afterwards struck; and others cast immediately into moulds of perfect coins. Small pieces of gold of the weight of the Imperial *Aureus* have been found cast in the form of beans or French beans. These were blanks destined to be placed in this form, between the two coins and the head, type and letters to be supplied by the hammer. The military chests seem to have been stored with blanks of this kind, which were struck according to urgency. The coins were *brass*, and might be cast, at least in one night, as well as the moulds be speedily formed by means of puncheons of moveable letters engraved in relief. Beauvais is also mistaken in supposing that the Ancients did not strike coins and medallions of bulk in brass. Moulds of Roman money have been repeatedly found at Lyons, and several places of the Continent and England. With an account of some found near Thorpe-on-the-Hill, it is said, that the art of counterfeiting Roman money was in vogue for 1500 years. Thoresby describes the above moulds "as having round the impression a rim, about half the thickness of the Roman silver penny, in each of which is a little notch, which being joined to the like nick in the next, makes a round orifice to pour in the metal. Each of these has either two heads, or as many reverses; so that placing one, for example, with Alexander Severus's head on one side, and his mother Julia Mammæa's on

[f] Rec. iii. 285. [g] Pinkerton. [h] Ib.
[i] Enc. Pinkerton. [k] Enc.

[l] Pellerin, &c. Enc.

the other, betwixt two pieces with reverses, it completes both. Accordingly one with *heads* and another with *reverses* are placed *alternatim* for a considerable length, and then luted over, to keep the metal from running out. A little ledge on either side the orifice conveys the metal into the long row of holes." The paper on the subject in the Archæologia supposes the moulds to be for the use of forgers; and quotes largely a French Memoir, which states that there was a small army of *forgers* in the time of Aurelian; but these *forgers* were the actual moneyers of the state, and the offence, adulteration of the coin (*vitiatis pecuniis*, says Eutropius); and it is very probable, that these moulds were allowed or connived at by authority, for the purpose of coining, at convenience, in various places. As to the bad metal found, it proves nothing, for Caracalla did corrupt the coin, as others have done in all ages.[m]

Nimbus. see p. 202. The most ancient coin known, on which it appears, is an Antoninus.[n] The word further signified coins with obscene types, perhaps the Spintrian, thrown among the spectators at certain games.[o]

Nobility. *Symb.* EYΓENIA. *Gr.* A woman standing, holding in her left hand a javelin, and in her right a small statue of Minerva; because nothing can be more proper to designate Nobility, than her birth from the brain of Jupiter.[p]

Obverse. This term is commonly applied to the face of coins; but some antiquaries designate by *Obverse* the side of a coin opposed to the *Reverse*, when the former has no head. The word *ought* to be used in that sense.[q]

Omonoia, is a term used to express that alliance between two towns, which implies a like currency of coins in both places, a measure from the laws, necessary to be done by treaty. Thus the names of two towns signify that the coin was current in both: but where these names are placed one opposite to the other, upon the surface and the reverse of a coin (as in that where are the names of *Crotona* and *Siris* or *Pandosia*,) it means the Lordship of the first of these towns over the two others; and that the money had currency at Siris and Pandosia, the same as at Crotona. Upon the European Greek coins, the word ομονοια is rarely found. It appears on the Thessalian.[r]

Pontifex Maximus, occurs upon the Imperial coins, constantly from Augustus to Gratian. It did not cease, as Hardouin says, with Constantine.[s]

Potin, an alloy so called from pots being made of it. It was composed of copper, lead, tin,[t] and with regard to coins, of about a fifth part of silver. These coins commence from Augustus or Tiberius; and say the Encyclopedists, "Il y avoit une medaille d'or de Tibere, au revers d' Auguste, en *potin*, dans le cabinet de M. l'Abbé de Rothelin."[u]

Pythios. The surname Πυθιος is sometimes marked upon coins, where Apollo is figured without the symbols of his victory over the serpent. See an Egyptian Nero, and Trallian Domitian in Vaillant, Urb. Numism. p. 292, with ΠΥΘΙΟΣ ΤΡΑΛΛΙΑΝΩΝ. The God is in a female habit, in his right hand a laurel, in his left a lyre.[x] [From hence it appears, that the *Bow* and *Serpent* are not the attributes at least of some *Pythian* Apollos, yet there are exceptions;[y] and the term is seemingly applicable to a connection with the oracular *Pythia F.*]

Quartum-vir. A fourth person, added by Cæsar to the Triumvirs Moneyers. This IIII vir occurs on coins.[z]

Quinquennalia. These Games are first marked upon coins of Posthumus.[a]

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[m] Enc. Cayl. Rec. i. 286. Lowthorp's Abridgm. Phil. Transact. iii. p. ii. p. 426. Archæologia, xiv. 99—104. Hist. August. i. 522, 584. iii. 432. &c. [n] Orsil. Thes. Numm. Pl. 67. n. i. [o] Mart. viii. 78, 79. Enc. [p] Enc. [q] Enc.

[r] Peller. Melang. ii. 294. Enc. [s] See a Dissertation on the subject, Mem. Acad. Inscr. Enc. [t] Savot. disc. sur les Med. Part ii. c. 17. [u] Enc. [x] Enc. [y] Mus. Florent. t. iii. p. 18, pl. 12. [z] Enc. [a] Pagi. Enc.

Restored Coins. The coins so called are the Consular or Imperial, upon which, besides the first type and legend, is the name of the Emperor who struck them the second time, followed by REST. Jobert erroneously makes them commence with Claudius and Nero; Labastie with Titus, and he is supported by proofs; but Trajan is the chief, having restored not only many Imperial but several Consular coins, in order to flatter the Senate and people. Lebeau says, that every restored coin implies the rebuilding of a public edifice, but Neuman has published a silver denarius, which he thinks overturns this opinion. Gallienus struck several coins without REST, to record the apotheosis of his predecessors, and they have been improperly called *restored coins.*[b]

Reverses. In the very ancient coins no reverse is found, except of a rude mark, as of an instrument with four blunt points, the mere result of fixing the coin firmly to receive the obverse. By degrees a small image of a dolphin, or other animal, appears, inserted into one of the departments of the rude mark, or into a hollow square. Some ancient Greek reverses are struck in intaglio, *i. e.* concave, not convex; sometimes being the same type, as the obverse in cameo. Complete reverses appear on the Greek coins about 500 years B. C. and are of exquisite execution. No Roman or Etruscan coins have been found, of the globular form, or indented on the reverse, like the early Greek. A prow of a ship, car, and the like, are uniformly Roman reverses, till about a century before our æra, when various reverses appear in all metals. Those which have a number of figures are very highly valued. On the Greek coins, the name never accompanies the figure of the deity, but upon the Roman almost always. Soldering reverses is one way of passing common for scarce coins.[c] Single figures of a Virtue, &c. are common; coins with two heads generally rare; with more than two rarer; with the same head and legend on both sides, not of the first rarity, but more common in 2d Brass than in Silver. The general rule of value is by the number of figures, or record of some memorable event. Extraordinary animals are also highly esteemed. In Oiselius is a regular classification of all the reverses, in plates according to subject. The marks of publick authority upon the reverses, when they are not in a legend or an inscription [the term when they occupy the field], are usually denoted by the sigles S. C. or A. E. [See A. E. p. 975]; sometimes at length, as POPULI JUSSU, &c. The names of the towns in the Higher Empire are mostly in the legend or inscription, and in the Lower Empire, chiefly after Constantine, always in the exergue, in initials; but in the Higher Empire in words. The moneyers use different marks and small symbols. Some marks as X for *Denarius,* or worth *Denos æris,* ten asses; V. for *Quinarius,* five asses; L. L. S. a *Sesterce,* or two and a half asses; and Q. another mark for *Quinarius,* merely denote value. These marks only occur upon some Consular Coins, and none, except the S. upon the brass. A certain number of points upon the two sides is more usual. There are some *genuine* Coins with reverses, struck in times (when the Empire was split with tyrants, who reigned only for a very short time,) which do not belong to this head. Most of them were struck towards the time of Gallus and Volusian, and especially under Gallienus.[d]

Ring Money. Before the invention of coinage, there where various substitutes for money, and certain gold, silver, and bronze rings, found in Ireland, are called "*Ring Money* of the Celts." The theory is supported by analogous evidence of such a currency in Africa, in the time of the Pharaohs, and still characterizing the modern *Manillas.* But the pretended authority of Cæsar also

[b] Enc. [c] Pinkerton. [d] Enc.

is founded upon a misreading of *annulis* for *laminis*, and *nummo* for *numero*. The ancient copies have, "*utuntur minimo ære aut laminis ferreis;*" and the Delphin text, "utuntur aut æreo aut taleis ferreis ad certum pondus examinatis pro numero."[e] Certain it is, that the money found at Toulouse by Cilpio, the Roman General, was unstamped (ουδεμιαν κατασκευην εχοντα, says Strabo);[f] and Cæsar merely means, that they had no coinage, only like other barbarous nations, pieces or plates of brass or iron *tallies*,[g] current according to weight and number.

Salus, Salutaris. The head of the goddess Salus occurs upon some Consular or Family coins; but it has been often confounded with Hygeia. Salutaris was a surname given to Palestine, Syria, Phrygia, Galatia, and Macedon, in relation to warm and medicinal waters, which effected cures. There occurs for a reverse upon a coin of Trajan, struck at Tiberias in Palestine, a town noted for its warm baths, the goddess Salus, seated upon a hill, at the foot of which issued a copious spring.[h]

Saturnalian Coins. Pinkerton says, "We must beware of arranging, as parts of the As, the small pieces struck for the slaves during the Saturnalia; as that with the head of an old woman, and S. C. on the reverse, and others. The S. C. upon these Baudelot well explains *Saturni Consulto;* and they were struck in ridicule of the State Coins, as the slaves had then every privilege of irony. Their odd devices always sufficiently distinguish them. The word *Saturnalia* is frequently inscribed upon them."

S. C. The most received opinion concerning these sigles on brass coins (for they rarely, if ever, occur upon gold or silver) is, that the Emperors, having reserved the sole right respecting the gold and silver money to themselves, the S. C. was to show the authority of the Senate in the brass, and this explanation is supported by the coins themselves. This mark of authority appears on all the 1 and 2 B. from Augustus and Florianus to Probus; and upon those of 3 B. to Antoninus Pius, after which they are not found upon Roman coins, as presumed, down to Trajan Decius, when they again occur for the last time, because the 3 B. was mostly struck out of Rome, under colonial privilege.[i]

Semper Augustus, first occurs upon coins of Maxentius.[k]

Serrati Nummi. This expression applies to coins regularly *notched* on the edges; not milled, like ours. Tacitus says, that the Germans, in their commerce with the Romans, having been cheated by plated coins, this method was adopted to assure them of the reality of the metal. They are mostly of silver, a very few of gold; but none of brass, except a solitary Carthaginian or Sicilian specimen, crenellated in the manner of the Consular coins. These coins are only Consular during the three last ages of the Republick, and there are Syrian coins of a very different kind of edge, precisely and only of the same æra, but all of brass. These Syrian *dentellated* coins have a peculiarity in common with those of Egypt, two small holes, each towards the middle of the field of the two faces of the coin. These *dentellated* coins, also differ from the Roman *crenellated* sort in being uniformly twice as thick, and in another mode of execution. Some Syracusan coins (the most ancient) are classed among these, through having borrowed from their Phenician and Carthagenian ancestors an edge, rounded, and charged with two eminences. The Encyclopedists reject Count Caylus's pretended origin of these coins,[l] as indeed it deserves no better fate.[m] Pinkerton says, that the Syrian coins were

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[e] Cæs. 93, ed. Delph. [f] p. 188, ed. Casaub, [g] Du Cange (sub voce) quotes this very passage of Cæsar; and from the word, and his illustrations of it, these tallies were double; one for creditor, the other for debtor; and used in dealings.
[h] Enc.

[i] Enc. [k] Enc. [l] Rec. ii. 22. [m] Enc.

cast in notches, then struck; but that the Roman mode was incision, to prevent forgery, and that nevertheless he has an antique serrated Consular coin, of which the incisions, like the rest, are plated with silver over copper.

SPINTRIATI. These are tickets for the Baths, in general very immodest, but sometimes containing ludicrous representations or caricatures. They are of a size between 2d and 3d Brass, and may be known by the above obverses; and on the reverse, a numeral, commonly with a laurel crown.[n]

SYMBOLS ON COINS. Under this term is comprehended the figures of animals and other emblems, which many towns put upon their ensigns and coins. Such are, *inter alia*, the following symbols, which are seen upon the coins of Alexander; viz. the Sphinx, which designated the isle of Chios; the Griffin, the isle of Teos, and town of Abdera; the Lion's-head in profile, Cizycus and Gnidus; the Horse's-head, Egea of Cilicia; the Bee, Ephesus; the Rose, Rhodes; the Anchor, Anyra; the Double Hatchet, the isle of Tenedos; the lighted Torch, Amphipolis of Macedonia, &c. It is not easy, for want of sufficient proofs, to determine what are the towns which have struck other different signs, such as those where we see a thunderbolt, trident, scorpion, dolphin, bow, caduceus, crown, helmet, star, prow of a ship, &c. Some ancient and many modern authors have spoken of these sorts of signs or symbols, without our being able to judge, by all that they have said, that they belong precisely to the towns where the coins which contain these symbols have been struck, because the same symbol has been often adopted by different towns, and particularly by the colonies, which for the most part have preserved the symbols of the towns whence they deduced their origin. For this reason we see the Owl upon the coins of the Athenian colonies, the Pegasus upon those of Corinth, &c.[o]

TALLIES, used for money, see RING-MONEY, p. 984.

TEMPLES ON COINS, bear an allusion to the Neocorate.[p]

TOISE UPON COINS. The *Toise* or fathom, marked by its divisions or feet, means a new colony, because they had measured the compass of it, and of the lands appropriated to it. This *toise (a fathom,* or *six feet,)* is sometimes accompanied with a bushel, which means the corn distributed for sowing the ground.[q]

TRIUMVIRS MONEYERS. From the time of the Republick the superintendence of the coinage was committed to three officers or Magistrates, named *Triumviri Auro Argento, ære, flando, feriundo,* expressed by the sigles, A. A. A. F. F. Julius Cæsar added a fourth, but that addition ceased with his reign. These Triumvirs appear to have had controul over the gold and silver coinage which appertained to the Emperors, as well as the brass, which was struck by the Senate. They used to engrave their names upon the coins, down to the time of Augustus inclusive; after which their names do not appear, though, as proved by inscriptions in Reinesius, &c. of III. VIR AA. A. FF. and III VIR MONETALIS in the time of Caracalla, and afterwards, the office still continued. In the Lower Empire, apparently in the time of Aurelian, when all mention of the Triumvirs Moneyers ceases, and the sigles S. C. disappear from the brass coins, the office seems to have been superseded by a *Comes sacrarum largitionum,* or superintendant of finances, and a director over each kind of coin, called *Procurator,* or *Propositus monetæ,* under one head officer, the *Primarius monetariorum.* Sperlingius has confounded Receivers General, called *Argentarii coactores, auri lustralis coactores,* and Superintendants of Gold

[n] Enc. Pinkerton.

[o] Enc. [p] Peller. Melanges, ii. 277. [q] Enc.

Mines, denominated *Procuratores, Defensores aurariorum*, with Moneyers.[r]

Votive Coins. Vot. v. Mult. x. Vot. x. Mult. xx. occur upon many reverses of Roman coins, and are commonly marked on a shield, or within a crown of laurel. Augustus, says Du Cange, pretending to quit the Empire, was induced to resume it for ten years longer, at the request of the Senate, upon which, at every above period, solemn vows, games, &c. ensued, for the consecration of the Emperor. In the Lower Empire they were made from five years to five years. The *Vota Decennalia*, however, are on some coins vows to perform the *Decennalia*, if the Emperor should reign ten years, whereas *Primi decennales*, or *secundi*, &c. show, that the Emperor had actually reigned ten or twenty years, and yet no games had been celebrated. Vota publica with a sacrifice, show that the vows were undertaken, accompanied with that rite, as they were afterwards performed with games, &c. Coins of Constantine II. and of Constans only bear sic. x. and sic. xx. implying a wish, that, as they had reigned *ten*, so they might reign *twenty* years. *Vota Quinquennalia* occur for five years, and games called Quinquennalia were performed at the expiration of that period. The practice was introduced by Nero. *Vota Novi Anni*, with similar of the Senate in sigles S. P. Q. R. A. N. F. F. *Senatus Populusque Romanus Ann. Nov. Faust. Felic. &c.* are found. The custom of these vows continued till Theodosius, so that the *Votis Multis*, upon a coin of Majorianus, means, through the changes, introduced by Christianity, from the abolition of Heathen practices, only an acclamation similar to *Plura Natalia Feliciter*. Of the Votive Coins, which speak of the *Decennalia* and *Vicennalia*, the most curious are those of Dioclesian and Maximian, with primis x. multis xx. of which Banduri gives two.[s] The singularity is, that the vows are in the legend, not in the inscription, and repeated on the bucklers of the Victories, Herculeses, &c. Jobert says (here with presumed correctness), that Vota Publica, on the bottom, not the field of the coin, have not a similar meaning, in proof of which he adduces a M. Aurelius, where the Vota Publica imply a vow made upon his marriage.[t]

In the Chapter on Sculpture reference is occasionally made to this Chapter for certain Allegorical and Mythological Deities, as they appear on Coins. The following is the List alluded to.

Constancy. Upon coins of Claudius (Agostini Dial. ii. 47.) is a woman seated or standing in a helmet, with a lance in her left hand; upon some other coins she has neither helmet nor lance, but she always has the fore finger of the right hand elevated, and near her face, like a person thinking attentively. The moderns have added a column. Ripa. Iconolog. pt. i. n. 31. On an Alex. Severus of Pella in Macedon, Constancy is figured as a young man sitting on a rock, holding a palm in his left hand, and a finger of his right to his mouth.—Pink. i. 346.

Equity. Symbol, A pair of scales in one hand, wheat-ears in the other; scales and a *hasta pura* in her right hand over a basket with wheat.——Enc. Pinkerton.

Honour. Upon coins of Titus, &c. is a man, who holds a spear, often an olive-branch in the right hand, and a cornucopia in the left. Upon the consular coins is a bust of Honour.—Enc.

Indulgence. Upon a coin of Gordian is a woman seated between an ox and a bull; possibly to show, that the most brutal dispositions may be softened by indulgence. On a coin of Gallienus, Indulgence is represented by a female seated, extending the right hand, and holding a sceptre in the left.—Enc.

Juno. Symb. Juno Augusta refers to Empresses, delineated in the character of the goddess. — Juno Victrix is represented in different manners, always standing, and holding a spear in her left hand, sometimes with a buckler; sometimes carrying in her right-hand a palm; at others a helmet, and often a *patera*. Juno Martialis, found upon coins only, stands or sits in a temple of a round form, with two columns, holding in her right hand something unknown, but presumed a warlike instrument; by Winckleman (Art. i. 152, 153) an order of battle, called *forceps*.—Juno Lucina is seated, holding in her right-hand a child, with another before her, extending its arms to her; in her left a spear, under her feet a stool. At Sparta

[r] La Bastie. Enc. [s] Numm. Imp. tom. ii. pp. 42, 71.

[t] Enc. Pinkerton.

the head of Juno was dressed with the πυλεων (turretted), as Ceres commonly is (Athenæus), and she thus appears upon a coin of the Argives, published by Haym.—JUNO NUTRIX, as upon a brass coin of Mammæa, holds a flower, sometimes a fleur-de-lys, a plant which she much loved (Clem. Alex. Pæd. L. ii. c. 8.) because she conceived Mars by a flower. The child has been called Hercules, but is more probably Mars.—JUNO CONSERVATRIX, upon a coin of Mammæa, has the peacock at her feet; and besides this, upon another of Salonina (Banduri, p. 252) stands, holding in her right hand a patera, in her left a spear.—JUNO PRONUBA, or president of Marriages. Most of the coins of Samos have the goddess in full face, standing sometimes in the middle of a temple, with four columns, with a large veil, the *tutulus* (hair twisted and dressed on the crown of the head, like a tower), holding in each hand a patera, the hands upon some support; at each side of her feet a peacock. The VEILED JUNO. Muratori (Inscr. i. 28) thinks that the head of Juno veiled signifies the air, of which she is the image. A veil around her, semé of stars, occurs upon a coin of Samos (Spanh. Obs. in Callimach.)—The HORNED JUNO often occurs upon coins. — JUNO SOSPITA, or SISPITA, has horns and a goatskin in her left hand.—Enc. &c.

JUPITER. Symb. Jupiter upon a coin of Valerian (Havercamp, Num. Reg. Christ. 37), where a serpent rears itself, is of very difficult explanation, probably the drawing is incorrect. Perhaps the pretended Jupiter is an Esculapius. —JUPITER Καταβατης, or *Descensor*, occurs upon coins (Vide Burman, Ζευς καταβατης). The epithet means Jupiter thundering, e. g. *Tonans*.—JUPITER Λιταιος same as Ικετησιος (Odys. xiii. v. 213), patron of supplicants, occurs upon a 3 B. of Antoninus, struck at Niceæ in Bithynia. The legend is NIKAIEΩN; reverse an altar, inscribed with ΔΙΟΣ ΛΙΤΑΙΟΥ. This word ΛΙΤΑΙΟΣ (from the Λιται or *prayers*) daughters of Jupiter, personified in Homer (Il. ix. v. 198) occurs on no other monument, nor in any dictionary, whence this coin is very precious.—JUPITER ΠΕΙΟΣ, not *pious*, but *benevolent*. (See Seguin, Select. Numism. p. 155.) Upon a coin of Trajan, struck at Pergamus, is ΠΕΙΟC ZEYC ΠΕΡΓΑ. Jupiter seated, holds in his right hand a patera, in his left a spear (Vaill. Numm. Græc. p. 294). Upon another of Ephesus, where the word ZEYΣ is understood is ΠΕΙΟC ΕΦΕCΙΩΝ. Jupiter, seated upon the clouds, distils drop by drop the rain upon the ground, and holds in his left hand the thunderbolt, a representation which well suits *Jupiter Pluvius*.— JUPITER STATOR (See Liv. L. i.) Upon some coins of Antoninus Pius and Gordian, Jupiter is standing naked, leaning with his right hand upon a spear, in his left a thunderbolt. Legend, IOVI STATORI.—JUPITER DEFENSOR. Upon a coin of Commodus, this Jupiter is naked, in the attitude of a man advancing with haste, holding a spear in his left-hand and a thunderbolt in his right, ready to discharge it in the midst of seven stars. Legend, JOVI DEFENS. SALUT. AUG.—JUPITER TUTATOR, upon a coin of Dioclesian, published by Banduri, is naked, holding in his right-hand a Victory, in his left a spear; legend JOVI TUTATORI AUG.—In Spanheim (De. Us. et Præst. tom. ii. p. 645) is JUPITER SOSPITATOR He is standing in the middle of a temple with two columns, holding in his right-hand a thunderbolt, and leaning upon a spear with his left; legend JOVI SOSPITATORI. S. C.— Upon a coin of Valerian is JUPITER PACATOR, seated, holding a patera in his right-hand, with his left leaning on a spear, at his feet an eagle; legend JOVI PACATORI ORBIS. (Banduri, tom. i. p. 164.)—JUPITER PACIFERUS, upon a coin of Gallienus, is walking, with the right-hand elevated and extended. — JUPITER Νικηφορὸς, or holding a Victory, is very common on coins. — JUPITER INVICTUS, upon a coin of Dioclesian, has his head adorned with a radiated crown, and carries in his right-hand a Victory placed upon a globe; and in his left a spear; at his feet an eagle with two palms; legend, JOVI INVICTO (Banduri, ii. 41.), a very similar representation to that on the coins of Domitian.—JUPITER ULTOR (ap. Spanheim, De us. &c. ii. 645,) is in the midst of the temple, of four columns, erected by Alex. Severus, and surrounded by other edifices, aud adorned by statues; legend, JOVI ULTORI, &c. Upon the coins of Smyrna is the legend ZEYΣ AKPAIOC, from his presiding over mountains and promontories.—JUPITER INFANS, with the eagle (see p. 175,) occurs upon coins.—JUPITER IDÆUS, from the place of his birth, is mentioned in a Cretan coin, published by Morell. It has an eagle for type; legend, ΔΙΟC ΙΔΑΙΟΥ. — The NEMEAN JUPITER occurs upon a coin of Nero, struck at Alexandria (Pell. Med. tom. ii. p. 339.)—The OLYMPIAN JUPITER occurs upon a coin of Trajan, struck at Prusa in Bithynia. (Pell. Med. tom. ii. pl. xxvi. n. 15.) He is seated, leaning with his right-hand upon a spear, and holding a victory in his left; legend, ΔΙΑ ΟΛΥΜΠΙΟΝ ΠΡΟΣ ΑΕΙΣ. [This coin is extremely curious, because it is no doubt a rude representation of the real image of Jupiter, in the temple of Olympia, of which so superb and exquisite a figure is given in the frontispiece of the splendid work mentioned below.[u]] JUPITER Αθωος or of Mount Athos, i. e. Jupiter seated on a hill, appears on a coin published by Goltzius.—A coin of Augustus, belonging to the isle of Cos, published by Vaillant (Numism. Select. p. 294) has on the reverse a head of Jupiter, with ZEYC KOIΩN. The same author has published a coin of Domitian, struck at Nicæa in Bithynia (Num. Græc. p. 24), which has a naked head of Jupiter with NIKAEIΣ and ZEYC MHΛIOΣ, the latter from Melos, one of the Cyclades.—ZEYC ΛYΔIOC, or the LYDIAN JUPITER, appears upon a coin of Sardis. On one side is the head of Jupiter, legend as above, Pellerin, tom. ii. pl. lxiii. n. 50. — A double axe was the symbol of the Labrandean Jupiter, or Jupiter Στρατιὸς, upon the coins of

[u] Le Jupiter Olympien ou l'Art de la Sculpture Antique, consideré sous un nouveau point de vue, &c. &c. par M. Quatremere de Quincy, Membre de l'Institut. Dedie au Roi. Paris, Atl. fol. 1815.

Mylasa.—Upon an altar of the Capitoline Museum, is Rhea, laid down, after having given birth to Jupiter, Saturn, to whom she presents a stone, swathed like a child, the Curetes striking their swords on their long bucklers, whilst Jupiter is sucking the goat Amalthea; in the end, Jupiter seated on Olympus in the midst of the gods. This subject is represented on a brass medallion of Laodicea in Phrygia, another of Magnesia, and a third of Seleucia, published by Pellerin.—JUPITER AXUR, VEJOVIS, or without a beard, appears upon some coins, (Beger. Obs. in Num. p. 14), particularly on one of the family Licinia. Vaill. n. 21.—JUPITER EPACRIUS, or CACUMENARIUS, i. e. on the top of a hill, occurs on many coins.—JUPITER is joined with NEPTUNE and PLATO, upon a rare medallion, legend ΘΕΟΙ ΑΚΡΑΙΟΙ (Bianotrini, Istor. Univers. p. 213).—JUPITER SEATED, HOLDING A VICTORY AND SCEPTRE, is the common type of Antioch, of Syria, and Tarsus; standing with the arms extended, or in a Biga, of the *Bruttii*; the former type also belongs to Messene. The HEAD OF JUPITER occurs upon coins of the Ptolemies. There are many other coins upon which Jupiter appears.—Enc.

MARS. Symb. Casanova has maintained that Mars never appears with a beard upon coins; but he does appear so upon a coin of Syracuse in Beger (Thes. Brand. i. p. 181), and those of the Lucanians, Metapontus, Petelinum, Bruttians, and some Roman families with MARS ULTOR and ADSERTOR. He appears naked and marching on the coins of the Bruttians. Enc.

PHŒBUS, or APOLLO. Symb. Upon a coin of Gordian struck at Thessalonica (Peller. Suppl. 4). Apollo is figured with the symbol of each of the arts which he invented. The laurel, as his attribute, occurs upon a Commodus of Magnesia. (Pellerin.) Upon a coin of Colophon (Rec. de peup. ii. pl. 58, 30) he has the lyre, plectrum, and a long habit. Upon another of Imbrus, the same costume, in his left-hand a lyre, in his right a patera. He is naked, like a young girl in form, upon an Antiochus (Vaill. Hist. Reg. Syr. p. 259) mistaken by Nonnius (in Goltz. p. 79) for a Venus. See also Caylus. Upon a coin of Myrina (Rec. de peupl. ii. pl. 54) he has a finely formed woman's neck. Upon a coin of Calenderis, (Rec. de peup. ii. pl. 73) he is in a virile form, standing, his left arm upon a column, upon which is the lyre, in his left the plectrum. So also upon those of Lampa, Mytilene, and Alæsa (Id. iii. pl. 99, 103, 108.) Upon one of Hadriani (Id. iii. pl. 128, 8,) he is naked, standing, in his left hand a lyre, supported by a tripod, interlaced by a serpent, and in his right the plectrum. Behind him is a column, upon which is a small Diana. Upon a coin of the Lapithæ, he has his head laurelled, a bow, a quiver upon his shoulder, and a star before him (Pellerin). As OPIFER, upon a Trebonian *Gallus*; and one in Tristan (ii. 672) he is naked, standing, in his right-hand an olive branch, in his left a lyre. As CONSERVATOR, upon coins of the same Prince, he is figured in a different manner. (See p. 185 antea, and Banduri.) One of the medallions has Apollo standing upon rocks like mountains, in one hand an olive-branch, in the other an extended bow; the legend ARN. ASI. (Rec. de Peup. iii. 52, 53.) Arna and Asinino had erected statues to him during a pestilence. The serpent is a common attribute. In C. Caylus (Rec. vii. 281) a griffin and a raven are at his feet. Upon a Tranquillina (Peller. ii. 203) he is naked, in his right-hand a palm branch, in his left a lyre, supported by a tripod, entwined by a serpent. Behind is a tree, and at his feet a griffin. Upon coins of Rhodes, Chios, &c. he is a young man, with a radiated head, the rays issuing from the head; upon one of Alesa he has a beard. (Torremusa.) Upon a Nero (Med. de Potin d'Egypt) is his bust with a laureled head, a quiver upon the shoulder, and the legend ΠΥΘΙΟΣ ΑΠΟΛΛΩΝ.—Enc. See p. 185, antea.

SECTION II.

MODERN ÆRA, SO FAR AS CONCERNS ENGLAND.

INTRODUCTORY MATTER. Pinkerton very properly discriminates modern from ancient coins, by their rudeness and insipidity. Generally speaking, they are merely pieces of metal stamped, and so thin, that we might suppose the person or portrait of the original to have been, instead of bulky substance, a superficies only.

The old mode of coining has been before-mentioned (p. 968). In 1289 the method was this. The metal was first cast from the melting pot into long bars. These bars were cut with shears into square pieces of exact weight; then with the tongs and hammer they were forged into a round shape; after which they were blanched, that is, made white and refulgent by nealing or boiling, and afterwards stamped or impressed to make them perfect money.[x] This method continued till the screw was applied to coinage in the French mint in the sixteenth century, but not to ours before 1661, when it was used, together with the old method of coining by the hammer, until the latter was wholly laid aside in 1662. The machine consists of a screw to which the upper die is connected; this is worked by a fly, and forces that die which is attached

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[x] Leake, Ruding, 8vo. edit. 185.

to it with considerable effect upon the other die, which is firmly fixed below. Mr. Boulton's coining mill, invented in 1788, has since been adopted; but it has or had its defects, *viz.* that its force is not absolutely direct, but in some slight degree rotatory; and from the formation of the collar[y] within which the coins are stamped, cannot be used for the purpose of placing a legend on the edge. After the introduction of the mill, the preservation of the outer edge of coins was first attempted by placing a graining so as to form a regular circle on the outside of the legend, quite to the edge of the coin. The earliest specimen is of Elizabeth's reign; legends on the edge first occur in 1651; milling, with the strokes at right angles across the edge, in 1663; with diagonal strokes in 1669; with angular strokes in 1739; after which appears the method still in use.[z]

Metals, &c. used in coinage. Gold was first (except among the Britons) coined by Henry III.; Silver through all the periods; Copper, except James's farthing tokens, first in 1672; Tin in 1684. Leaden tokens, called *Plumbei Angliæ*, were in use as early as the end of the reign of Henry VII.; and latten, tin, pewter, leather, &c. have been used by tradesmen, on the token principle, from the days of Elizabeth, perhaps earlier.[a]

COUNTERS, see p. 295.

CROSS UPON COINS. This appears upon Anglo-Saxon coins, and in the Norman reigns is said to have been deeply impressed, that the coins might be divided into halves for halfpence, and quarters for farthings, which practice, says Hoveden, continued till the time of Henry I. Leake denies this;[b] but there is a passage in Whitaker's Richmondshire,[c] which shows that coins were actually halved and quartered for currency. The crosses were exhibited under almost every possible form before the 32nd of Henry III. Then, says Ruding, "The only difference between his earlier and later coinages is, that in the former, the cross is bounded by the inner circle, and has four pellets in each quarter; whilst in the latter it extends to the outer circle, and the number of pellets is reduced to three. SEE TYPE, p. 993. To this description his gold penny forms the only exception. It kept entire possession of the coins until Henry VII. [*sic*, but armorial bearings first appear upon coins of Edw. III. see Leake, iii.] introduced heraldick bearings. It then began gradually to give ground, but was not entirely lost before the latter end of the reign of James I.[d]

DEI GRATIA, first occurs upon our coins *t.* Edw. III.[e]

FACE FULL AND PROFILE. The full face EXCLUSIVELY was adopted by John, and continued by all the succeeding monarchs, until the side face was introduced 19 Henry VII. The last *silver* pieces upon which any of our princes have been represented with the full face are shillings of Edward VI.[f]

FIDEI DEFENSOR, first appeared on coins of Charles I. as Ruding himself proves, though he elsewhere ascribes it to George I.[g]

FRANCE, TITLE OF KING. In 1339 Edward III. assumed this title on his coins, in 1360 renounced it, and 1369 resumed it again. It is omitted upon some coins of Richard II.; was altered to heir of France by Henry V.; and was silently abandoned by George III.[h]

FRANCE, ARMS OF, Semé de lis from Edward III. to Henry IV. Three only commence with Henry V.[i]

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[y] The *Virole* is the iron ring, in which are placed the blanks, thus to be secured under percussion. Barthelemy shows (Mem. Acad. Inscr.) that among the Greeks, the substitute was a part of the coin in relief, on purpose to hold it while struck. These relieved parts are sometimes square, sometimes divided into four squares, sometimes charged with heads or foliage, or bizarrerie, which have been mistaken by antiquaries for the four squares of towns, gardens of Alcinous, &c. Mongez thinks, that the ancients struck their coin while red-hot, within a *mandrin* of iron. Mem. Ac. B. L. anno 1785.

[z] Ruding, i. 188, 189. [a] Id. i. 10, 11; ii. 411, 77; iii. 59, 353, &c.

[b] Pp. 37, 38. [c] i. p. 142. [d] Ruding, ii. 75. [e] Id. ii. 212. [f] Id. v. 116, 130. [g] Id. ii. 467; v. 158, 159. [h] Id. ii. 148, 193, 206, 252, 293; iv. 84. [i] Id. ii. 274.

GEORGE AND THE DRAGON, first occurs *t.* Henry VIII.[k]

GLOBE AND CROSS ON THE CROWN. The arched crown with the Globe and Cross first occurs *t.* Henry VII. according to Ruding; Henry VI. Leake. —See Ruding, ii. 405. Leake 1st Ser. pl. 25. The Orb and Cross *in the Hand* appears on coins of Edward the Confessor, and gold penny of Henry III. Ruding, v. 221.

HARP, IRISH, first appeared on the Irish money *t.* Henry VIII.[l] Quartered with the Royal Arms *t.* James I.[m]

LEGEND. The most ancient British coins are impressed on one side only, and have no legend, only a device; those which have both an obverse and reverse are also without legend, except the coins of SEGO [*naæ*] and CUNOBELIN, with CAMU [*lodunum*] and TASCIO. Ruding disproves all existing elucidations, of course, also, the favourite one of TAX in Camden, Powell, and Du Cange; and whether the following *new* remarks deserve attention shall be left to the decision of the reader. It seems to be generally allowed, that the coins thus marked belong to Cunobelin,[n] who was a Roman tributary king. It also appears from the coins in Ruding, which have this word, that their types are Roman. Melting pots or crucibles were made of an earth called *Tasconium;* because that only would stand the fire: "Catini fiunt (says Pliny) ex *tasconio.* Hæc est terra alba similis argillæ neque alia afflatum ignemque et ardentem materiam tolerat." L. xxxiv. c. 4. May it therefore be inferred, that TASCIO, like AUGO for AUGUSTO, is an abbreviation of TASCONIO, and that the word may mean other coins melted down anew, and stamped with Roman symbols, to comply with their usual policy, that the coinage should always recognise their dominion? In further support of this hypothesis, it is to be observed, that VA, VAN, VANI, and VANIT. often accompanies this word on the coins. The *Veneti* were a people of Gallia Lugdunensis, and Lugdunum, the capital, was a famous mint of the Roman Emperors.[o] If, therefore, we interpret TASCIO VANIT: by TASCONIO VENETORUM, we may conjecture, that these words imply the issue of such coins from the mint of the Veneti. Other coins have the addition of NOVA to TASCIO, but according to the hypothesis suggested, it may merely mean new money from the crucible. Whatever credit may be due to these opinions, the occurrence of pure Roman *reverses* on these coins is an important fact, which has hitherto been unnoticed, and may perhaps lead to more happy elucidations. Some coins appropriated to the early Anglo-Saxons, before their conversion to Christianity, have either no legends, or letters, the meaning of which has never been ascertained.[p] The money of the Heptarchic kings has the name of the monarch on the obverse, and that of the moneyer on the reverse; or after a certain period the place of the mintage. There also occur coins of saints and prelates with their names on the obverse, as STPETR. [*Sancti Petri*]; SCEAD. [*Sancti Eadmundi*]; IAENBHRIT. AREP. *Jaenbirht Archiep.* &c.[q] The sole Monarchs have the same names of the kings with REX only, or REX ANGLO. and the names both of the moneyer and mint on the reverse. The Norman kings continue the same practice, with very rare exceptions, Henry the Third being the first king who has numerals after his name, though DVO follows the name upon a penny, supposed of William the Second.[r] DNS HYB first appears on the coins of Edward I. and in the same reign occurs the last instance of the moneyer's name upon the reverse.[s] DVX AQVT. first appears upon the coins under the three Edwards.[t] Mottoes on the legends appear to have commenced with Edward III. and the first

[k] Leake 200. [l] Ruding, ii. 443.
[m] Id. v. 145. [n] Id. 270.

[o] See Alex. ab Alex. cap. 24, 4. Pintianus in Plin. L. iv. c. 18. p. 70. [p] Ruding, v. 19, 20.
[q] Id. v. 41—48. [r] Id. v. 100. [s] Id. 102.
[t] Id. 103. n. [m.]

to have been POSUI DEUM ADJUTOREM MEUM, in allusion to the prosecution of his title to France, which motto was continued down to the union of the kingdoms, except upon the country mints of Henry VIII. the bad money of Edward VI. and the groats of Queen Mary.[u] From this period to the time of Henry VIII. the mottoes are religious; but with that reign begin the ROSA SINE SPINA, conceits and classical phrases. These are very numerous; and are detailed in Leake and Ruding. The DECUS et TUTAMEN, introduced *temp.* Charles II. still, or but recently subsisted.

MINT. The first named upon coins is CAMU for Camelodunum [on coins of Cunobeline], and VER. for *Verulam*. These on British coins; but the earliest instance among the Anglo-Saxons is that of Baldred, King of Kent, anno 805—823; nevertheless, the practice does not appear to have become general till the time of Athelstan,[x] and was not entirely disused till the reign of Elizabeth.[y]

MINT-MARKS. Ruding says, that the earliest specimens are to be found in the Durham mint of Edward I.; that they first appear upon the regal coins of Edward III.; that in the reign of Henry VI. they began to be varied, and that their number increased very rapidly in that of Edward IV. They were not entirely disused till the time of Charles II. a discontinuance ascribed to the introduction of the mill and screw.[z]

A catalogue of them is given by Ruding,[a] and as difficulty exists in distinguishing the coins of the three Edwards, and those of Henry IV. V. and VI. it may be worth while to make some particular remarks concerning these coins in the first instance. No cross moline belongs to EDWARD III.; the lion rampant is limited to EDWARD II.; passant guardant to HENRY the FIFTH and SIXTH; the cross crosslet only to HENRY the FOURTH and SIXTH; single pellet *(Irish)* and cross moline pierced *(Anglo-Gallic)* to HENRY the FIFTH only; the cross patée fitchée, crescent, martlet, cross patée, figure of 8, and quarterfoils to HENRY the SIXTH alone.

The following List, alphabetically arranged from Ruding's Catalogue, under the reigns, will show when each respective Mint-mark (sigled M. M. by Numismatists) commenced, occurred, and terminated. It is of the first service in appropriating the coins.

A—Henry VI. James I. Charles I.
Ā—Elizabeth.
ACORN—Henry VIII. Elizabeth.
ANCHOR—Henry VII. Elizabeth. Charles. I. *same* with a small star. Id.
ANEMONY FLOWER, and small R. Charles I. *(Briot's work.)*
ANNULET—Edward IV.; with a pellet, *same;* surmounted by a cross, *same;* single, and with fleur-de-lis, Henry VIII.; *single*, Mary, Phllip and Mary, Elizabeth, James I.
ARROW or BOLT—Edward VI.
B. 1646, B and R in a cipher, 1648, 4, 5, Cha. 1.
BELL—Elizabeth, James I.
BIRD'S-HEAD—Henry VIII.
BLACKAMOOR'S-HEAD—Charles I.
BOAR, BOAR'S-HEAD—Richard III.; in the centre of the cross, Henry VII.
BOOK OPEN—Charles I.
BOW—Henry VIII. Edward VI.
BUNCH OF GRAPES—James I.
CASTLE—Henry VIII. Elizabeth, James I. Cha. I.
CATHARINE-WHEEL—Henry VIII.
CINQUEFOIL—Edward IV. Henry VII. Hen. VIII. Edward VI. Elizabeth, James I.
CIRCLE or ANNULET—Edward IV. Henry VIII.
CRESCENT—Hen. VI. Hen. VIII. Eliz. James I.
CROSS—*same*, raised on two steps, Charles I.; plain, Edward IV. Henry VIII. Edward VI. Elizabeth, James I.; *same*, each bar of which is terminated by a pellet, Edward III; long, Henry VIII. Eliz. Charles I.; *small* Rich. III.
CROSS-CROSSLET—Edw. III. Hen. IV. Hen. VI. Edward IV. Henry VII. Elizabeth.
CROSS-FLEURY—*same*, and T or V. Henry VIII.
CROSS-MOLINE — Edward I. and II.; *pierced*, Hen. V.
CROSS-PATEE and FITCHEE—*both* Henry VI.; *fitchée* Edw. IV. Hen. VII.; *patée*, Hen. VIII. James I.
CROSS PIERCED—Henry IV.
CROWN or CORONET—Edward III. Richard II. Henry V. Henry VI. Edward IV. Henry VIII. Elizabeth, James I. Charles I. 1638.
CIPHER, 43 Elizabeth.
DAGGER, James I.
DIAMOND—James I.
DRAGON—Henry VII.
E. Є—Henry VIII
EAGLE'S-HEAD—Edward VI.
EIGHT, *figure of*—Henry VI.
EGLANTINE—Elizabeth.

[u] Leake, 97, 98. [x] Id. i. 267, 270, 277, 340, 347. [y] Id. i. 136. [z] Id. iv. 496. [a] Id. 497.

Emony—Elizabeth, 1601, 1602.
Ermine-spot—Elizabeth, 1572, 3, &c.
Escallop-shell — Henry VII. Henry VIII. Elizabeth, 1584, 5, 6, &c. James I. 1606, 7.
Eye—Charles I. 1645.
Feathers—Charles I. 1630.
Fetterlock—Philip and Mary.
Fleur-de-lis—Henry IV. Henry V. Henry VI. Edward IV. Rich. III. Henry VII. Henry VIII. Edward VI. Philip and Mary, Elizabeth, James I. 1604, 5, and 1623. Charles I. again 1630, 1644, 5, 6; with a mullet, Edward the Black Prince; between three trefoils, Henry VI.; double Henry VI.; with a plain cross and annulet, inclosing a pallet, Henry VIII.; with reverse of cross-crosslet; reverse of bolt, Id.; within a crescent, Elizabeth; with reverse of trefoil, James I.; three, two, and one, Id.; with reverse, a lion, Charles I.
Flower—Henry VIII.; like a marigold, Edw. VI.
G—Edward IV.
George, St. 1630—Charles I.
George, St. Cross of, surmounting St. Andrew's —James I.
Greyhound's-head—Henry VII.
Hand—Elizabeth 1590, 1, 2, &c.
Harp—Henry VIII. Edward VI. Elizabeth, Cha. I. 1632.
Heart—Charles I. 1629, 30.
I—Elizabeth.
Inescutcheon with St. George's Cross—Henry VIII.
K—Henry VIII.
Key — Henry VII. Henry VIII. Edward VI. Elizabeth 1595, 6, 7, 8, &c. James I. 1609, 10, &c.
L—Edward IV.
Leopard's-face, crowned—Henry VII.
Lion—rampant, Edward II.; between two fleur-de-lis, Id.; passant guardant, Hen. V. Hen. VI.; English lion, Perkin Warbeck; passant guardant, Henry VIII.; simply a lion, Edward VI. Elizabeth 1566, 7, James I. Charles I.; with a ton, Elizabeth.
Lozenge — Mary, James I.; surmounted by St. Andrew's cross, Id.
Martlet—Henry VI. VII. and VIII. 43 Elizabeth, &c. James I.
Mullet—of six points, Edw. III. &c. Hen. IV.; or star, Henry VI. Elizabeth; simple, Edw. IV. 43 Elizabeth, James 1. 1611; on both sides, also pierced, Edward VI.
P—Henry VIII.
Pellet—Henry V. James I.; four placed cross-wise, Edward III.
Pheon—Henry VII. and VIII. Elizabeth 1561, 2, 3, 4, 5.
Picklock—Henry VIII. Edward VI.
Pomegranate or Popy-head—Henry VIII.
Portcullis—Henry VII. and VIII. Philip and Mary, Elizabeth, Charles 1. 1633; crowned, Henry VIII.
Quarterfoil—Edward III. Henry VI. VII. and VIII.; with reverse, of fleur-de-lis, Henry VI.; three, Id.; with reverse of VY; and quarterfoil, Henry VIII.; one and W, Id.
Rose—All the Sovereigns from Edward III. to Charles I. except Henry V.; on reverse; with reverse, square and rose; with reverse, Y, all Edward VI.; composed of dots, James I.; with reverse of Thistle, Id; with reverse Martlet, Henry VII.
Saltire—James I. 1619; with reverse of lozenge pierced, Henry VIII.
Sceptre—Charles I. 1646.
Spur-rowel—James I. 1619.
Star—Edward III. and IV. Henry VIII. Elizabeth, Charles I. 1640; or mullet, Henry VI. Elizabeth.
Sun—Edward IV.; with reverse, of annulet: of rose, Id.; shining through a cloud; with crescent and star, Henry VIII.; simple, Charles I. 1645.
Swan—Edward VI.
Sword—Edward IV. Henry VII.; on both sides, Elizabeth 1581, 2.
ℭ—Tau; also crowned, Henry VIII.
T—reverse, t. VI.
t—Edward VI.
T.G.—in a cipher, Edward VI.
Thistle? reverse, Bell? *(sic)*—Henry VIII.; simple, James I. 1603, 4; reverse, of trefoil, Id. 1621, &c. &c.
Tower—James I.
Trefoil—Edward IV. Henry VIII. Elizabeth, James I. 1613, 1624, Charles I. 1644.
Triangle—James I. Charles I. 1639; in a circle, Id. 1641.
Tun or Ton—Henry VII. Edward VI. 1551 to 1553, &c. Elizabeth 1592, 3, 4, 5, James I. 1615, &c. Charles 1. 1636; reverse, of fleur-de-lis, Hen. VII.
V—Edward IV. and VI.
V.Y.—Henry VIII., on reverse, Id. and cross, Id.
W—Henry VIII.
Woolpack—Elizabeth 1594, 5, 6, &c.
Y—also with reverse, of rose, Edward IV. and VI.

Moneyer's Names appear on coins, usually on the reverse, but sometimes on the obverse (the name of the monarch being removed to the other side), as early as the seventh century. Sometimes the names of two moneyers occur on the same coin. This nomination of the moneyers, is to be found no lower than the reign of Edward I.[b] See p. 970.

Numerals. 1, *Roman*, first appear on coins of Henry III. 2. *Arabick*, on those of Henry VIII.[c]

Obverses. Those without busts and legends are first here to be considered. The most ancient British coins are of this kind, having only a horse or hog (the most general patterns), an ox's head, rude lines, representations of the sun, &c. which are succeeded by barbarous human heads, figures with spears, riding, running, or in chariots, &c.[d] The Anglo-Saxon without busts and legends have the uniform obverse

[b] Ruding, i. 136. [c] Id. v. 100, 121.
[d] Id. v. 7—12.

of a bird.[e] Fillets of pearls, and crescents, distinguish the Anglo-Saxon kings of the Heptarchy; and rude kinds of crowns with rays and pearls, are mixed with fillets among the sole Monarchs. The sceptre first appears on coins of Ethelred II.[f] Edward III. in the ship is the earliest variation from a bust in the regal coins; the angel of Henry VI. has only the figure of St. Michael piercing the dragon; and succeeding sovereigns have coins with only the arms, badges, &c. for an obverse.

Reverses. The most ancient British coins are convex, the obverse blank, and on the concave side are a horse, or rude figure, like the obverses before-mentioned. Upon the coins with legends, Roman devices are most numerous. The first Anglo-Saxon without bust or legend, have no reverse (according to Ruding's list), except in one instance [probably a forgery, though Ruding, from the double occurrence of the reverse, presumes (i. 319) that it is genuine] where we find Romulus and Remus with the wolf,[g] a type repeated on the penny of Ethelbert, King of Kent. The reverses of the royal Anglo-Saxon coins are nearly all names of moneyers and mints; but monograms occasionally appear: and on a coin of Edward the Martyr is the hand of Providence, with the letters A and Ω, the only instance in which Greek characters are found on any coins of the Anglo-Saxon monarchs.[h] The reverses of the Norman kings down to Edward I. consist of the names of the moneyer and mint, encircling crosses with pellets, fleur-de-lis, &c. and this favourite device of the cross and pellets occurs even so late as on the halfpenny of James I.[i] (See Cross, p. 989.) After the reign of Edward III. this ancient pattern is, however, often superseded by devices connected with heraldry, as the royal arms, badges, crowns, fleur-de-lis, lions, &c. disposed within fancy rosettes, quarterfoils, and other borders. The most singular reverse, in one sense a national insult, is that on the halfpenny of Charles II. where the portrait of Britannia is that of the Duchess of Richmond, the king's mistress.[k]

Towns, *names of, upon Coins*. From the time of Athelstan, with some few exceptions, the name of the town was added on the reverse, mostly to that of the moneyer, probably in conformity to his law, that the money should be coined within some town.[l] See Mint, 991.

Type. An uniform type of the coins was first adopted by Henry III. From the conquest until this time, with the exception of the coins of Henry II. and the obverse of those of John, a great variety prevailed in the impressions both of the obverse and reverse.

The pellets, triangles, and devices, apparently ornaments only upon our early coins, may have been symbolical, at least in the primary use of them.

"The meagre legends of this adulterated silver coin bespeakes it of the Kapchak Tartar class, but does not enable us to ascertain the Sultan to whom it belongs; although the horizontal range of small circles following the regal title probably constituted his tamgha or device. It is well known that such emblems were generally adopted by the princes of this race; and that Tamerlan, who affected a descent from Jeugizkham, bore as his device, three circles, disposed triangularly."[m]

See Cross upon Coins, p. 989.

Lt.-Gen. Ainslie, having published an elaborate volume upon Anglo-French Coinage, the following Digest, as it includes some obscure matters, also, is here incorporated.

The Anglo-French coinage, commences with the accession of Henry the Second to the Dukedom of Aqui-

[e] Ruding, 21. [f] Id. v. 23—91. [g] Pinkerton (ii. 426) makes the coin of Ethelbert with the same reverse, a forged cast. [h] Ruding, i. 369. [i] Id. v. 146.

[k] Id. v. 316. [l] Id. i. 136. [m] Marsden's Numismata Orientalia p. 283. [n] Gent. Mag. Dec. 1830, pp. 234, 534.

taine, through marriage with its Duchess Eleanor. The archæological difficulty with regard to these old coins, is the intention implied by such ornaments as were not mint marks. It is well known that our Anglo-Saxon patterns were originally borrowed from the coins of the declining empire, to be seen in Banduri; and that *figuræ malè formatæ* most especially commence after the reign of Heraclius, is affirmed by Ducange.[n] As to the cross and pellets, the former may be traced to the brass money of Constantine junior (when Cæsar) and his successors; and, as a token of Christianity, occurs on the reverse of a gold coin of Olybius. The names of the cities where the money was minted are scarcely to be seen before the times of Maximian, Dioclesian, and Probus. The bad execution is to be deduced from the Gothic conquest of the Roman empire; and as to the various devices, it is certain that among the old Christians there were symbola *μυστηριωδη*, alia atque alia pro ratione temporum ac diversitate nationum. The oriental nations had some, the western others; but in neither was there any symbol without a cross. In plate 1. f. 6, of this work, we have the Black Prince seated on a throne; but how far fetched and obscure was the symbolic origin of the throne among the early Christians, may be judged from the following passage of Scaliger.[o] "Ingens solium, aut instar solii conceptaculum, nihil aliud est, quam hortus ille conclusus et fons signatus in Cantico Canticorum, per quem sacrum regenerationis lavacrum designatur;" *i. e.* a great throne, or *conceptaculum* like a throne, is nothing else than that inclosed garden and sealed fountain in the Canticles, by which the sacred water of regeneration is designed. The lily so common upon coins, implies the lily of the valley (Cant. i. 2); and whereas we have here upon a coin of Henry V. (pl. ii. f. 19), a cross erect between a lily and a lion: Crysostom makes the latter the lion of the tribe of Judah. Upon one of the coins of Eleanor, Queen of Henry II. and others in this work, is a figure resembling an anchor without a stock. Scaliger says, "These were the most simple symbols of those times, when they did not dare to represent the human form, or that of things and animals; for, says Clemens, *ου γαρ ειδωλων προσωπα εναποτυπωτεον οις, και το προσεχειν απειρηται.*" For they used to paint an anchor, ship, fish, dove, but never a human form. However this may be, as to the particular application in question there can be little doubt but that the symbols of the first Christians laid the foundation of many of these now incomprehensible devices upon mediæval coins. But they were not all of this kind. It is evident that there were, at least on the obverse of many of our ancient coins, an assimilation to the great and other seals, possibly because engravers of the one were also those of the dies; but this is only a partial circumstance. There were, besides, matters of pure embellishment only, *i. e.* to fill up the field; for neither in Gothic architecture, costume, furniture, or any other thing, where ornament was deemed essential, had our ancestors any idea of simple beauty by taste. Effect was to be produced by excess of ornament. Where a cross extends to the rim of the coin, there are only three pellets; in others, where it is smaller, and occupies only the space within the legend, there are four. These were accordingly only ornaments to fill up the blank; and the pellets exist down to the portcullis farthings of Henry VIII.; a singular circumstance, because these coins were by the statute to have on the reverse a rose; and though Leake never saw such a statuteable coin, Ruding has engraved one, Leake's being of a different impress. Ruding adds (ii. 415), that the pattern was *specified* in the statute, because "the common people many times took the farthings for halfpen-

[n] De imperat. Constantin. et numismatib. Dissert.

[o] Litt. ad Marquard. Freherum.

nies." It certainly does appear that in statutes that die was engraved (to judge by the instance in 1489) according to a piece of lead of the pattern, affixed to the letters patent (Ruding, ii. 393); and to produce still greater confidence of authenticity in the minds of the people, coins of the 2nd of Henry VI. are to be marked with the *touch* or *assay* of a leopard's head crowned, and the mark of the worker (id. ii. 374). Henry the Second, differing from his predecessors, determined to have only one pattern represented on his coins, in which particular usage he was followed, with very few exceptions, by his successors (id. 28). Thus does it appear that whatever might be the intention as to continuing or varying the pattern to obviate existing abuses, that such continuation or change was arbitrary or optional, as well as the pattern. Whatever meaning, therefore, the devices might have had originally *in se*, we conclude that the meaning was lost in the times of the Norman kings and Plantagenets. We presume, nevertheless, that many of them originally had a general symbolic meaning; and for this reason, because they are not peculiar to any country. We have made these prefatory remarks, through the following ingenious illustration by the General of a very obscure point bearing upon devices. On the subject of the Aquitaine coins, struck by Henry the Second and his immediate successors, he says, with regard to a half-denier of Henry the Second:

"The figure in the upper part of the field embarrasses every body; whatever it was meant to signify, it disappeared in the Anglo-French series with Richard the First. A possible reason may be given for the annulets, so conspicuous on Henry's money, and which appear on those of his wife and son Richard.

"These annulets, three in number, formed part of the shield of the Kings of Castile and Leon, of those of Arragon, and of the Counts of Barcelona.

"May not the annulets on the deniers and demi-deniers of Henry the Second have been in compliment to King Alfonzo the Eighth of Castile, who married his daughter, named also Aleonor? those on the deniers of Cœur de Lion, as a piece of gallantry to his wife Berengere, daughter of the powerful Count of Barcelona? and later, the annulet on the Ponthieu money of Edward, from a kindly feeling to the Royal Family of his wife Aleonor of Castile, in right of whom he inherited that country?"—p. 46.

The embarrassing figure (see pl. vi. No. 64) appears to *us* to mean no more than the flower-pot and lily of the Virgin Mary; as the cross patee below denotes our Saviour.[p]

Ruding says (ii. 81) that a record dated in the 12th year of Henry the Third, shows that money was struck by that King in Gascony; and possibly that coin may be his which Dr. Ducarel has appropriated to him. It is an Aquitaine halfpenny, resembling in type one of Richard the First; it reads on the obverse ERICUS REX ANG. and on the reverse DUX AQUITANIÆ.

The General (p. 54) believes that this King (Henry III.) never struck any French coins at all; and that "the coin, No. 1, pl. ii. of Snelling, and No. 10, pl. x. second supplement of Ruding, if it ever existed, is probably an ill-read lion of Edward the First.

Now it is certain that Richard Earl of Cornwall and William Longespee Earl of Sarum, did make a most successful expedition into Gascony in the 9 Hen. III. anno 1225 (Triveti Annal. p. 180), and that in the year 1229, the Archbishop of Bordeaux, deputed by the Magnates of Gascony, Aquitaine, and Poitiers, made a Christmas visit to the King. (M. Paris, 297.) We cannot therefore see any reason why a statute should not have been made for a Gascony coinage; nor can we conceive how Ruding's legend of ERICUS, can possibly be read EDWARDUS. The only difficulty which occurs to us, who

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[p] One, perhaps the *touch* or assay mark; the other, the worker's, as *antea*.—REV.

know nothing of the coin, is whether, as Henry the Second shared for a time the Crown with his son Henry, and so there was a *Rex biceps*, the question is not involved in obscurity—to which of these Henries, if to either, and not to Henry the Third, the coin can be referred.

In p. 152, from dissimilarity of portraits in certain coins of the Black Prince, who was a handsome man, the General is almost inclined to suppose that certain pieces of money may be deemed satirical; for on one of two half-groats the Prince is represented as a slobbering ideot, and on the other more like an old goat than a well-looking man of forty-four (p. 154). If this be the fact, Pinkerton (Medals, ii. 54, ed. 3,) is mistaken in believing the first satiric medal of modern times to have been struck by Frederick King of Sicily, anno 1501.

HISTORICAL ACCOUNT OF BRITISH, ANGLO-SAXON, NORMAN, AND ENGLISH COINS.

British Coins. There are no positive proofs of British coins contemporaneously with the time of Cæsar. The coins, which are all attributed to the early British kings, may belong to some other nation. The far greater part of them are without any legend, and in the rest are to be found only initial letters or at most single syllables, which are applicable to the names of Gaulish princes, mentioned by Cæsar or Tacitus. It is possible that the coins which bear them might have been imported into Britain; and notwithstanding Borlase's denial of the assimilation between Gaulish and British coins, the horse and hog, the most common symbols of the earliest æra, appear simultaneously upon the coins of both nations. After the Roman mintage was introduced, the conformity may be reasonably supposed to have partially or generally ceased. If these coins are really British, their origin (says Ruding) must be referred to some period subsequent to Cæsar's second invasion, and prior to Cunobeline's improvement of his coins, in imitation of the Roman money. The earliest coin which can with any probability be attributed to any particular British monarch bears upon it the letters SEGO, probably for SEGO [*nax*], one of the four Kentish kings, who, by the command of Cassivelan, attacked Cæsar's camp, upon his second arrival in Britain. To this coin succeeded Cunobeline's money, evidently borrowed from the Roman model; but, after his decease, the second subjugation of Britain took place under Claudius, and the Britons were so completely subjugated, that the edict ordaining all money current among them to bear the Roman Imperial stamp was strictly enforced, and no British money appears afterwards.[q] Notwithstanding Verulamium, &c. in lists of Roman coins, Ruding says, that no *Roman* coin bearing the name of a *British* town has yet been discovered.[r]

Mr. Akerman, Secretary to the Numismatick Society, has given the following account of ancient British Coinage. No coins bearing the words VERULAMIO or CUNOBELINUS are ever found in France; nor are many other varieties, which are supposed to be of an earlier date to those assigned to the British Prince, and which all differ in type and fabric from those of the Gauls. They may be divided into two or three classes, each belonging to different periods. The former are of the rudest design, with scarcely intelligible figures or features. Those of the third class, or of the time of Cunobeline, have been too fancifully supposed to bear representations of objects peculiar to this Country, when in fact they are rude imitations of Greek and Roman coins. A remarkable instance of this is one engraved by Ruding (pl. v. n. 9), which he described as representing a British chieftain holding a human head, when in fact it is copied

[q] Ruding, i. 263—272. [r] Id. iv. 418.

from a coin of Mæonia, upon which Bacchus is represented in a similar posture, holding a bunch of grapes. Mr. Akerman has formed a classification of the coins engraved in three plates of Ruding's "Annals of the Coinage," which are partly British, and partly Gaulish. He has also collected nineteen unpublished types, which will be engraved in the 4th part of the "Numismatick Journal" where his disquisition is about to be printed.[s]

Saxons. The Saxons brought with them their coinage from the continent. *Sceattæ* are known of the early Kings of Kent, some of which must have been struck within the sixth century; and there are others so similar to them in type, as to justify their appropriation to the same people, but which, from their symbols, were evidently coined before their conversion to Christianity, and were therefore probably brought with them from the Continent. It is known only concerning the Heptarchic coins, that the money was of equal weight and probable fineness with the later Anglo-Saxon pennies, and that the moneyers stamped their names upon it, but that the custom of adding the place of mintage was of very rare occurrence, and almost solely confined to the ecclesiastical coins of Canterbury. There were no gold coins. The most ancient coin was of silver, and called *Sceatta*. The precise value is uncertain; but it was the smallest coin known among the Saxons at the end of the seventh century.—The next coin in point of antiquity is the Penny, which appears in the year 688, though the time of its introduction is unknown. It was of silver, and was probably not known to the Saxons before their arrival in Britain. Besides these, there was the Half-ling, or Hal-penny, likewise of silver, as was probably the Feorth-ling or Feoꝑvnᵹ, the fourth part, or Farthing. Next to this were the Stycas, of brass, two of which were equal to one farthing. These Stycas are the *Minuta* of Domesday Book, whence our *mite;* but all of the kind yet discovered are from the mints of the Northumbrian kings, or of the Archbishops of York. Every one of these coins, except the Farthing, is to be found in Cabinets. Besides these, there was probably the Triens, which divided the Penny into three equal parts. The Mancus, the Mark, the Ora, the Shilling, and the Thrimsa, were only money of account, not actual coins; and if the Mancus was ever current, it was of foreign mintage. The earliest Sceata known is of Ethelbert I. King of Kent, from 561 to 616. The first Penny (though it is probably older) is that of Ethelbert II. between 749 and 760. The most elegant specimens of Anglo-Saxon coinage, supposed by Italian artists, are those of Offa, King of Mercia, from 758, 796.[t] But in some, *e. g.* those of Burghred, every feature seems to be formed by separate punches, a thick curved line sometimes forms the forehead and nose, which last feature is at other times expressed by a triangular dot near the end of the curved line of the forehead, the lips are formed of two triangular dots, and there is not a particle of relief, or of any mark whatever to shew that the King had either a cheek or a chin.[u]

Pinkerton gives a list of the Anglo-Saxon coins; but has omitted those of the Archbishops of York, the Saints, and uncertain Archbishops of Canterbury. They are therefore supplied in the note below.[x]

Norman and English Kings: *with concise characteristics and discriminations of their respective Coins, abridged from Ruding, &c.*

William I. A.D. 1066. ꝑwillem-us, ꝑillelm. &c. only *Pennies* are known

[s] Gent. Mag. April 1837, p. 410.

[t] Ruding, i. 275—323.

[u] Archæologia, xxiii. 396.

[x] Archbishops of York. Eanbald, reverse Edilveard or Eadulf; Vigmund or Ugmund, with *Arep. Are. Ar. Ir.* for Archiepiscopus; Vulfhere or Ulfhere, with *Rep. Abep. Alp.*—Saints. S. Peter's of York, sipetr. mo. scptr. sciietii. scictpii, &c. S. Martin of Lincoln,

of the first two Williams. The Anglo-Saxon coins were in circulation. The *Pennies* of the two first Williams are made distinguishable by presumptions. Ruding ascribes to the Conqueror all the coins which have not a star or stars on the obverse. These he assigns to Rufus, from their appearance on the Great Seal.[y] Of the Canopy *Sterlings*, or *Pennies*, see Ruding, Supplem. pl. i. or v. 260, where also are other varieties.

WILLIAM II. A.D. 1087. See WILLIAM I.

HENRY I. A.D. 1100. H.R.; HNRI. R. AN.; HENRI-IC-CUS. *Pennies, Half-pennies*, and *Farthings*.[z] Ruding (v. 261) has restored to Henry I. coins appropriated to Henry II.

STEPHEN. A.D. 1135. STE FN.—STIEFN—STIEFEN. STEP.+AELEM—S-- EFNERE—STEFNE-+STIEN—STIEFNEI.[a] Only *Pennies*. It is peculiar to coins of this reign to exhibit reverses without any legend, the outer circle being charged with unmeaning ornaments.[b] To this reign belong the coins of Robert Earl of Gloucester, RODBERTUS.[c] Eustace son of Stephen, EUS/EIS } TAC/CH } IUS. and Henry Bishop of Winchester, +HENRICVS. EPC. rev. STEPHANUS REX.[d]

HENRY II. A.D. 1154. +STIEFNER for Stephen and Henry *(fig. 2.)* HENRI—CUS—HENR.—*Pennies*. Ruding doubts the propriety of ascribing any coins to Henry his son.[e] His coins are distinguished from those of the other Henrys by having the same type [full-faced], though minted in towns very distant from each other. He has besides, mustachios: reverse, a double cross bottonée, within the circle, between sixteen pellets, 4, 4, 4, 4, and within a rim of globules.

RICHARD I. A.D. 1189. *Pennies*. Only the Poitou Penny, RICARDUS RE.P.—type, a cross patée; no bust. Reverse, only PICTAVIENSIS [*moneta*].[f] The EVE [*sham*] mint-marks are forgeries.[g]

JOHN. A.D. 1199. JOHAN—NES. *Pennies, Half-pennies*, and *Farthings*. Only Irish coins known.[h] His face is within a triangle, which from its recurrence on another Dublin coin of Edward I. seems to have been a fashion of that mint.

HENRY III. A.D. 1216. HENRICUS REX, with and without III., TERCI, ANG. ING. *Pennies, Half-pennies*, and *Farthings*. Through want of trade, Constantinople furnished most European kingdoms with gold coin, which hence took the name of Bezants, and were *Solidi* of the old scale, and six to the ounce. They were not all coined at Constantinople, varied in value, and were in use till beyond the time of William Rufus. *Bezant* was in fact the term applied to all sorts of gold money, and was succeeded in the same sense by Florin.[i] Singularly enough, through distress for money Henry III. coined the first GOLD in England, called a Penny, but properly speaking a Ryal, and the first of the sort coined in Europe. This gold penny, of which three are now known, is of a very different type to his silver money. He is crowned with sceptre snd globe, and sits in a chair of state. The reverse has the long cross of his later coinage with a rose and three small pellets in each quarter. It is the only gold coin which is stamped with the name of the mint and moneyer. It was current for twenty silver pennies, and coined in 1257.[k] Leake distinguishes Henry's silver coins from those of Henry I. and II. by the *numerals* or *terci*, the dif-

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SCI. MARTI. Edmundsbury, SCEAD. SCEADN. SCEADI. SCEADIIUNE A., in the centre, SCEEADMUND REX.—UNCERTAIN ARCHBISHOPS. These have SVVEFNERD MONETA, and SIGESTEF MONETA. Since Pinkerton wrote has also been discovered a *Styca* of Ecgfrith King of Northumberland; reverse, LUX.—Ruding, v. 41—48, 82, &c.

[y] Ruding, i. 409, 410.

[z] Ruding, Leake.

[a] Id. Id.

[b] Ruding, ii. 18.

[c] And RODBERTESESTV. See Ruding, ii. 22.

[d] Ruding, Leake.

[e] Ruding, ii. 28.

[f] Engraved Pink. ii. pl. i. f. 8.

[g] Ruding, v. 98.

[h] Leake, Ruding.

[i] Pink. Ruding, i. 262, 316. Leake, 14, 15, 16, 44.

[k] Ruding, ii. 70, 76.

ference of the crown, the beard, composed of dots, &c.[l] See Cross, p. 989.

Edward I. A. D. 1272. EDW. EDWAR. (I. or II.) EDWARDVS (I. II. or III.) EDWA. [Mr. Bartlett distinguishes the coins of the three Edwards thus: Edw. for EDW. I. EDWA. and EDWAR. for Edw. II. and EDWARDUS for Edw. III. This rule is *far* from infallible.] Mr. Hawkins thinks (Archæologia, xxiv. 166,) that all the coins, upon which only the three first letters of the King's name appear, belong to Edward I.; that the large lettered coins were struck previous to the year 1300; that the smaller lettered and the star-marked coins were struck between that year and the end of his reign; that those upon which the whole name, 'Edwardus' appears, are of Edward III.; and that all the intermediate modes of writing the King's name are of Edward II. The coins of Edward I. are *Pennies*, *Half-pennies*, and *Farthings*, and *Groats* of various weights.

Edward II. A. D. 1307. Of the legend, see Edward I. (above). *Pennies.* His English money is exactly similar to that of his father. His Irish coins are supposed by Simon to be distinguished only by two dots under the bust.[m]

Edward III. A. D. 1327. Of the legend see Edward I. (above); add EWARDUS. From the time of Henry III. there had been no gold coinage, because the price of the necessaries of life was completely within the reach of money of an inferior metal. Edward, however, coined, on or about 1342, *Florins* at 6*s.* type, two leopards (lions), reverse, a mantle with the royal arms. *Half-florins*, obverse, a leopard crowned with a mantle, charged with the arms of England, suspended from his neck, &c. [This coin, as excessively scarce, is engraved, Gent. Mag. Oct. 1800, p. 945, pl. iii. with a full description.] *Quarter-florins.* Type, a helmet with lambrequins, and crest of the lion passant guardant, field semée-de-lis; engraved Leake, 2 Ser. pl. ii. n. 14. *Nobles* at 6*s.* 8*d.* Type, Sovereign in a ship armed, crowned, with a sword, shield of arms of England, &c. Evelyn says that this device was taken from the reverse of a medal of Edgar, who was rowed by eight Kings; and that the figure of Edgar was the badge and cognizance of the Royal Sovereign of his [Evelyn's] day.[n] *Half-nobles*, or *Maille Nobles.* Type as the Noble, and engraved in Leake. *Quarter* or *Ferling Noble.* Type, not a ship, but an escutcheon with the arms of France and England quarterly, within a rose; and engraved by Leake, 1 Ser. pl. ii. n. 18. *Escues.* Type, the king crowned in a chair of state, in his right hand a sword, in his left a shield, semée-de-lis, and engraved in Leake, 2 Ser. pl. ii. n. 16. Leake thinks that the Black Prince struck these coins in Gascony, anno 1355. The Silver coins of this king were *Pennies* (like the father's and grandfather's). *Halfpennies* (like the *pennies). Farthings.* EDWARDUS REX, or REX A. Proof for a *Three-penny Piece*, very thick, probably struck with a penny die.—*Groats.* Type. Head and crown, in a double tressure of nine arches; legend EDWARD; reverse, POSUI DEUM, &c. [These are the first groats which were made a current coin, *Leake.*] *Demi-grosses*, *Half-groats*, or *Two-pennies*, like the Groats, but with the name at full length EDWARDUS, and without the D. G. *Dei Gratia.* Edward the Black Prince also struck Anglo-Gallic of gold, silver, and billon, known by his invariable style of PRIMOGENITUS REGIS ANGLIÆ, and PRINCEPS AQUITANIÆ.[o]

Richard II. A. D. 1377. RICARD. Richard on the Nobles, *Leake.* [*Quere*, if not a misprint as to the *h?*] The same gold coins as his grandfather, and similar types. The legend of one of the nobles mentions both France and Aquitaine, contrary to the usage

[l] Ruding, 69, 70. Ruding (v. 263) has a coin with obverse only a helmet. [m] Ruding, ii. 137. Of another mode of distinguishing the Edwards see Mint-marks, p. 991.

[n] Miscell. 674, 683, 684. [o] Leake and Ruding, sub regn.

of Edward III. Another leaves out the title of France. The *Half-noble* the like. The *Quarter-noble* has only REX ANG. in all other respects like his grandfather's. The silver coins were the same as Edward III. (with the addition of *Farthings)*; and according to Leake, they so assimilate the coins of Richard III. that they are only to be distinguished by the Gothic n in Angl. belonging to Richard II. and the superior weight, *viz.* being above two pennyweights. The king's head (*within the rose*, which the smaller pieces want) distinguishes the *Groats* and *Half-groats*. The *Penny*, in Ruding, has the Z. FRAC. added to the legend; the *Half-penny* and *Farthing* leaves out Z. FRAN. with the exception of a penny in Ruding, which has a pellet above each shoulder, and a fleur-de-lis on the breast. This king also coined Aquitaine money, like the Black Prince's; distinguished by only a half figure, and no canopy, and the legend, AUXILIUM, &c. on the reverse.[p]

HENRY IV. A. D. 1399. HENRIC-US. Gold and silver, the same as his predecessor, with the substitution only of HENRICUS for RICARDUS; and the gold are distinguished from those of the other Henries by the arms of France, being *semée-de-lis*.[q] The silver coinage cannot now be distinguished from the money of Henry V. prior to his ninth year, except a remarkable coin with the Arabick numeral 4, be admitted as genuine, but it is very suspicious.[r] Leake's distinctions are particular, not general.[s]

HENRY V. A. D. 1412. HENRIC. *u.* US. The same as his father; but Ruding says, "none of the [English] coins bears any distinguishing mark by which it can be appropriated.[t]" Ruding has for the *Penny*, *Half-penny*, and *Groat*, the indiscriminate title of Henry IV. V. or VI.[u] and except the Anglo-Gallic coins, *Saluts*, *Demi-saluts*, *Blanks*, and *Muttons*, (from the Agnus Dei), and *Doubles*, whereon he took the title of "HÆRES FRANCIÆ,"[x] there exists no certain distinction. See MINT-MARKS, p. 991.

HENRY VI. A. D. 1422. Money and legends as his father's; and except in the Angel and its parts, there are no decisive marks of designation. The *Angel*, coined in ann. regn. 49, though previously issued 5 Edward IV. are, however, of palpable distinction; *viz.* by the type of St. Michael piercing the Dragon; that also of the *Angelets* or *Half-Angels*. The *Noble*, in Ruding, with its parts, has minute distinctions, but so intermixed with the reigns that the reader is referred to the author below as a study.[y] He will observe, that the DNS HYB. appears to be limited to the Nobles.

EDWARD IV. A. D. 1460-1. EDWA-R-EDWRD. EDWARD-US. The same coins as his predecessor. In gold, *Nobles* at 8*s.* 4*d.* *Half* and *Quarter-nobles*.—*Nobles* or *Rials*[z] at 10*s.* *Half* and *Quarter-rials*.—*Angels* at 6*s.* 8*d.* *Angelets*, or *Half-angels*.—In silver, *Groats*, *Half-groats*, *Pence*, and *Half-pence*. "He appears not (says Ruding) to have made any alteration in the general type of his coins, which are distinguishable from those of immediately preceding kings only by the name, or by the weight, or by the mint-marks; and he was the first English monarch who used the royal badge [a flaming sun] for that purpose."[a] This sun, surmounted by a rose, the badge of the House of York, distinguishes the reverse of the noble.[b] A rose appears

[p] Leake and Ruding. [q] Ruding, ii. 274. [r] Id. ii. 275. [s] Leake, p. 131. [t] Ruding, ii. 309. [u] Id. v. 271.

[x] Leake, p. 145. See Ruding, ii. 309, 310.

[y] Ruding, v. 214—217, and 271—277, where the most minute distinctions are pointed out; but to use his own words as before quoted, are "not decisive."

[z] "A term borrowed from the French, who gave that name to their coin on account of its bearing the figure of the king in his royal robes, but which was ill applied to coins bearing the same impression (a ship, &c.) as the former Nobles. This change of name was probably intended to obviate the inconvenience which might have resulted from the Nobles in currency and the Nobles in account being of different value. The new species of money called the Angel (from the type of St. Michael and the Dragon) being of the value of the Noble was called a Noble Angel."—Ruding, ii. 359.

[a] Ruding, ii. 378. [b] Id. ii. 359.

also on the obverse of the Rial Nobles (hence called *Rose-nobles*, and *Rose-rials,)* upon the side of the ship; and in the Angel on the side of the mast.[c] —The Sun, Rose, and Mint-marks, are, in short, important distinctions of his coinage.

RICHARD III. A.D. 1483. RICARD-US. The same coins as his predecessor; and the types and legend differ only in the name.[d] The mint-marks of the boar's-head and fleurs-de-lis distinguish his coins from those of Richard II. but *not* the rose, for that appertains to both kings. The silver money is a third part lighter than that of the second Richard, being but 2 dwts 3 grains.[e]

HENRY VII. A.D. 1485. HENRIC-US, sometimes with the addition of VII. His gold coins are *Sovereigns* (so called from the type of the king in state on his throne, &c.) now first coined, and continued down to James I. inclusive. They were current for 20*s.* and were also called *Double Rials*, or *Double Rose Nobles*, or *Rose Rials*, according to Leake; but the latter have the king standing in a ship, in Ruding. The other gold coins, the *Angel* and *Angelet*, have St. Michael and the Dragon, as before. The silver coins are also as before, the *Groat, Half-groat, Penny*, and *Halfpenny*, with the addition of the SHILLING or *Twelvepenny-groat*. They are distinguished from the other silver coins in Ruding, by either having no reverse, or where they have the latter, *viz. Posui*, &c. by SEPTIM. after the name.[f] The coins of this king may always be known by the arched crown, with a globe and cross upon it, which distinguishes him from his predecessors.[g]

HENRY VIII. A. D. 1509. H-HE. 8. HENRIC-US with or without the numeral 8. His gold coins consist of *Sovereigns, Half-sovereigns, Rials, Half* and *Quarter-Rials, Angels, Angelets*, and *Quarter-angels* (types as usual, the *Sovereign*, and its parts, in chairs; the *Angel*, St. Michael and the Dragon, &c.); *George Nobles*, from the reverse of St. George and Dragon; *Forty-penny pieces* or *Half-George-nobles* (type unknown, Leake, 199;) *Crowns of the double rose*, type, royal arms crowned; or a double rose, crowned; *Half-crowns*, obverse, Rutilans Rosa, &c. types, royal shield, or double rose crowned; the former with Rutilans, &c. on the reverse. The silver coins are *Crown pieces* (probably medals, Ruding, ii. 442); *Groats* types, the king enthroned; three-quarter face; *Half-groats*, generally without the title of France, or FR. only, and the crosses of the crown all of equal height, whereas the *Groats*, have alternately a larger and a smaller cross (Leake 202, 204.) *Testoons* or *Shillings*, full face, crowned, bust to the breast, in a royal mantle. *Pennies*, king on his throne, H. D. G. and ROSA SINE SPINA. *Half-pennies*, full face, crowned, with HENRIC. DI. GRA. REX. AGL. or H. D. G. ROSA SINE SPINA. *Farthings;* type, the portcullis, engraved Leake, 1 Ser. pl. 14, f. 35. The harp on the Irish money, and HYB. REX first appear in this reign.[h] He was the first debaser of the English money. Some of his coins have the letters crowned H. I. for *Henry* and *Jane;* H. A. for *Henry* and *Anne;* and H. K. for *Henry* and *Katharine*.

EDWARD VI. A. D. 1546-7. EDWAR. EDWARD. EDOUARD. EDWARDUS. His gold coins are *Treble Sovereigns;* type, the king enthroned, with sword, orb, &c.; reverse, E. R. under the royal arms, supported. *Double Sovereigns;* king crowned in a chair of state. *Sovereigns*, type as the *Treble*, except a rose at the end of the legend on the obverse, or as the *Double Sovereign*, or the king's half-length, crowned, in armour, with the sword and orb. *Half-Sovereigns*, type, chair different from the rest, M. M. on both sides a pheon; or bust bare-headed; another, with a

[c] Leake, 163. [d] Ruding, ii. 388.
[e] Leake, 170. [f] Ruding, v. 117; in note v. is an exception, but unique. [g] Ruding, ii. 405. 406. Leake, 177, 178.

[h] Ruding and Leake, sub regn.

crescent after every word, both on the obverse and reverse; a third, with a rose crowned, and E. R. on the reverse; a fourth with a plain escutcheon crowned between E and R. [Leake mentions sovereigns of 20*s.* 24*s.* and 30*s.*] *Six-Angel-pieces;* type, an angel with his left knee on the right shoulder of a fiend, stabbing him on the back with a spear, &c. *Angel* and *Angelet*, the usual type; E. and a rose on the reverse. His silver coins are *Ten-shilling-pieces;* bust crowned in profile; reverse, *Timor*, &c. with M.D.XLVII. &c. *Crown;* king armed, on horseback, &c. beneath, 1551. *Half-crown;* type as the crown, but a plume of feathers on the horse's head. *Shilling;* Timor, &c. with M.D.X.L.7. Arabick numeral (see Ruding, v. 127;) also *Inimicos ejus*, M.M. a bow on both sides; also, Timor, &c. M.D.XLIX. reverse Edward VI. &c. Also, Edward VI. &c. M. M. T[*homas*] G[*ale*] in a cipher on both sides. Also same legend M. M. a swan on both sides; also same, with M.D.L. and MDLI. Same, countermarked with a portcullis or a greyhound. Same, Timor, &c. with M.D.XLII. Another reverse, arms in an oval shield, with E. R. and without them. Another, obverse only, Mint-mark a fleur-de-lis. Lastly, bust full faced, crowned in Parliament robes, *with the chain of the Order*, being the first and only English Coin or Medal in which this collar appears. *Six-pence*, on the obverse VI. for the value. *Three-pence*, on the obverse III. for the value. *Penny*, king crowned, sceptre, orb, rose in the centre, E. D. G. ROSA SINE, &c. and E. D. C. D. G. ROSA, &c. *Half-penny*, [deest type]. *Farthing*, portcullis.[i] [Leake[k] says, his base money, contrary to that of his father, has the side face, with Roman characters; and the fine the full face, with the old English characters.] The GROATS were in value 12*d.* The types were, bust crowned in profile, M. M. a bolt on both sides. Same, with M. M. a square figure. The *Half-groats*, type as the Groat on both sides. Same, with reverse, CIVITAS CANTOR. The H. HI. or HIB. REX. will always distinguish his coins from those of the other Edwards.

MARY. A. D. 1553. MARIA. PHILIP ET MARIA. *Sovereigns*, figure in regalia. *Rial*, with ship. *Angels* and *Angelets*, with Michael and dragon, as usual. The *Gold Crowns*, *(spes salus unica)* seem to belong to Philip alone. The *Shillings* have the double busts of Philip and Mary. *Sixpences*, the same. *Groats* and *Two-pences*, bust profile of the Queen. *Pennies*, M. D. G. and P. Z. M. D. G. ROSA SINE, &c. *Half-Crown*, bust under a crown, date 1554 in exergue.[l]

ELIZABETH. A. D. 1558. ELIZAB.—ETH—*Sovereigns* and *Angels*, with their parts, and the usual respective distinctions. *Rials*, with the Queen in a ship. *Crowns* and *Half-Crowns*, bust, with a high arched crown; others known by REGINA at length.[m] The Silver Coins are *Crowns*, bust, M.M. Arab. num. 1. on both sides; others, royal shield between E. R. crowned; reverse, portcullis, crowned, &c. *Half-Crowns*, the same. *Shillings*, bust, with M.M. a mullet of six points; same M.M. a key; same, M.M. fig. 1; others, type as the Crown and Half-crowns. *Sixpences*, all with a rose behind the Queen's head crowned, and the same epigraph and reverse as the Shillings (Leake, 251). In Ruding (v. 287) some have reverses only. The *Groats* are like the *Sixpences*, but want the rose behind the head and date above the arms. The *Threepences*, like the *Sixpences*, have both the rose and date. The hammered *Twopence* has two points or dots behind the head, the milled one like the *Threepence*, but without the rose, M.M. a mullet of six points. (Leake, 254.) *Three-halfpence*, like the *Threepence*, but without the rose behind the neck. (Ruding, v. 137.)

[i] Ruding, v. 126 seq. [k] P. 216.

[l] The Rose-Pennies, a rose instead of bust, (see Leake, 277,) were only current in Ireland. Ruding, iii. 13.

[m] Ruding. Leake (p. 249) thinks the Crowns and Half-Crowns, only Quarter and Half-Quarter Sovereigns.

Leake mentions one with a rose without the bust (p. 254). The *Penny* is like the *Twopence*, but without the dots (Leake, 254); some have, obverse, the PLEDGE OF, reverse, A PENNY. *Three-farthings*, like the Two-pence, with bust, but no rose behind the neck (Ruding). The *half-penny* has either the portcullis, words HALF-PENNY, reverse, or ciphers crowned, with three anemonies and portcullis, over it 1601. The *Farthing*, bust and cipher crowned (Ruding).

JAMES I. A. D. 1602-3. I. D. G. JACOBUS. IA. D. G. IACO. The Gold Coins are the *Sovereign*, crowned bust in profile, in armour, beard and mustaches, which Leake (281) says, had not been used before since Henry III. except upon the broad-faced silver and gold money of Henry VIII. *Half-sovereign*, as Sovereign, but bust cut off at the shoulders. *Rose Rial*, King in regalia, &c. portcullis. *Spur-rial*, King in ship, &c. like the old Rial or Noble. *Angels* and *Angelets*, *Michael and Dragon*. *Unit*, or *Broad-piece*, first coined 17th James. Bust, crowned *laureat*, the first instance of the kind. *Double Crown*, same type, with x behind the head. *British Crown*, same type. *Thistle Crown*, obverse, a double rose crowned; reverse a thistle crowned, I. R. (see *postea*). *Thirty-shilling Piece*, King in regalia, in the *collar of the garter*, (first put upon the Great Seals and Coins by James), his feet resting on the portcullis. M.M. a thistle flower. *Fifteen shilling Piece*, the Scottish lion sejant crowned, holding a sceptre, &c. There are also *Double-Crowns*, with Half-Sovereign types. *British Crowns*, similar, but no M.M.; and *Half-Crowns*, with bust, and legend I. D. C. M.M. an escallop-shell. The Silver Money has, in the Crowns and Half-Crowns, the King on horseback. The *Shillings*, bust in armour, with XII. behind the head. *Sixpences*, the same, with VI. *Two-pences*, same, with II.; others, with a rose crowned. M.M. a spur-rowel. *Pennies*, I. R. under a crown, between a rose and thistle; also like the Twopence, with I.; also like the *Rose-twopence*, reverse of both a thistle crowned. The *Half-pence*, obverse, portcullis; reverse, a cross moline and pellets; or observe a rose, reverse a thistle. The *Farthing Tokens* are known by two sceptres in saltire under the crown, to denote the union of Scotland and England; reverse, the harp, for Ireland.[n]

CHARLES I. A. D. 1625. CAROLUS. CARO. CAR. C. R. The Gold Coins are, the *Unit* or *Broad*, profile crowned, beard peaked, &c. behind XX. M.M. fleur de lis; another, same, but with short hair, a falling ruff, and scarf tied in a knot, instead of large stiff ruff and collar of the garter, as in the preceding; a third, long hair and broad lace band, M. M. harp; a fourth, usual profile, B[s] [for Briot's] on both sides, and a rose on the obverse. *Double Crown*, as the Unit, behind the head x.; another, long hair, &c. behind the head x. M. M. on both sides a bell; a third, M. M. a rose only, x. behind the head. *Crown*, like the double, but v. behind the head; another, behind the head v. M. M. on both sides a tun. ANGEL, the angel with both feet on the dragon, and x. for value; another has Hib. Rex. instead of Hi. as the former, and B[*riot's*] near the flagstaff at the head of the ship, &c. *Three-pound Piece*, bust to the waist, &c. feathers in the legend, and behind the head, &c. *Twenty-shilling*, bust shorter, XX. behind the head instead of the feathers. *Ten-shilling*, short bust, with flowing hair, and falling lace band, x. behind the head, on reverse 1643.[o] Also *Rose-rials*, and *Spur-rials*, like his father's, except CAROLUS.[p] The Silver Coins are, the *Twenty-shilling Piece*; 1. King on horseback, artillery, weapons and armour under the horse's feet, behind, a plume of feathers, which is also the M. M. on reverse XX. beneath 1642; 2. same without any thing under the horse's feet; 3. same, on reverse one plume of feathers, beneath, 1644, OX. *Ten-shillings*, as the first preceding, on reverse X. and 1645. *Crown*,

[n] Ruding and Leake, sub regn. [o] Ruding. [p] Leake, 306.

1. King an horseback, *sword in a striking posture*, plume of feathers on the head and crupper of the horse; 2. *sword resting on the right shoulder*, plume of feathers only on the horse's head; reverse, a plume of feathers between C. R.; 3. *sword upright*, scarf flying behind, M. M. on both sides a portcullis; reverse without C. R.; 4. *sword nearer to the face*, M. M. on each side an eye; 5. as M. M. a rose; 6. as 3, scarf in a large knot, M. M. a rose; 7. as 3, sword reaching nearly to the outward circle, M. M. the sun; 8. on reverse, over an oval shield, C. R. M. M. a harp; 9. as 3, over the point of the sword a small B[*riot*]; reverse, oval shield between C. R. all crowned; 10. type as the *Twenty-shillings*, II. reverse, as the same, I. and the value V.; 11. M. M. the feathers on the obverse, on reverse, 1643; 12. the King on horseback, underneath him the city of Oxford, and OXON.; 13. King on horseback, as usual, M. M. on both sides a full-blown rose, on reverse 1644; 14. similar M. M. on both sides a castle, and date 1645; 15. reverse only to obverse 14. 1645. EX[*eter*]; 16. M. M. a rose between 1644; 17. only the horse's mane before the breast, tail between the legs; reverse, a small oval shield under an imperial crown. CROWN SIEGE PIECES. 1. irregular pieces merely stamped 19 dwts. 8 grs. [They were only pieces of silver stamped under necessity, without coining, by noblemen and gentlemen in arms for the King. Ruding, v. 169.] 2. stamped on each side with V^{s}.; 5. obverse, a plain cross, reverse V^{s}.; 4. a square piece cut from a salver, with a moulding on the top, marked with a castle, below it V^{s}. *Half-Crowns*, 1. as Crowns No. 1; 2. as Crowns No. 2, M. M. a heart on both sides; reverse, square shield garnished with feathers; 3. as No. 3 of Crowns; 4 oval shield, M. M. anchor; 5. fleur-de-lis above an oblong shield, M. M. a rose; 6. M. M. a triangle in a circle; 7. M. M. on both sides an open book; 8. M. M. a lion passant gardant; 9. profile, with the ribbon of the order, and the love-lock; reverse, 1630 above the crown, between a small B. and George and the Dragon for the Mint-mark; 10. as Crown, No. 9; 11. N. BRIOT. F. reverse on the sides of the shield 16—28; 12. M. M. anchor and small B.; 13. obverse, under the horse R. B. interlaced; reverse, R. B. again; 14. King on horseback, *with a truncheon*, horse curveting, &c. on reverse 1642; 15. obverse, M. M. a rose; reverse, M. M. a castle, and date 1645; 16. M. M. obverse, a pear; reverse, M. M. three pears; 17. CHST. under the horse, M. M. three garbs for Chester; 18. reverse, royal arms within the garter, supporting a crown between C. R. crowned, and below it 1645; 19. reverse, royal arms in a square shield, with a scroll above and below, between C. R.; 20. horse ambling; obverse, M. M. a quarter-foil; reverse, M. M. a harp; 21. M. M. on both sides a lion passant gardant; reverse, a lion passant gardant; 22. feathers under the horse; on reverse, 1645 OX.; 23. on reverse Ex^{m}. under 1644, and also as a M. M.; 24. profile to the right, the King reclining, M. M. on both sides a rose; reverse, oblong shield, over it C. R.; 25. horse's tail between the legs, underneath W. C. meaning unknown, M. M. a helmet; 26. type nearly as 22, only the horse's mane appears before the breast. SIEGE-PIECES, HALF-CROWNS. 1. irregular pieces, stamped on each side with 9 dwts. 16 gr; 2. same, stamped with II^{s}. VI^{d}.; 3. C. R. under a large crown; reverse, II^{s}. 6^{d}.; 4. a plain cross, reverse, II^{s}. 6^{d}.; 5. lozenge shaped; obverse, a crown between the letters C. R. under it XXX.; reverse, OBS. NEWARK, 1646; 6. oblong, with a castle, and II^{s}. VI^{d}. below it; reverse, OBS. SCARBOROUGH, 1645.—SIEGE-PIECES, THREE SHILLINGS. 1. crown between two anemonies, C. R. and beneath III^{s}.; reverse, OBS. CARL. 1645, between two anemonies; 2. same, beneath a large anemony. SIEGE-PIECES, TWO SHILLINGS. A piece nearly square, with the gateway of a castle twice impressed on it, below II^{s}. SIEGE-PIECE TEN SHILLINGS. This piece, which is incuse, bears the representation of Colchester Castle, with a flag between

C. and R. crowned, underneath OBS. COL. &c. SIEGE-PIECES EIGHTEEN PENCE. Castle, with I^{s}. VI.^{d}. *Fourteen Pence*, 1. oblong gateway, I^{s}. II^{d}.; 2. octagon, with castle, and *Caroli Fortuna resurgam;* 3. round, with the same. *Thirteen pence*, oblong, castle, I^{s} I^{d}. *Shilling*, 1. bust crowned in Parliament robes, collar of the Order, and XII. behind the head; 2. bust in plain dress, M. M. a blackamoor's head; 3. reverse, plain square shield without the cross, over it a plume of feathers, M. M. a castle; 4. bust as before, M. M. on both sides an anchor; 5. short hair, large ruff, M. M. on both sides a plume of feathers; 6. M. M. on both sides a portcullis; 7. M. M. on both sides a bell; 8. XII. behind the head, M. M. the letter P in a circle; 9. M. M. a sceptre; 10. a plume of feathers before, and XII. behind, M. M. on both sides an open book; 11. XII. behind the head, M. M. on both sides a lion passant guardant; on reverse, EBOR.; 12. reverse, large ornamented shield, nearly circular, crowned, under it EBOR.; 13. reverse as above, but not crowned; 14. B. and an anemone; reverse as 12, marked with B.; 15. bust in profile bare-headed, behind, XII. M. M. on both sides a plume of feathers; 16. bust laureated, under it B.; reverse, three crowns tied together with one knot; 17. reverse, a sword and olive-branch in saltire, between C. R. crowned, in exergue 1643; 18. bust crowned, B. underneath; reverse, royal arms within the garter, and motto, HONI SOIT, &c.; 19. reverse, the arms between C. R. all crowned, above 1635, and letter B.; 20. usual bust, and numerals for the value, M. M. anchor and small B.; 21. bust, feather, XII.; reverse, legend in three lines; 22. same, without the feathers before, which in this are the M. M.; on reverse, EXURGAT, &c. in three lines, scrolls, three plumes, 1646; 23. M. M. on both sides, a rose on reverse, 1644; 24. obverse, Mint-mark a martlet; reverse, M. M. a boar's head between a coronet and two small crosses; 25. reverse, three feathers above and 1645 below, under it A; 26. reverse, EXURGAT, &c. M. M. B.; 27. same reverse, but with 1645, and M. M. R. B.; 28. M. M. a rose, on reverse 1645; 29. M. M. eight pellets, helmet, saltire lion rampant. SIEGE-PIECES, 1. irregular piece, stamped with 3 dwts. 21 gr.; 2. under a large crown C. R.; reverse, XII^{d}.; 3. same obverse C. R. XII.; on reverse, OBS. CARL. 1645; 4. reverse as No. 3, type, a large crown between two anemonies; 5. crown between C. R. XII. and 1645; 6. octagon, CORK, 1647; 7. front of a castle, below I^{s}.; 8. irregular oblong, castle I^{s}. below; 9. nearly square, rest as 8; 10. octagonal, castle, above it P. C. hand with sword, 1648, &c.; 11. a lozenge, XII. with P. over and C. beneath, &c. 1648. *Eleven-pence Siege-piece.* Irregular, castle and gateway, under it XI^{d}. *Nine-pence Siege-pieces.* Stamped on each side with 2 dwts. 20 gr.; same, with 1 dwt. 6 gr. reverse four large annulets; another, crown between C. R. and IX. on reverse 1646 and royal arms. *Eight-pence Siege-pieces.* Irregular, obverse stamped 21 [perhaps 2 dwts. 10 gr.] reverse with 1.—*Seven-pence Siege-piece.* Oblong, lessened at one corner, stamped on one side only (as many other of these pieces), with a castle below VII.^{d} *Sixpences*, 1. bust short hair, large ruff, VI. behind the head; reverse, cross fourchy above a plain shield, and 1626; 2. a falling band, M. M. anchor; 3. stiff ruff, M. M. a heart, on reverse 1630; 4. bust, with long hair, and VI.; reverse, shield between C. R.; 5. same without inner circle on either side, C. R. omitted on reverse, M. M. a ton; 6. bust, with VI.; reverse, plume of feathers resting on an oval shield; 7. bust, with VI. behind the head, M. M. a lion passant guardant on both sides; 8. same, but with C. R. on the sides of the shield on reverse; 9. obverse same, reverse as 1, with B.; 10. same, anemone on the obverse placed over the letter B. 11. bust, and VI. on reverse a short cross fleury over a plain shield; 12. bust, VI. M. M. feathers, on reverse 1642, &c.; 13. same, M.M. an open book, on reverse 1643; 14.

M.M. the letter B. reverse without M.M.; 15. obverse, usual types, M. M. a rose, on reverse VI.; 16. obverse VI. M. M. a castle; reverse, over the shield two annulets; 17. reverse only, three feathers, 1643, M. M. R. B.; 18. VI. countermarked above C. below K. I., M. M. on both sides a rose; 19. reverse only, CHRISTO, &c. 1644, a rose. SIEGE-PIECES. 1. under a large crown C. R.; reverse, VI.; 2. lozenge-shaped, obverse only, a crown between C. R. and VI.; 3. obverse, CORK, 1647, and VI.; 4. irregular, stamped with 1 dwt. 22 gr. the letter g. and on reverse three large annulets. *Groats*, 1. the figure IIII. and an inner circle on both sides; 2. IIII. M. M. an open book; reverse, 1644, OX.; 3. obverse IIII. reverse, legend in three lines; 4. IIII. behind the bust, no inner circle on either side; reverse feathers, 1645 beneath; 5. IIII. M. M. on both sides a rose; 6. IIII. obverse, M. M. a fleur-de-lis, reverse, M. M. a lion passant guardant; 7. feathers before, IIII. behind, M. M. a cross crosslet pierced; 8. M. M. a fleur-de-lis on obverse; on reverse a helmet; 9. behind the head IIII. M. M. a rose; on reverse, M. M. a helmet.—SIEGE-PIECES. 1. stamped with 1 dwt. 6 gr. on both sides; 2. a castle, underneath it IV. *Threepences*, 1. mark of III.; 2. same, III. behind the head; 3. M. M. on both sides a bell, no inner circle, on reverse 1634; 4. M. M. a fleur-de-lis, on reverse three fleur-de-lis, and 1646; 5. III. behind the head, M. M. on both sides a rose; reverse, royal arms cross fourchy, 1644; 6. III. reverse, round shield ornamented; 7. III. no M. M. on obverse; reverse, plain square shield; 8. reverse only, small shield, feathers, M. M. a crown; 9. reverse only, on a square piece of plate escutcheon royal arms, cross fourchy, and EBOR.; 10. reverse only, in three lines, RE. PR. LE. AN. LI. PA. above the feathers, beneath 1645; 11. reverse, only EXURGAT, &c. underneath R[ichard] B[aylie].—SIEGE-PIECES, C. R. under a large crown; reverse, III^{d}. *Two-pences*, 1. II. behind the head, M. M. a harp; on reverse, oval shield between C. R.; 2. II. M. M. a book on both sides, on reverse a plume of feathers; 3. II. and B. reverse, plain escutcheon and cross; 4. on reverse a large full-blown rose irradiated, M. M. a small rose; 5. on reverse a sceptre and trident in saltire, &c.; 6 reverse, only two C's interlinked and crowned, underneath B.; 7. a rose between C. R. all crowned; reverse, a thistle, 1640; 8. behind the head II. M. M. on both sides a fleur-de-lis; 9. on reverse, THRONUM FIRMAT. 1644, a full-blown rose; 10. on reverse, THRO. JUS FIRMAT. 1644; 11. C. D. C. ROSA, &c. a double rose crowned; 12. profile crowned, stiff ruff, II. M. M. the feathers; 13. M. M. an anchor; on reverse, the feathers between 1646.—SIEGE-PIECES. C. R. under a crown, reverse II^{d}. *Pennies*, 1. C. D. G. ROSA, &c. a rose on both sides; 2. bust with long hair, no M. M. on either side [Ruding here notes (v. 152) that there are others with the M. M. of the feathers, the rose, harp, and triangle]; 3. I. the value; reverse, a large plume of feathers; 4. I. behind the head; reverse, FIRMAT, &c.; 5. I. on reverse 1644, M. M. a fleur-de-lis; 6. on reverse, THRO. JUS. FIRMAT. 1644; 7. M. M. on both sides a fleur-de-lis; reverse, JUSTITIA, &c.; large plume of feathers; 8. obverse only, bust with a falling band, within the inner circle, M. M. a rose on the stalk; 9. reverse only, JUSTITIA, &c. and a plume of feathers, issuing from a coronet; 10. CAROLUS D. G. MA. BR. FR. ET H. REX. M. M. on both sides a rose; both legend and M. M. (in form) differ from all other Pennies.—SIEGE-PIECE. C. R. under a crown, reverse I. *Halfpenny*, 1 CAROLUS REX, a rose and crown between C. R. reverse, A HALF PENI; 2. a full-blown rose on both sides; 3. obverse rose, reverse a plume of feathers. *Copper Half-pence*, David with the harp under a crown; reverse, St. Patrick mitred, crosier, trefoil, &c. *Copper Farthing*, obverse as above; reverse, St. Patrick, &c. behind him a church. There are other copper Farthings, known by two sceptres passing through the crown in saltire; reverse, on the first coinage a harp, on the se-

cond a rose crowned. These last are not so broad, but heavier.[q]

COMMONWEALTH. The Gold and Silver have all the same circumscription, THE COMMONWEALTH OF ENGLAND. The 20*s.* Gold has XX. on reverse; the 10*s.* X.; the 5*s.* V.; all with dates. The Silver *Crown* has V. the *Half-Crown*, II. VI. The *Shilling* XII. The *Sixpence* VI. [One specimen has the legend TRUTH AND PEACE on both sides.][r] The *Twopence*, St. George's cross between a branch of palm and laurel; so also the *Penny*, but neither of these coins has any legend whatever; nor has the *Half-penny*, which has, obverse a shield with St. George's cross; reverse, another with a harp. The *Pewter Farthing* has, obverse, ¼ OUNCE OF FINE PEWT[r]. Sir H. Ellis, in a communication to the Numismatick Society, has shewn that they were circulated by Government. The Copper have, FARTHING TOKEN OF ENGLAND. THE FARTHING TOKENS FOR—*rev.* RELEFE OF THE PORE. (Ruding, v. 181.) and ENGLAND'S FARTHING.—Note, the milled Half-Crowns, Shillings, and Sixpences, of 1651, are the first complete silver milled money, that of Queen Elizabeth and King Charles being only marked upon the flat edge.

OLIVER. All his Coins are known by the Latin OLIVAR. One Copper Farthing OLIVER; and another, instead of any name at all, has, obverse, THUS UNITED INVINCIBLE; reverse, AND GOD DIRECT OUR COURS, with a ship under sail.

CHARLES II. All his coins are distinguished from his father's by the numeral addition of II. to Carolus; and in the Copper Halfpence by CAROLUS A CAROLO. His Gold Coins are £5. pieces, profile laureat, with or without an elephant [the badge of the Gold of the African Company]; £2. pieces, reverse, four crowned shields of England, Ireland, Scotland, and France, and in the centre four c's interlinked, four scepters, each surmounted by a badge, &c. date 1664; another, with date, 1676, as the £5. without the elephant. *Guineas* [so denominated from the Gold imported by the African Company],[s] at first current only for 20*s.*[t] *Half-Guineas*, *Twenty-shillings*, [i. e. *Unites*, which, with those of James I. Charles I. and the Commonwealth, now received the name of Broads, or Broad-pieces. Ruding, iii. 309.] *Ten-shilling* and *Five-shilling Pieces*, distinguished by the numerals x and v. The Silver Coins are Crowns, Half-Crowns, Shillings, Sixpences, Groats, Threepences, Twopences, Pence. There is a Half-penny of mixed metal, obverse, two c's interlinked and crowned; reverse, a full-blown rose, without legend, probably a pattern-piece.—There are Shilling Siege-pieces, known by the numerals, or Secundus, and from the octagonal die of one of these was apparently struck a Double Crown of Gold [Ruding, v. 247]. The Copper Halfpence and Farthings, with the royal bust and Britannia, first commence in this reign. The first known coinage of the East India Company in Rupees and Fanams commenced with the year 1678.[u]

It is not necessary in a summary like this to proceed further; but as a strange notion has prevailed concerning Queen Anne's Farthings, I shall give Ruding's remarks upon them. The one with ANNA DEI GRATIA, and reverse Britannia, date 1714, is the only one which was ever current, and is valued by Pinkerton, when in fine preservation, at 15*s.*; with the broad rim £1. The rest are only patterns; the one with Britannia under a portal, and another with peace in a car, are each very rare, £2. The *rarest of all* is the reverse of BELLO ET PACE, 1713. It has the field in the centre sunken, the rim indented to prevent casting in sand,—in short, all the improvements so much boasted as being the invention of Boulton, in his last coinage of copper. [Ruding, v. 317, 318.] *This* coin is *not* mentioned by Pinkerton.

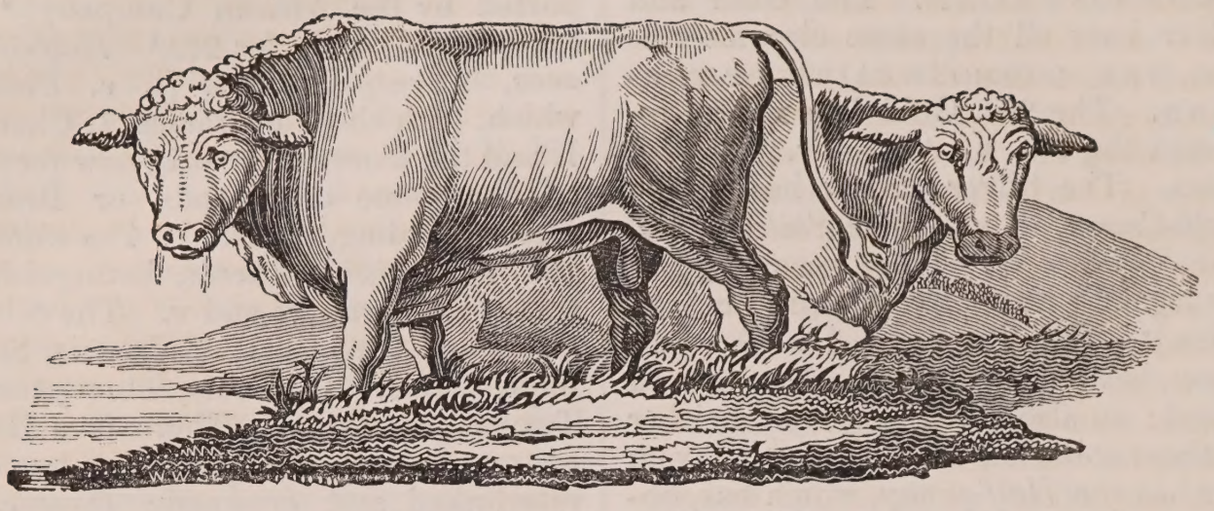
[q] Ruding and Leake.

[r] Gent. Mag. April 1837, p. 410.

[s] Of this Company, and the new Coin, Lord Clarendon gives a fuller account (Own Life, ii. 11.) than the Numismatists in general.

[t] Ruding iii. 308.

[u] Ibid. iii. 330.



Wild Bull and Cow. *See p.* 1010.

CHAPTER XXII.

I. Quadrupeds.—II. Birds.—III. Reptiles.—IV. Fish.—V. Insects.—VI. Vegetables.—VII. Marbles.

The Contents of this Chapter do not of course refer to Zoological, Botanical, Entomological, or Medical Dictionaries, which have their appropriate subjects, but to articles connected with Biblical, Classical, Mediæval, and Modern History. The reason of the incorporation of the Biblical part is given at the head of Section VI. Art. Vegetables, p. 1036.

I. Quadrupeds.

Ape, worshipped in Egypt, and now in India; supposed by ancient naturalists to sympathize with the moon. It is the Hebrew *Koph*, Simia Diana of Linnæus. The Ape of the Bible seems to be the Ethiopian Ceph, mentioned by Pliny viii. 19; and the same oriental name KHIIIEN is inscribed near a Monkey on the Prænestine pavement. The modern distinction, by *Monkies* those with long tails, *Apes* with short tails, and *Baboons* without tails, did not anciently obtain, for the importation by Solomon from Ophir consisted rather of Monkies than Apes.[a] Nares says, that apes were taught the tricks of tumblers, and quotes a work of the year 1593, which has this passage, "found nobody at home but an ape, that sat in the porch and made *mops* and *mowes* at me."[b] A visitor to England in 1573, says, "Into the same place they brought a pony, with an ape fastened on its back; and to see the animal kicking amongst the dogs, with the screams of the ape, beholding the curs hanging from the ears and neck of the pony, is very laughable.[c]"

Ass. The (1) *Chamor* (Equus Asinus), (2) *Para* (Onager), (3) *Aton*, (4)

[a] Harris's Nat. Hist. of the Bible, 14.

[b] Enc. Plin. viii. 54. Nares, *v.* Come-aloft, Moe.

[c] Archæolog. xxiii. 335.

Orud (Equus Hemionus), of the Bible. No. 1. was the common working ass; 2. the wild ass; 3. the she-ass; 4. Oredia, rendered wild ass, (Dan. v. 21. and *Oirim*, young asses, Isai. xxx. 6, 24.) The Aton, or *Atonoth*, were also highly valued, for they were presents for princes, and only possessed by judges, patriarchs, and other great men. This was the kind of ass upon which Balaam rode. The *Oredia* seems to indicate the *Gicquetei* of Prof. Pallas, the present Arabian *Jamar*, and is of the Zebra kind. The ass tribe were driven only by a rod, and unbridled.[d] The Egyptians hated the ass, and with them it was a symbol of Typhon. They also symbolized an ignorant person by the head and ears. Other antients used to imitate the ass's ears by putting their hands to their temples, when they meant to reproach any one for stupidity. An ass carried the utensils and statues in the sacrifices of Cybele, and at the birth of Bacchus, the god newly born; but he was only sacrificed to Mars or Priapus. Hyginus says, that an ass's head with vine tendrils was attached to the pillars of beds, in token of the pleasure of the sexual intercourse; and in the Middle Age the ass denoted a salacious character; and the *ass's head*, which accompanied the *phallus* of the *Priapeia*, was continued in the *Baciballum* of Petronius, the *bauble* or sceptre of our ancient Fools. The head also, with the sacrificing axe or a long knife, referred to an Etruscan superstition. A bell was added to the head to affright birds, and in resemblance of the ass of Silenus, which always has one on monuments. The Romans thought it a bad omen to meet an ass. When young, the peasants ate of it. The scull, suspended over ploughed ground, was thought to preserve the seed. Ass's milk was used by the Classical Antients, both as a cosmetic and nutritive diet of invalids. Whitaker supposes asses to have been introduced here by the Romans. They were of common use as beasts of burthen, and formed part of the stock of abbies. Mr. Douce has published a receipt, in allusion to Bottom's transformations, for making a man resemble an ass.[e] Of baiting the mad ass, see note on BEAR, below.

BABOON, classed in the Middle Age with parrots and other animals of entertainment. In the thirteenth century effigies of them served for supporters of the pedestals of images.[f]

BADGER, that of our Bible *(tachash)*, is the *Seal*, or *Sea-calf*, *Vitalus Marinus*.[g]

BEAVERS, were anciently inhabitants of Wales.[h]

BEAR. The Hebrew *Dob*, Ursus Arctos, is correctly translated in our Bible. The Romans kept bears tame under a keeper; and, upon lamps, we see showmen leading them. One among others is mounted upon a ladder. They were also led about, from the opinion, that the hair was an amulet against certain distempers. The animal formerly existed in Britain; and baiting of it, alluded to by Apuleius, was a pastime in much vogue among our ancestors, generally upon Sundays after service. The maintenance of them was a tax sometimes imposed upon the vassal, and each feudal tenant paid, at every baiting, a loaf to the ursarius or instructor, for which they were to see the sport upon holidays.[i] Kings made

[d] Harris, 19—28.

[e] Enc. Juven. L. i. S. 2. L. ii. S. 6. Theatr. Galeni, *v.* Lac. Plut. de Isid. Hippocr. p. 397. ed. Genev. 1657. D'Assigny's Hieroglyph. 437. Du Cange, *v.* Asinus. Whitak. Manchest. ii. 63, M. Paris, 1059. Dec. Scriptor. 43, 1192, 1245. Douce on Shaksp. i. 193.

[f] Du Cange, *v.* Babewinus, Babuinus.

[g] Harris, 29. [h] Gough's Camd. ii. 528.

[i] Bear-gardens were places in form of a theatre; spectators paid 1*d.* at the gate; another at the entry of the scaffold; and a third for quiet standing. The bulls and bears were worried by great English bull dogs; when killed, wounded, or tired, fresh dogs were brought: sometimes whipping the blind bear followed. This was performed by five or six men, standing circularly, with whips, which they laid upon him without mercy. As he could not escape, because of his chain, he threw

presents of them, and a lady sent one to a tournament, for the reward of the conqueror. The *grease* (with other things) as a preservative of hair, occurs in Pliny.[j]

Behemoth, not the Elephant, but the *Hippopotamus*, occurring on the Prenestine pavement.[k]

Boar. The *Hazir* of the Hebrews, *Susaper*, is the Wild Boar, the parent of the domestick Hog; but his haunts, translated "woods," should be "shady marshes."[l] The Romans made the boar the emblem of Caledonia. It was afterwards the cognizance of Richard III. The boar was a favourite viand, at first served in parts, at the commencement of the feast; but Servilius Rullus introducing it whole, it became a fashion in the end to put one before every visitor. The whole boar, and boar's head, both gorgeously ornamented, gilt, and painted, were favourite dishes in the Norman æra, and brought in (as the boar in Petronius, with musick) with trumpets sounding before it.[m]

Buffalo. The *Urus* of Tacitus, caught in pits. The famous drinking-horns were made of those of this animal.[n]

Bull. Bulls were introduced into the Roman amphitheatres; and bull fights, and bull running, as at Tutbury, were brought by Cæsar to Rome from Thessaly, where the sports formed the ταύροκαφηψων ημερας. Gildas mentions fat bulls caught in nets. As to *town bulls*, the Salic Law orders one to be kept for every three villages. With us it was mostly an obligation upon the rector or vicar. But individuals had also a *free bull*. In a record (Norff. 16. Ed. i.), it was found, by a jury, that Will. de Hosa was seised of [the privilege of] having a *free bull* in Hamsted, &c. therefore it was considered that the aforesaid William should recover his damages of iv.[s], taxed by the jurors for the imparcation (*sic.*) of the said bull.[o] On Greek coins the bull was probably the symbol of a river.[p] Gisburne in Craven is remarkable for a herd of wild cattle. They are without horns, white, save the tips of their noses, which are black; and are rather mischievous.[q] (*See Head-piece to this Chapter*, p. 1008. See Ox, p. 1021.) In the Bible various animals of the Beeve kind are thus loosely translated, as (1) *Shor*, a bove or cow of any age; (2) *Theo*, the wild bull, Oryx, or buffalo; (3) *Abbire*, a metaphorical use of that word which merely implies strength;

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down all that he could reach, tore their whips out of their hands, and broke them. A ring put in the bear's nose was a more modern custom. When a bear-baiting was to take place, the bear-ward paraded him about the street, generally preceded by a minstrel or two, and a monkey or baboon on his back. The following is a Bear-garden advertisement of the year 1719: "*This is to give notice, to all gentlemen, gamesters, and others, that on this present Monday, is a match to be fought by two dogs, at a bull, for a guinea, to be spent; which goes fairest and farthest in wins all. Likewise a green bull to be baited, which was never baited before: and a bull to be turned loose, with fire-works all over him. Also a mad ass to be baited; likewise there are two bear-dogs to jump, three times a piece, at a bear, which jumps highest, for* 10*s. to be spent, with variety of bull and bear-baiting, and a dog to be drawn up with fire-works.*" Two or three o'clock was the usual time of exhibition. Bears were also taught to stand on their heads and dance with monkies on their backs. Strutt's Horda, iii. 150. Sports, &c. 182, 193, seq. In 1722 two women fought at the Bear-garden, in Hockley-in-the-Hole, and were dressed for the occasion in close jackets and short petticoats. A challenge and answer of these Amazons are curiosities in this way—

"I, Elizabeth Wilkinson, of Clerkenwell, having had some words with Hannah Hyfield, and I, requiring satisfaction, do invite her to meet me on the stage, and box with me for three guineas, each woman holding half a crown in each hand, and the first woman that drops her money to lose the battle."

"I, Hannah Hyfield, of Newgate Market, hearing of the resolutions of Elizabeth Wilkinson, will not fail, God willing, to give her more blows than words, desiring home blows, and from her no favour."

[j] Senec. de Ira, i. 31. Enc. Apul. Metam. L. iv. p. 79, ed. Bip. Archæolog. x. 162. Strutt's Sports, &c. xxxix. Du Cange *v.* Ursarius, Ursorum pastus, Ursum circumducere. Johnson's East. Canons, 272. M. Paris, 113, 223. Plin. xxix. 6. [k] Harris, 42—49. [l] Id. 93.

[m] Enc. Horsley's Brit. Rom. 194. Gage's Hengrave, 192. Strutt's Horda, ii. 19. Berkeley MSS. 189. [n] Cæs. L. vii. Plin. L. ii. Du Cange, *v.* Ursus. Archæol. xxiii. 354. [o] Cowell, *v.* Liber Taurus. [p] Suet. 379, ed. Delph. Burney's Mus. ii. 367. XV. Scriptor. 13. Du Cange, *v.* Tresselius. Bond's Looe, 273. [q] Whitaker's Craven, 2d edit. p. 37.

(4) *Bekar*, horned cattle of full age; (5) *Ogel*, a full-grown young bull, *fem.* a heifer; (6) a *Tor*, Chaldee *taur*, Lat. *taurus*. The Ox, accustomed to the yoke; (7) the *wild bull*, the buffalo, as some; the Greek Oryx or Egyptian Antelope, as others.[r]

Calf, in the Bible, *Ogel*. The fatted calf means one "stall-fed" with special reference to a particular festival or extraordinary sacrifice. The "*calves*" of the lips (Hosea xiv. 2), because the captives of Babylon could not offer sacrifices, ought to be, the *fruit* of the lips, as the Septuagint and Hebrews xiii. 15. The passage in Jeremiah (xxxiv. 18, 19,) of cutting a calf in twain, and passing between the parts in ratification of a covenant, occurs in Homer's Iliad, iii. v. 298. Livy, i. 24; xxi. 45. The "golden calf" was an imitation of the Egyptian apis.[s]

Camel. The Asiaticks used this animal in war. The Romans first saw it in the armies of Antiochus. Heliogabalus yoked them in cars for the sports of the circus, and ate ragouts made with their heels. A camel is the symbol of Arabia, and appears on the coins of the Plautia family. In 1236 one was presented to our Henry III. by the Emperor.[t] An "*elephant* passing through the eye of a needle," was a Hebrew proverb, denoting an absurdity; *straining at a gnat*, &c. means the insects left in a wine strainer, after decolating the liquor. Cloth of Camels' hair, any black hair-cloths.[u]

Cat. The Egyptians highly estimated this animal. Under them it was the symbol of the Moon, or Isis, for which reason it appears upon the Sistrum. C. Caylus has engraved a cat with two kittens, which, supposing one black the other white, imply the phases of the moon. The animal is supposed to have been brought here from Cyprus by some foreign merchants who came for tin; and in the old Welsh Laws a kitten, from its birth till it could see, is valued at 1*d.*; from that time till it began to mouse at 2*d.*; after it had killed mice at 4*d.* the same price as a calf or weaned pig. If upon purchase she did not prove a mouser, was burnt in the skin, devoured her kittens, or caterwauled once a month, 3*d.* was to be refunded. Wild cats were kept by officers, called *catatores*, for hunting by our kings; and the skins of this and the Spanish kind, not those of the tame cats, were of value. Persons keeping devils in the form of cats is a very old fancy, but the reason, except from some Egyptian superstition, is not very clear.[x]

Cattle were anciently attended by boys or shepherds, because inclosures were not general. The ancient Irish and others [see Virgil, *Balantumque gregem*, &c.] used to immerse cattle in a pool, on the first Sunday in harvest, under an idea that otherwise they would not live through the year.[y]

Chamois. The Hebrew Zamor, Antelopè Orientalis, *Gazella*. It occurs only Deut. xiv. 5, and being neither the *rupicapra* of Bochart, or the *Jeraffa* of Shaw, is proved to be only an animal of the Goat kind.[z]

Cow. The Egyptians, though they kept sacred cows, ate notwithstanding cow-beef. The cow among them was the symbol of Venus.[a] See Chap. XII. § Cow, keeping of, p. 593.

Crocodile. The crocodiles were sacred, domesticated, adorned with ear-rings, and other golden ornaments, and embalmed in some parts of Egypt, but not in all, because the latter believed that Typhon, the murderer of Osiris, was transformed into a crocodile. Plutarch says, that the crocodile is the symbol of the Divinity, because he had no tongue (a mistake), God silently impressing his laws on our hearts. The Egyptians thought that

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[r] Harris's Nat. Hist. of the Bible, 57. [s] Harris, 61. [t] Lamprid. Enc. M. Paris, 354. [u] Harris, 64.

[x] Enc. Cayl. Rec. i. pl. 7. Antiq. Repert. ii. 120. Lib. Nig. i. 357. Du Cange, *v.* Cattinæ pelles. Hearne's Lib. Nig. i. 357. Dec. Scriptor. 2535. Douce on Shaksp. i. 395. [y] Dec. Script. 788, 2599. Coll. Reb. Hyb. ii. 122. [z] Harris, 77, 78. [a] Enc.

the old crocodiles had the virtue of foretelling the future; and that it was a good omen if they took any thing to eat from a person's hand, bad if they refused. From the teeth of the crocodile being supposed to equal the days of the year, perhaps, the Egyptians put the image of the sun in a bark which carried a crocodile. The worshippers of the crocodile believed it to be the symbol of water which was fit for drinking and fertilizing the country, and said that, during the seven days consecrated to the birth of Apis, they forget their natural ferocity and injure nobody; and that from respect to Isis, who used a bark of papyrus, they injured nobody who used those barks. D'Assigny pretends that a crocodile with an ibis feather on his head signified a slothful man; but little regard is due to his explanations. In the Pio-Clementine Museum is or was a crocodile of black marble, dug up at Tivoli. Typhon was represented by a crocodile's head and the body of a bear.[b] See pp. 155, 189.

Deer. The Kasackees catch deer as the South Americans do cattle, by the *Lasso*, or thong with a noose. Ossian mentions hunting and roasting deer; and the horns occur in barrows as emblems of the hunter. Among the Anglo-Saxons, tame deer taught to bow to their masters, wear a collar, and trained to decoy wild ones into the hunter's nets, were great favourites. They do not occur in the parks of the nobility till the fourteenth century. They were always skinned after killing. Hinds were brought up tame by the Anglo-Saxon women.[c] The Classical Reader will recollect that of Virgil accidentally wounded. The *ail* of Scripture, translated *Deer*, unknown in Syria, ought probably to be the *Larvine Antelope*.—Harris, 193.

Dog. This animal was consecrated to Mercury, as being the protector of shepherds. The Egyptians sculptured dogs at the entrance of their temples, to show, says Kircher, the vigilance of which they are the symbol, and which they ought to have in government. In Cynopolis they were worshipped. Clemens Alexandrinus says that they were consecrated to Isis in particular, and that they placed two at the bottom of the vase, which indicated the growth of the Nile, to show the two hemispheres, and the confidence placed in them. Diodorus Siculus notes, that it was on account of the dog's adherence to Isis, when she was seeking the body of Osiris, killed by Typhon. For this reason dogs were led before the pomps of Isis. The howling of them was ever an omen of death; their barking at night was a bad prognostick; and it was deemed unfortunate to meet a black one, more especially a pregnant bitch. The Greeks valued the Indian, Locrian, and Spartan breeds. The Romans regarded the Molossian, as most hardy; the Pannonian, Breton, Gaulish, Acarnanian, &c. as the most vigorous; the Cretan, Ætolian, Etruscan, &c. as the most intelligent; the Belgian, Sicambrian, &c. as the swiftest. The greyhound is the species most often represented, especially on the handles of vases. Mr. Townley's dogs, in the British Museum, have been much admired; and C. Caylus has given an account of innumerable representations of them in bronze; and thinks that one he has engraved, with his collar, is a strong proof of the affection of the Classical Ancients for dogs. The favourite lap-dog of the Greek and Roman ladies was the *Maltese Shock*, the Catulus Melitæus of the Latins, white and shaggy; and, from Bunting's Itinerary, it appears that the fashion continued to the sixteenth century. Men used to carry lap-dogs in their arms; and, by Martial's epigrams upon Issa,

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[b] Enc. Achill. Tat. Euseb. Præp. Evangel. L. iii. c. 15. Pauw, Rech. ii. 121. D'Assigny, 436. Denon, ii, xvi. [c] Dobell's Kamschatka, i. 108. Ossian in Camala. Angl. Sacr. ii. 400. Dugd. Monast. i. 84. Du Cange, *v.* Extillarius. Berkeley MSS. M. Paris, 296. Script. p. Bed. 167. b. S. Dunelm. 89.

it appears that they even shared the beds of their admirers. The great household dog, the greyhound, the bull-dog, the terrier, and the large slow hound, are thought to be natives of Britain. The bull-dog has been confidently pronounced aboriginal; but there is a passage in Quintus Curtius of dogs in India, which will not, in my opinion, apply to any other species. Strabo describes the British dogs as most adapted to hunting. On some imitative Samian ware, found in London, are represented striking resemblances of our hounds and greyhounds, particularly of the cross-breed between the greyhound and the shepherd's dog, a species better adapted for coursing in a close country. A skeleton of a small dog, accompanied with deer's horns, and arrow-heads of flints, have been found in a British barrow. Among our ancestors, of all ranks, the greyhound was the favourite. They were so called from being generally used in pursuing *grays*, i. e. badgers. They are favourite dogs in Ossian; and were the common companions of the Anglo-Saxons and their successors. We hear of English greyhounds excellently trained for hunting all sorts of beasts; and Stowe mentions some armed for boar-hunting. The mode of choosing them was by the whelp which weighed lightest. They were also used for prognostication, *i. e.* if they left their master and caressed his enemy in critical periods. Spaniels appear upon the sepulchral monuments of ladies. Many kinds of dogs, besides those known, were formerly used in hunting, as the *rache*, the male of Brache; the *statth-hound*, or blood-hound; the *gaze-hound*, famous for sharp sight; the *leviner*, or *lyemmer*, the modern lurcher, a middle kind between the harrier and greyhound; and the tumbler, famous for rabbits, who turned and twisted about his body in hunting.

Among the Classical Ancients fierce house-dogs were chained to porter's lodges, and in the Middle Ages, as appears by the Salic Law, were tied up in the day time. Dogs apt to run away were collared with clogs annexed; and the custom was continued during the hunting season at Placentia, to prevent their running through places where they might do mischief. This is the horizontal log, no doubt, now usual. They were kept on shipboard, taught to dance, &c. among the Greeks and Romans. Alcibiades was the first who cut off a dog's tail. Fastening hunting dogs in couples, that their noses might be kept sharp for their proper game; using the *lyam* or thong lest they should over-run themselves, and directing them by whistling and hollowing, are practices of Classical Antiquity. They were named *Persius*, *Psyche*, *Porpax*, &c. Our ancestors gave christian names to their dogs, but in the seventeenth century they resembled the modern. *Lovel* was also a common name. Some nations had modes of shaving or cutting off the ears and tail, and giving the animal another colour, by smoking them with sulphur. In the capitularies of Charlemagne, shearing them on the right shoulder is called the royal mark.

As in Lybia, dogs were brought into battle, so they were used in the armies of Gaul; and at the Conquest of South America in 1514, the mastiffs of the victors had pay as well as the men. War subsisted between Archbishop Arnold and Herman Earl Palatine, and at a Christmas, celebrated at Worms, the partizans of the prelate and earl respectively brought dogs for a battle, but from respect to the Archbishop it was prevented. In the East they were objects of disgust, and Alexander from insult imprisoned a dog with Callisthenes the philosopher. In the Classical Ages, to buy dogs for others was reckoned as mean as pimping, but in the Middle Age they were sold at Amsterdam on Sundays in the markets. The *panis caninus* (dog-bread) of Juvenal occurs in the Middle Age. The *expeditation* of them, *i. e.* cutting off three claws of the fore-foot, that they

may be less enabled to hunt, and the *hoxing* of them in the forest laws for the same purpose, are well known; but some statutes mention *pedes truncatos*, cutting off their very feet.

The statues of Lares were often clothed with the skins of dogs, because they were agreeable victims. Dogs too were especial attributes of Diana, Meleager, and the Divinities of Hunting. Anubis and St. Christopher (because a native of the country of the Cynocephali[d]) have each a dog's head. See DOG, p. 1012; FOWLING, CHAP. XIII. p. 690. *Son of a Dog* is an appellation given in Scripture (1 Sam. xxv. 3) to Nabal, as being churlish, snappish, and snarling.[e]

DOMESTIC ANIMALS. The Roman ladies had, besides dogs, Sicilian doves, tame snakes to cool themselves with in summer by crawling over their bosoms, and nightingales, monkeys, parrots, &c. In the Middle Age we hear of tame cranes, who stood before table at dinner, and kneeled, (qu. how?) and bowed the head, when a bishop gave the benediction. Weazels with small bells around the neck were also kept; but hawks and dogs were the most common favourites.[f] See DEER, p. 1012.

DORMOUSE. See CHAP. X. p. 436.

DRAGON. In our translation of the Bible, this loose term is applied to the Hebrew *Than*, *Thunin*, and *Thanim*, words variously rendered *dragons*, *serpents*, *sea-monsters*, and *whales*: from the characteristics a *crocodile* is the fittest interpretation,[g] and Colonel Light says, "Not far from Hellaal I was surprised by the appearance of a large reptile of the lizard kind, about eight or nine feet long, of a rich green colour, creeping amongst some *sount* bushes, near the shores of the Nile. It answered the description of the animal which some old traveller mentions as found in the Syrian desert, and seems to be the real dragon whom St. George is said to have found in this country. The boatmen gave a name to it, but I neglected to write it down. It appears to be of the Guiana kind."

DROMEDARY. *Bachar* or *Bicre* of Isaiah and Jeremiah, and *Achastaran* of Esther.[h]

ELEPHANT. This animal was peculiar to the cars of Bacchus; and, from denoting in Italy sovereign power, emperors and empresses were drawn by them. Alexander was the first who employed them in armies, and brought the practice from India, but it was dropped through the expense of their maintenance. They were first introduced into Italy with the armies of Pyrrhus, in 472 U. C.; were first seen in the public games in 502; and in Nero's reign were taught to walk the rope. Eternity is represented on a coin of the Emperor Philip by an elephant, upon which is a child holding arrows. It more often signifies the public games, in which it played at ball, danced, &c. Beger says, that it was the symbol of piety. One was in the Middle Age presented to the Emperor Frederick II. by the Soldan of Babylon; and another to our Henry III. and exhibited by him.[i]

ELK. Gordian introduced ten at Rome, and Philip his son used them in the public games. Upon coins of the latter are SECVLARIS AVGG. with an animal which Spanheim and Beger think to be an Elk.[k]

FALLOW DEER. So the *Yachmur*

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[d] Enc. Clem. Alex. Strom. v. p. 567. Diod. Sicul. L. i. Petron. 29. Ter. Phorm. iv. 425. Hor. Od. iii. 27. 1. Dio, xlv. 278. Plut. de Curios. Prec. Polit. Desid. Op. Dæm. Socrat. Tranquill. Mar. et Terr. Anim. Alcibiad. Paul. Emil. Petron. i. 326, 327, 370. Montfauc. iii. p. 2. b.; iv. c. 4. Capitolin. in Maximin. Jun. Q. Curt. b. 9. c. i. Juven. 196, ed. Lubin. Du Cange, vol. ii. 159, 163, 164, 190, *v.* Furfuragium, Sulfurare, Tramacollus. Dodechin. Append. to Marian. Scot. anno 1155. Pownall's Prov. Rom. 34. Hoare's Anc. Wilts, i. 183. Grimstone's Historie of Spaine, 916. Dugd. Monast. Ecc. Cath. iii. Ad. 92. Justin. L. 15. c. 3. Howell, Lett. X. Nares, *v.* Lovel. Archæolog. xvii. 146.

[e] Harris, 95. [f] Martial says, "Sic gelidam collo nectit Glacilla Draconem." Ep. L. vii. n. 86. See also, Senec. ii. de Irâ. Angl. Sacr. ii. 400. Du Cange, *v.* Pelteolus.

[g] Harris, 103—109. [h] Harris, 109.

[i] Enc. Suet. Ner. c. xi. Xiphil. lxi. Beger. Thes. Brandeb. i. 241. Tristan. i. 50. L. ii. c. 12. M. Paris, 302, 776. [k] Enc. Capitolinus.

of Scripture is translated, but it is an animal of the Gazelle kind, the "Antelope Bubalis" of Pallas.[l]

FERRET. See FERRETING RABBITS, CHAP. X. 445. The *Ferret* of Scripture (Anakah) is thought to have been the *Stellio* of Pliny, or spotted lizard.[m]

FOX. A fox occurs upon the coins of ALOPECONESUS, in Greece, in allusion to the Greek αλωπηξ. Our Anglo-Saxon boys were much delighted with unearthing foxes. Our ancestors staid out whole nights with nets and dogs in fox-hunting. The fox was formerly hunted with a dog called the gaze-hound, with a kind of harrier, terriers, and also coursed with greyhounds. The holes were not always stopped, but two white sticks laid across were put before them, that he might take them for a trap.[n] It is not easy to determine, whether the Hebrew *Shual*, the fox of our Bible, means the common fox, "canis vulpes," or the *jackall*, "canis aureus," the little eastern fox of Hasselquist.[o] Whipping with a fox's tail was a Venetian punishment in the fourteenth century.[p]

GOAT. Maimonides says (More Nov. p. iii. c. 46), that the Zabii worshipped dæmons, under the figure of goats, imagining them to be of that form; and hence originated the sacred goats of Egypt, the figures of Pan, and the Satyrs, and from the unclean rites of worship annexed, the soubriquet applied to salacious persons.[q] Wild goats or antelopes were exhibited at Rome, and the spectators used to shake their *togas* at them, in order to affright them, and make them run about. They were also given to children to play with. A goat occurs upon the coins of Ænus in Thrace, Ægе in Macedonia, Paros, Thessalonica (which has sometimes two goats fighting), Celendris, Syros, and Pharus. Dyed goatskins are mentioned by Herodotus, and clothing, tents, and even sails, have been made of the skin.[r] See GOAT, CHAP. VII. p. 194.

GREYHOUNDS. The *Zirzir* of the Bible, but the correctness of the translation is questionable.[s] See DOG, p. 1012.

HARE. (See p. 194.) The *Arnebeth* of Scripture, the Arabian *Arneb*, is now indisputably admitted to be a hare.[t] A hare and rabbit is the symbol of Spain and Sicily. A hare squatting occurs upon a Roman pavement found at Pitmead, in Wilts; probably the only instance known, and adopted, Sir R. C. Hoare thinks, because the adjacent country was suited to hunting. The hunting season was in winter; and Plutarch says that the harriers then in use, if they killed the hares themselves, tore them in pieces, but if they died in the chase they would not touch them. The Romans had *leporaria*, or warrens for keeping them, not only inclosed, but roofed, to exclude wolves, &c. The Romans, possibly from a superstition founded upon the word *lepus*, thought that a person would become handsome by eating hares. Horace calls the shoulder the favourite joint; but the Romans never ate hare hashed.

The Britons used the hare for divination; and, being consecrated, it was never eaten.

Our ancestors thought it a bad omen for one to cross them on the highway. In 1517 hares were procured from the Continent.

By the laws of coursing, *temp.* Eliz. the greyhounds were fed in the morning with a toast and butter, or oil, and nothing else. The greyhounds were kennelled, except in time of airing or coursing. After the sport their feet were washed with butter and beer. In the sport the hare-finder went before

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[l] Harris, 116. [m] Harris, 117. [n] Enc. Malmesb. de G. Reg. L. i. Berkeley MSS. Gentlem. Recreat. r. i. p. 33, 106, 110, &c.
[o] Harris, 148. [p] Mem. de Petrarque, iii. 415. [q] Harris, 172, 173. See too Parkhurst, *v.* Δαιμων.

[r] Enc. Mart. L. 13, 98. Rennell's Herodot. 669.
[s] Harris, 190. [t] Harris, 190.

the fewterer, who was to let the dogs loose. Upon finding, the former gave three *Sohoes* before he put up the hare; and the fewterer gave the hare twelve-score law before he loosed the dogs, which were not to exceed two, unless he was in danger of losing sight of the hare. Our ancestors distinguished four sorts of hares: 1. The swiftest, bred in the mountains; 2. those of the fields, less nimble; 3. those of the marshes, the slowest; 4. those bred everywhere, who abounded most in tricks, and running up hills and rocks.[u]

Strutt says, that the exhibition of a hare beating a tambourine is more than four hundred years old.[x]

Maffei has given a representation of a hare coursed by two greyhounds, named *Chrysis* and *Aura*, in collars; and La Chausse another, described under WINTER, p. 222.[y]

HART. The *Ajaib* of the Bible, either the stag or male deer, or a generic term for every species of deer.[z]

HIPPOPOTAMUS. See p. 196. The teeth were used instead of ivory.[a]

HORSE. See p. 196. The *Lasso*, or South American practice of catching horses or wild animals, by throwing a noose over them, is of very great antiquity, and came originally from the East. It was used by a pastoral people, who were of Persian descent, and of whom 8000 accompanied the army of Xerxes.[b] It has been said, that no horse occurs in the hieroglyphs or writings of Egypt, that nation having no breed of horses, but it is a mistake. Denon gives a plate of horses in the car of the Victor, their heads being dressed up in triumph, as now (ii. p. lxxiii. Fr. edit. Londr.) Probably they were Arabians. The Patriarchs had no horses, (and the use of them was forbidden Deut. xvii. 16); and in the reign of Saul horse-breeding had not been introduced into Arabia. Egypt was the native country of the best horses, and though the use of them for war and travelling was not unknown to Saul, Palestine did not require the defence of cavalry; and in that country the trot of the native ass kept pace with the gallop of the horse. David, when he took a body of cavalry prisoners (2 Sam. viii. 4), did not know what use to make of the horses. Solomon was the first who established a [small] cavalry force, and traded in Egyptian horses, one horse costing him as much as another, *viz.* 150 shekels, (1 Kings, x. 29). When he had married Pharaoh's daughter, he formed a stud, (1 Kings, vi. 26; 2 Chron. ix. 25,) bought whole strings of them, a set of chariot horses, (*i. e.* four), for 600 shekels of silver, and a single horse for 150. These he sold again, at a great profit, to the neighbouring kings.[c] Steeds were consecrated to the Sun, because the Heathens believed that he travelled through the sky in a chariot drawn by them, and kings rode in one to the eastern gates, when he arose. (2 Kings xxiii. 11).[d] The skins of lions and tigers were the first housings of horses. They were harnessed by a yoke upon the neck, and a poitrel and second thong, which passed over the neck and supported the poitrel. From Stosch we see that the Ancients cut the manes of their horses, like ourselves, especially in times of mourning. The Sybarites invented a dance of horses, and Pluvenel, in the time of Louis XIII. revived it. The Classical Ancients classed their horses as under: 1. The *Equus Avertarius*, or *Sagmarius*, the baggage horse. — 2. The *Equus Publicus*, found for the Equites at the publick expence.—3. The *Equus Sel-*

[u] Enc. Philostr. L. 7. Ic. 6. Æschyl. Eumen. v. 26. Plut. de terrestr. et aquat. anim. Virg. Georg. i. 308. Varr. re rust. iii. 13. Juvenal. i. S. 3. l. 166. Cæs. B. Gall. v. 12. Hoare's Anc. Wilts, ii. 114 (Rom. Æra). Popul. Antiq. ii. 519, 520. Lodge's Illustrat. i. 26. Gentlem. Recreat. pt. i. p. 46, seq.

[x] Strutt's Gliggam. 187. In the Ægidii Betsbrugii Donsani Opusculum de Usurâ, 4to. 1522, f. vii. is a wood-cut of a pig playing upon a bag-pipe.

[y] Engraved in Montfauc. v. 3. p. 2. b. 4. c. 5.

[z] Harris, 191.

[a] Enc. Plin. viii. 40.

[b] Beechey's Voyage to the Pacific, ii. 63, from Rennel.

[c] Harris, 204—6.

[d] Id. 207.

laris, or *Celes*, the saddle horse.—4. The *Equi Agminales*, horses furnished to imperial officers, for roads where posts were not established.—5. *Veredi* and *Equi Cursuales*, post horses.—6. *Equi Desultores* (see § *Riding*, p. 1018.)—7. The *Equi Funales*. The first and fourth horses in the quadriga, the equi ζυγοι being the second and third.—8. *Equi lignei*, wooden horses, upon which the Roman and Mediæval youth learned to ride.—9. The *Equi Pares*, the two horses of the *Desultores*, of whom see § *Riding*, p. 1018.—10. The *Equi Triumphales*, the four horses of the triumphal cars.

Berenger says, that the horse for war is first mentioned in the Bible; that the manes were cut off entirely, especially in mourning, both in the Classical and Middle Ages; clipped into an arch; hogged; embattled or notched; cut close on one side, and left long on the other; and that it was always turned down on the right; plaiting or tying it in knots also occurs. After work, horses were treated much as now. Straw was the material commonly used for litter, but when that was wanting, leaves, chiefly those of the holm tree. The food generally given, both among Greeks and Romans, when the horses were turned into the field, was grass, clover, trefoil, and herbs of the *poa* kind; in the stable, hay, barley, oats, wheat, and straw. White was the favourite colour.[d] The slight sound with the tongue to encourage horses, now usual, is similar to the classical *poppysma*, or was borrowed from it.[e] *Whoohe* is derived from the Latin *ohe*, enough; and *geho* is old French. *Hei*, *heit*, or *heck*, occurs in Chaucer.[f]

In the Middle Ages, Du Cange says, that horses were turned out with clogs, and that their strength was decided by thick joints of the legs, and short pasterns; he mentions an exercising place for them; a wheel or mark put upon the cheeks of those worn out; piebalds (spoken of by Papias); Mares, turned out with a stallion, who had a bell round his neck, the *Equitium* of Varro and Tacitus; and the *Domus Equantiæ*, where mares and their colts were turned. Robert Earl of Gloucester, in the time of Stephen, first improved the English horse by the importation of Arabians, says Sir S. R. Meyrick,[g] but see the next page. Very few horses were kept in cities. A voyage from England to Lisbon was deemed too long for the conveyance of horses. They were embarked by port-holes, which were afterwards caulked up close. The rider upon short journeys often left his horse, who trotted home. We find different horses for each sex; hired horses; disgraced by amputating the tail; cart-horses dispersed through the army; a very spirited breed rode by the Normans; horses, presents of honour; lame, an object of jest; stabled in winter, and secured by halters; both shod and unshod; horses of the killed secured by the victors; dismounting at the entrance of the house a mark of respect; noblemen mounted waiting on the king at dinner; speed of horses thought to be impeded by weight; bags of corn suspended at their mouths; oats first given to horses in Sweden in 1302; spice given them to *drink* (sic); and parks devoted to them before the introduction of deer. Sir R. C. Hoare says, that the management of the stud underwent little change in 500 years. A summer's run and bleeding was then used, old hay was secured, and the hoofs and frogs of the horses were oiled; but the practice of giving them medicine appears to have been unknown. It seems that there was a fashion, introduced into this country by the Danes, to bleed horses on St. Stephen's Day (Dec. 26), after they had been thrown into a strong perspiration by galloping. It was thought to prevent diseases for the ensuing year. The Duke of Port-

[d] Enc. Archæol. xiii. 287. Berenger's Horsemanship, i. 3, 19, 60, 94. There the reader will find a variety of information which the limits of this book cannot admit. [e] Juven. vi. 583. Plin. xxviii. 2. [f] Popul. Antiq. i. 418.

[g] Meyrick's Armour, i. 10.

land had a gallery in the great stable of his villa in Holland, where a concert was given once a week to cheer his horses.[h]

Kinds of Horses. Some kinds used in England shall be mentioned. Roger de Belesme, a Norman chieftain, introduced Spanish stallions. Stallions were commonly kept in the stable, it not being deemed safe to turn them out; and persons of a certain income were obliged to keep stallions of different kinds, and brood mares. A lighter breed followed the disuse of heavy armour. The first Arabian horse was introduced by James I. *Galloways* are said to have sprung from some Spanish stallions washed on shore at Galloway, from the wreck of the Armada. Steevens calls them common hackneys. *Gambalding Horses* were managed horses of show and parade. *Genet*, which Froissart calls a light speedy pleasure-horse, Cotgrave makes a Spanish horse. *Geldings* were in much more common use among the Classical Ancients than in the Middle Ages. Berenger thinks that the custom of using them is of Turkish or Hungarian origin. The English, says Polydore Vergil, were wont to keep herds of horses in their pastures and common fields, wherefore castration became necessary, but they were used by the lower people. *Hackneys*, a word derived from the French *haquenée* and the Italian *achinea*, a little nag, not, as Maitland (London, p. 1365), from hired horses mostly being engaged for journeys to Hackney, were rode in marches to ease the war-horses. *Hobbies* were a race produced in Ireland. *Saddle-horses* in general. Berenger quotes the following extract from Bede: "The English began to use saddle-horses about the year 631, when Prelates and others rode on horseback, who till then were wont to go on foot; but if, upon any urgent occasion, they were obliged to ride, they used mares only. [Berenger should have added the reason, *viz.* that the Anglo-Saxon *heathen* priests were allowed to ride upon *these only*.] *Mares.* The Scythians preferred them to horses; and in the East great men rode them, but in the West it was deemed ignoble. Grimstone, in his "General Historie of Spaine," speaks with great contempt of cavalry mounted upon *geldings* or *mares*. Horses of pleasure were distinguished from others. For further kinds I refer the reader to Berenger.[i]

Riding. Berenger says, upon authority of the Bible, that mankind are indebted to Egypt for the equestrian art. Job mentions hunting ostriches on horseback. The ancient Persians taught their children to ride at five years old; and it was deemed mean, for those who had horses, ever to appear on foot. Athenæus says, that they covered their horses with many soft and thick housings of cloth, being more desirous of sitting at their ease than of approving themselves dexterous and bold equestrians. The Persian horses arched their necks, and bent them to such a degree, as almost to make their chins lean upon their breasts. Their pace was something between a gallop and an amble. The Parthians did not train their horses, by applying rollers, chains, or weights to their feet, in order to make them lift them from the ground, but they took them to places where there were bags or coffers, placed in rows, and thus they were taught to lift their feet. Mounting on the right side was most usual. Homer mentions a man leaping upon four horses, from the back of

[h] Du Cange, *v.* Pedica, Pasturale, Trigarium, Trisippium, Canus et Equus, Emissarius. Paston Lett. iii. 186. Froiss. v. 330. Joinv. i. 118. Beckm. i. 112. Dec. Scriptor. 56, 261, 969, 1356, 1393, 1416, 2450, 2452, 2608, 2703. M. Paris, 332, 676, 737. Froiss. vi. 578. Shaksp. 1 H. VI. a. i. sc. 5. Bereng. i. 147. Hoare's Mod. Wilts, i. 225, &c. Hawkins's Mus. v. 205. Popul. Antiq. i. 416. Gage's Hengrave, 192.

[i] Berenger, i. 20, 160, 168, 170, 171, 177, 180, 205, 206, 302, &c. Froiss. i. 48; ii. 449; vii. 205; viii. 30. Script. p. Bed. 167 b. S. Dunelm. 89, &c. Dec. Script. 782. XV. Script. 230. La Brocquiere, 141. Wart. Poetr. i. 229. Grimstone's Spaine, fol. 988. Gage's Hengrave, 22. Du Cange, *v.* Canus.

one to that of another. The riders in the Circus frequently mounted their horses bare-backed, and stood upright, springing upon them at once, lying down along the back, picking up things from the ground at full speed, and leaping from one horse to another, whence they were distinguished by the title of Desultores or Leapers.[h] In the time of Cæsar the youths of the noblest families used to ride in this manner. The Αμφιπποι had two horses assigned to one man, on which they rode by turns, vaulting from one upon the other, as circumstances required. Others fought on horseback and on foot, like modern dragoons, and had servants attending to hold their horses whenever they dismounted to fight. The κελης, or saddle-horse, was used upon different occasions, but most frequently for the purpose of running in the publick games, like our race-horses. The Grecian horsemen always set off to the left, as we do now; and were accustomed, in training their horses, to work them in circles, in order to make them supple, and ready to turn to either side. Vaulting horses of wood, made for the purpose of learning to vault upon, are mentioned by Vegetius. They were placed in summer in the open air; and in the winter in houses; but the Greeks had no riding-school. The Romans used the porticus for this purpose; and our ancestors the hall. A riding-house was built at St. James's for Prince Henry *temp.* James I. They endeavoured at first to leap on these wooden horses without arms, and then, after the acquisition of greater skill, in complete harness. The *Thieldones* were horses who moved their feet in steps and time; the *Tolutarii*, those who raised their feet considerably from the ground. In managing horses, if Nature had not taught them a proud and lofty action, they used to tie rollers of wood and weights to their pastern joints, in order to compel them to lift their feet. The Romans disliked the trot, but used the amble, also a favourite pace in the middle age. Two motions constituted this pace, which consisted in the horse's moving two legs on the same side at once, and then following with the other two. It was taught by *trammels*, which in the reign of Edward II. were made of yarn, or strong list, or iron, like chains or fetters; and the horses were shod in the hinder feet with shoes which had a long point coming from the toe. It was a favourite pace so late as 1709. The *Guttonarii* and *Colatorii* were horses who dealt their steps in time and measure, and had a certain spring and lightness in their motion. Some lifted their feet alternately, and then struck them upon the ground in cadence. They were taught to rise by striking their fetlocks, and similar means. Xenophon mentions the custom, in breaking horses, of riding up and down steep grounds, and on the sides of hills; and even riding races down hills occurs among the Classical Ancients. In the Middle Age, riding full gallop down a precipice occurs in Froissart, as a common but distinguished act of chivalry; and Mr. Pennant says that Bothwell thus gained the heart of Mary Queen of Scots. When the horses leaped over a ditch, the rider of the Classical Æra held by the mane, that the bridle might not check them. In going down a steep hill they flung the body back, and supported the horse with the bridle. There were two ancient methods of mounting, one by a ledge annexed to a spear, and another by the horse kneeling. Both these methods are engraved by Mongez, in his "Recueil d'Antiquités." Du Cange derives the *manège* from the Greeks and Romans. Berenger says, that the art of riding the managed horse was revived by Pigna-

[h] The Scythians, Indians, and Numidians, purposely led two horses to battle, that when one was wearied they might mount the other, by leaping on him. This they did, in the heat of action, with wonderful skill. The Greeks and Romans adopted it only in the publick games or in funeral pomps, where one man leaped upon even twenty horses, from one to another, on full gallop. See Cayl. Rec. i. pl. 60, n. 4. Mus. Flor. t. ii. tab. 81. In La Chausse, Beger, and Montfaucon (iii. pl. 2, b. 3, c. 6), the *Desultores* carry a palm branch.

telli, at Naples, in the sixteenth century; and that his scholars were introduced here by Henry VIII. which brought it into fashion. Riding double was unknown to the Romans; for Martial says, "Do you think that two can sit upon one horse?" In the Middle Age it was very common; in the marching of armies; in servants riding behind their masters; and in knights thus taking up the wounded. Before the end of the sixteenth century the first Lords in Sweden carried their wives with them on horseback. Princesses even travelled so, and took with them against rain a mantle of waxed cloth. In the tacticks of the Emperor Leo, horsemen, called *Deputati*, appointed to carry off the wounded behind them, had an additional stirrup hanging at the end of the saddle. Children's riding on ponies is ancient. Of the feats of horses, not the least remarkable is that of Banks's horse, which ascended and stood on the top of St. Paul's church in 1601. Evelyn mentions baiting a fine horse to death with dogs.[i] The sale of horses in Smithfield *market* on Friday has an assimilation to the following account of an ancient agora. The agora of Elisa (says Colonel Leake) was called the Hippodrome, because serving for the exercise of horses. It had several stoæ, intersected with streets.[k]

Hyena. Presumed to be the YAINA of Ecclus. xiii. 18. *Canis Hyena.*[l] This animal first appeared in Europe at the Secular Games given by the Emperor Philip, A. U. C. 1000.[m] See Lion.

Kid. The biblical *Gedi*, and a viand apparently preferred to lamb.[n]

Leopard. The *nimr* of the Bible, παρδάλις of the Revel. xiii. and Septuag. *pardus* of Jerome.[o]

Leviathan. The crocodile of the Nile, certainly not the whale, metaphorically in Ezek. xxix. 3, Pharaoh, a king of Egypt.[p]

Lion. The *ari* or *dych* of Scripture, *i. e.* the full grown one; the cub is called *gor;* a young one, weaned, *naphir;* one in full strength, or a black one, *shucal;* a fierce or enraged one, *laish;* distinctions very necessary for illustrating the bible, where the words occur.[q] (See pp. 181, 199). The constellation is the Nemæan lion. The sun was represented by the Persians under the form of a lion, which they called *Mithra*, and his priests were called *Lions*, and the priestesses *Hyenas*. There are several Greek lions on coins and gems: those of Velia are of exquisite design; but connoisseurs note that the antique lions have something ideal, which distinguishes them from nature. It was an ancient opinion that the lioness never bore young but once; whence it became the hieroglyph among the Egyptians of women who had only borne children once. In the Middle Age the crusaders wore the effigy of it, as a warlike symbol. The menagerie in the Tower of London is also ancient.[r]

Lizard. *Letaah* of Scripture; but only a species of one, according to Bochart, that of a reddish colour, and venomous.[s]

Lynx. The *ancient*, which accompanies Bacchus, and resembles a roebuck, is a fabulous animal.[t]

Monkey. The Greeks of Pythecusa worshipped this animal, and gave the term to their children, as we do now, in affection. The Egyptians also worshipped them; and it was a bad omen among the Romans to meet one on coming out of the house. Strangers

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[i] Berenger, i. 9, 11, 14, 15, 17, 19, 31, 45, 64, 74, 76, 78, 80, 81, 82, 170, 171, 183, 192, 229, 251, &c. Veget. L. iv. Art. Vet. c. 6. Froiss. iii. 292; iv. 19, 20; v. 206; ix. 68. Du Cange sur Joinville, Diss. 8. Martial, L. 5. Ep. 39. Decem Scriptores, 2518. Beckm. i. 123, 126; ii. 282. Berkeley MSS. Gentleman's Complete Jockey, p. 47. Vopisc. in Aurel. Nares, Gloss. *v.* Banks's Horse. Evel. Mem. i. 387. [k] Morea, 222. [l] Harris, 409. [m] Enc. The figure of it occurs upon a coin of that Emperor, inscribed, *Imp. Cæs. Jul. Philippus Aug. Cos. III.* and on the rev. *Seculares Aug.* in the exergue VI. Mezzabarb. p. 346, Pagi a° 247, n. X. Spanh. t. i. p. 207. [n] Harris, 217.

[o] Harris, 222. [p] Id. 223—234. [q] Id. 243. [r] Enc. Æl. Hist. Anim. xii. 7. XV. Scriptor. 642. Lel. Collect. i. 492, &c. [s] Harris, 245. [t] Enc.

coming to Rome carried dogs and monkies in their arms. M. Paris mentions their being sent as presents; and they were domesticated, and carried about, as now, by showmen, who taught them rope-dancing, leaping, tumbling, &c.[u]

Mouse. The *Mouse (Achbar)*, in Scripture, chiefly refers to the field-mouse *(Mus Campestris)*; but the *Jerboa*, from the Arabic version of *Akbar*, (in Is. lxvi. 17) is also included.[x]

Mule. The *Mule* of Scripture *(Pered, Reches,)* was not the hybrid so called, but a horse or ass.[y] Mules were much dearer at Rome than horses. They were used for carriages; and, as the ladies indiscriminately employed them, a sumptuary law was passed under Elagabalus to regulate who should use mules, and who asses. To distinguish them from horses, they cut their manes. From Sophocles it appears that the Greeks employed them for drawing; but the Eleans, after some use of them, became disgusted at their introduction in the Olympick Games. They were formerly adorned in an extravagant manner; and the muleteers who frequented the Circus used to teach them numerous monkey-tricks. In Hoveden, we find them distinguished according to sex, mu*li* et mu*læ;* M. Paris says that they were valued according to their quietness.[z] See Chap. XII. § Judges, p. 615.

Otter, was much worshipped, &c. in Egypt. The hunting of it occurs in 1158.[a]

Ox. Castration was never practised by the Hebrews; but in the Bible, Ox means a young bull fit for the plough; younger ones were called bullocks.[b] The wild ox (*theo*) was not the buffalo, but presumptively the Greek *oryx*, a sort of large stag or a white goat.[c] (See p. 204). In the Middle Age we find them carrying panniers, shoed, as well as cows; and in the East used for riding. Roasting them whole, with puddings in their bellies, is ancient; and at Machen place, co. Monmouth, is a pair of andirons, weighing 300 lbs. which were sometimes employed in roasting an ox whole, with a large table upon which it was served. Among the Scythians roasting oxen was, like the Crantara, a signal for summoning friends to revenge injuries. Fattening them in stalls occurs in Shakspeare.[d] Sir Arthur Brooke says, that the scriptural custom of treading out corn by them still exists in parts of Spain.

Panther. See p. 205.

Pig. This animal was sacrificed in the Eleusinian Mysteries. (See p. 207). The pig of Troy was a dish roasted and filled with game, in imitation of the Trojan horse. Pigs were castrated to make the flesh tender. Learned pigs occur in Petronius. The Gauls produced the largest and best swine's flesh that was brought into Italy; and the more northerly of them supplied the greatest part of Italy, in the days of Augustus, with gammons, hogs' puddings, sausages, and hams. They were kept by the Britons; and both by them and the Anglo-Saxons under a keeper, or *Styward*, or *Inswane*, who staid out with them, and had a whip and broom. This is a very ancient practice; witness the Prodigal Son; and *Swineherds*, not *Shepherds*, were, according to Pauw, the persons mentioned in the Bible, whom the Egyptians abhorred. Turner says, that swine were kept in such numbers by the Anglo-Saxons, because the country in all parts abounded with wood. Besides pig-sties, our ancestors, to protect them from wolves, had inclosures of twigs, which were put up in the woods during the acorn season at night, so late as 1262. In Scotland,

[u] Winckelm. art. iv. 6. Plut. in Pericles. M. Par. 296. Beckm. iii. 51. Strutt's Sports, &c. 183, pl. 23. Collins, tit. Leinster. [x] Harris, 271, 272. [y] Id. 273. [z] Enc. Mart. iii. 62, b. Lamprid. in Elagab. Catalect. Virg. 95. Nodot in Petron. i. 350. Script. post Bed. 408. M. Paris, 505. [a] Enc. Du Cange, *v.* Lictores. [b] Harris, 298. [c] Id. 300.

[d] Du Cange, *v.* Birotum, Fimarius Currus, Piota. La Brocq. 182. Nares, *v.* Manningtree Ox. Shaksp. H. IV. part 1. Nicholson's Camb. Trav. 991.

to prevent trespass, keepers or confinement in a sty were indispensable, at least in the Burghs. Pigs were sold roasted and hot in Bartholomew Fair.[e]

Porcupine. William de Monte Pisterio presented Henry I. with one, which he kept at Woodstock.[f]

Pygarg (Deut. xiv. 5), a species of antelope, sometimes with horns two feet long.[g]

Rabbit. The *Shaphan* of the Bible, translated cony, is not that animal, nor the *Jerboa*, but the *Ashkoko* of Bruce, very common on Mount Lebanon, in Judea, Palestine, Arabia, Ethiopia, &c.[h] The hare and rabbit are symbols of Spain, where they abound, and occur upon the coins, as well as upon those of Sicily, in token of abundance, from the fecundity of the animal. In the Middle Ages they were caught by ferrets and nets; hunted, as well as turned loose among crowds, and pursued by boys, who endeavoured to catch them, with all the noise which they could make.[i] See Hare.

Ram. (See p. 210.) The flesh was eaten by our ancestors.[j]

Rhinoceros. The first known at Rome was introduced by Pompey to combat elephants. The rich Romans used the horn for pouring water in the baths, and as an amulet. Drinking-vessels were also made of it.[k]

Roe. That of the Bible *(tsebi)* is the Gazel or Antelope. The word translated Roe (Prov. v. 19) Bochart supposes to be the Ibex.[l] Kept in chaces, because they could be hunted at any time; the venison, as they were never fat, not being subject to season.[m]

Roebuck. The Classical Ancients ate it.[n]

Satyr. The *Seirim* of Scripture, some sort of Ape. Pliny says, found in India. It occurs on the Prenestine pavement given by Bartholemy *(Mem. des Inscript.* xxx. 534*)*, and is named CATYPOΣ, *Satyrus*.[o]

Sheep. In the Bible *Sch* and *Tsan*, a general name for both sheep and goats, considered collectively in a flock.[p] The inhabitants of Tarentum clothed their sheep with prepared skins, lest the wool should be spoiled. Bells for the leaders of the flock were usual among the Anglo-Saxons. Hilly grounds were peculiarly devoted to them. In winter they were housed in folds. It was the custom in Scotland to eat singed sheeps' heads on St. Andrew's Day, and one was then borne in procession before the Scots in London.[q]

Tiger. The car of Bacchus is drawn by them, and sometimes he and the bacchants have them under their feet. The animal was first seen at Rome under Augustus.[s]

Tortoise. The tortoise of the Bible (*tsab*) is the Arabic *dab* or *dhab*, described by Hasselquist as "Lacerta Ægyptiæ cauda verticillata, squamis denticulatis, pedibus pentadactylis."[t] &c. See p. 218; and Chap. X. § *Tortoise-shell*, p. 525; and Chap. XIII. § *Lyre*, p. 705.

Unicorn. The fabulous *Licornis*, a fiction, derived from the fossile teeth of the *Monodon*, or *Narwal*. In the Bible, *Reem* is certainly the Rhinoceros, still called by the same name in Arabia; in Isaiah (xxxiv. 7,) it has more than one horn, and Mr. Salt mentions a two-horned species.[u] In the Classical and Middle Ages it was the emblem of chastity.[x] The real animal is said to have been found in India.

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[e] Enc. Macrob. iii. 12. Plut. Sympos. vi. q. 7. Nodot in Petron. i. 238. XV. Scriptor. 11, 112, 317, 537. Whitak. Manchest. ii. 81. Du Cange, *v.* Porchoria, Stye. Turner's Angl. Sax. iii. 24. Nares, *v.* Bartholomew Pigs.

[f] Malmesb. de H. i. L. 5. [g] Harris, 316.

[h] Id. 83—86. [i] Enc. Du Cange, *v.* Filacium, Penellum. Strutt's Sports, &c. 213.

[j] Gage's Hengrave, 210. Archæolog. xiv. 16.

[k] Plin. viii. 20. Stat. vii. 130. Mart. xiv. 52. Archæolog. iii. 8. [l] Harris, 324—326.

[m] Fosbroke's Ariconensia, 146.

[n] Enc. from Athenæus. [o] Harris, 333.

[p] Id. 344. [q] Enc. Hor. Od. ii. 6. 10, Lye, *v.* Belflyse. X. Scriptor. 528. M. Paris, 532. Popul. Antiq. i. 323.

[s] Enc. Plin. [t] Harris, 375. [u] Id. 384.

[x] Enc.

WEASEL. The *Choled* of the Bible, but Bochart thinks that it ought to be the *mole*, from the Syriac *Chuleda*, the Arabic *chold*, and the Turkish *chuld*, a mole.[y]

WILD BEASTS. The Emperors had persons called *Mansuetarii*, whose office it was to tame the wild beasts in their menageries. A particular kind of net, called *Plaga*, was used in taking them. Plutarch notes that the Ancients sometimes carried young wolves and lion's cubs in their arms. In the Middle Age wild beasts were deemed of great value for presents.[z]

WILD BOAR. The hunting this animal consisted chiefly in turning him upon the hunter with the dogs. He was to meet him with his spear, which branched out into certain forks, that he might not break through them upon the hunter, who directed it always to the head. In Strutt's Plate only two hounds attend the huntsman.[a]

WILD CAT. See CAT, p. 1011. Faber thinks that the "beasts of the Gentiles" in our version of the Bible means "Wild Cats."[b]

WOLF. The Hebrew Zeeb, Lupus Dib of Forskal. The Egyptians venerated this animal, because they thought that Osiris sometimes disguised himself in this form. It was also consecrated to Apollo. A demi-wolf was the symbol of the Argives; and there still remain stones of a temple at Argos charged with wolves' heads. The sea-wolf was a favourite viand. The method of catching wolves in the barbarous nations was by pits. Hunters were placed in forests, and had a dog on purpose, resembling a shepherd's dog. The extirpation of wolves in England in the time of Edgar is a mistake, founded on a passage of Caius de Canibus, which seems to prove that they were only destroyed in Wales, whereas they occur there in the reign of Stephen; but they were undoubtedly rare.[c]

[y] Harris, 336. [z] Enc. Plut. de Irâ. X. Scriptor. 656. [a] Gemeticensis, 662. Gentlem. Recreat. pt. i. p. 131. Strutt's Sports, pl. i. [b] Harris, 402. [c] Enc. Du Cange, *v.* Fossis, Luparii, Lycisca. Stowe's Ann. 144. Antiquary's Magaz. i. 7.

II. BIRDS.

AFRICANÆ AVES. *Guinea Fowls*, or *Gallinas*, not Turkies, as Du Cange and others. They were the Classical *Meleagrides*, natives of Africa, and known here in 1277, under the term *Aves Africanæ*.[d]

BAT. The poetical Vampire is seemingly a real or pretended large species of Bat, called *Petruechon*, of which marvellous stories are told.[e] The *Bat* of our Bible, *Othelaph*, *Vespertilio Vampyrus*, is not irrelative to the large Bats, which inhabit the great Pyramid. Scaliger's description of this anomalous bird is excellent:

"Miræ sanè conformationis est animal; bipes, quadrupes, ambulans non pedibus, volans non pennis, videns sine luce, in luce cœcus, extra lucem luce utitur; in luce luce caret; avis cum dentibus sine rostro, cum mammis, cum lacte; pullos etiam inter volandum gerens."[f]

"It is an animal of truly wonderful conformation; a quadrupedal biped [for it creeps by feet or claws growing out of its pinions] walking not with feet, flying not with plumes, seeing without light, blind in light. It uses light without light; it is without light in light; it is a bird with teeth, without a beak, with breasts, with milk, even carrying its young while flying."

BIRDS. This term is sometimes applied in the Bible to sparrows in particular. From Baruch, iii. 17, and Daniel, iii. 38, the antiquity of *hunting* them [says Harris, but quære of *hawking?*] appears.[g]

BITTERN of the Bible; variously interpreted, but the best is the Arabick *Houbara*, a bird of the bigness of a capon, but of a longer body.[h]

BLACKBIRDS. *White* blackbirds were much admired at Rome, and sold, as luxuries, with parrots, &c.[i]

CANARY-BIRDS. These birds were not known in Europe till the sixteenth

[d] Beckm. Inv. ii. 372 b. [e] Campaigns in Venezuela, i. 425. [f] Harris, 35. [g] Id. 50. [h] Id. 52. [i] Varr. Enc.

century, when they were imported from the Islands. In the middle of the seventeenth they began to be bred in Europe, mostly in Germany. In our old musick-houses it was not unusual to have what they styled an harmonious choir of Canary-birds singing. The Canary-seed, their chief food, is said to have been first brought from the Canary Islands to Spain, and thence to have been dispersed all over Europe.[k] See CHAP. X. § PUBLICK-HOUSES, p. 502.

CAPER-CALZE or CAPER-KELLY. A bird about the size of a turkey, which feeds on fir-wood, now confined to the Highlands, but anciently common over the whole Island.[l]

COCK. Among the early Christians the Cock was the emblem of vigilance, as well as the symbol of Christ and the Divine Word, and it is found on sarcophagi, lamps, and bas reliefs, and in paintings of churches and cemeteries as well as at the summit of churches. Its use as an anemoscope is celebrated by Wulstan. Other accounts have — ΑΛΕΚΤΩΡ. — *Gallus Gallinaceus.* Macknight says, "in remembrance of the crowing of the Cock, which brought Peter to a sense of the great evil he was guilty of in denying his master, the practice, it is said, began of placing weather-*cocks* upon towers and steeples."[m]

CORMORANT. The *Salach, Pelicannus Carbo* of the Bible, is evidently a water bird, and should not have been translated "Owl."[n]

CORNISH CHOUGHS were anciently tamed and caged.[o]

CRANE. The *sis* in the Hebrew, so rendered, is really the "Swallow," *Hirundo Domestica;* but the *Ogur* is the actual crane, the *Ghornak Alba* of Forskal.[p] Once a native of this Island, and a favourite dish.[q] See DOMESTIC ANIMALS, p. 1014.

CROW. Anciently the symbol of Minerva; but, after it had accused the daughter of Cecrops, was superseded by the owl. Pausanias mentions a statue of Minerva with a crow on her fist. Panvini gives an inscription to a sacred crow, *Corniscæ Divæ;* and Festus, a place beyond the Tiber, consecrated to them, because they were deemed favourites of Juno. The croak of one was a bad omen; to see two or more together by a new-married couple, good luck. The false Ctesias says (*Indic.* 14) that the fabulous pigmies used crows instead of dogs in hunting.[r]

CUCKOW. The *Sacaph* of the Bible, *(Cuculus Orientalis, Cepphus,)* is not this bird, nor a *sea-gull,* as Bochart; but, according to Dr. Shaw, the *rhaad* or *saf-saf,* a granivorous and gregarious bird, which wants the hinder toe, about the size of a pullet; in the larger species, of a capon.[s]

DOVE. The *Iona* of the Bible (*Columba domestica*), first mentioned Gen. c. viii.; and from the Olive leaf, with which she returned, the branch has become the symbol of peace and renovation of prosperity. As the military ensign used by the Assyrians, who worshipped this bird, and the *shophetim* does not mean *pots,* (according to Ps. lxviii. 13,) but hooked weapons, like halberds, that obscure verse becomes intelligible.[t] (See p. 190.) Symbol of the love by which the invisible father created all things.[u] See DOMESTIC ANIMALS, p. 1014.

DUCK. See POULTRY, p. 1030.

EAGLE. That of the Bible, the "*Nisr*" *(vultur barbatus).* Our Eagle was a standard of the Persian and Babylonian Kings, long before the adoption by the Romans; the Gier-Eagle ("*Racham*") is the *vultur percnopterus* of Linnæus, the Achbobba of the Arabians; the *Rachma* or She-vulture, the hieroglyph of an affectionate mother, because when food fails for her young she tears off the fleshy part of her thigh, and feeds them with that and the blood

[k] Beckm. i. 53, 56, 59; iii. 57. Gentlem. Recreat. pt. iii. p. 59. [l] Whitaker's Manchester, ii. 83. [m] Harris, 80. Archæologia, xxiv. 39. [n] Harris, 89. [o] Gage's Hengrave, 198. [p] Harris, 89, 359. [q] Archæol.

[r] Enc. Panvini. Descr. Rom. [s] Harris, 91. [t] Harris, 96—100. [u] Gough's Salset, xiv.

flowing from the wound.[x] An eagle stripped of his feathers, supposed an emblem of the Nile, which the Egyptians sometimes called an eagle, was adopted by them; but their eagle is always distinguished from the Roman by being without feathers, and of a water colour. At Heliopolis they took for a symbol the head of a white eagle, with the breast stripped of feathers and wings. It was the common symbol of Jupiter and of the Lagides. When the sovereignty of Egypt was divided, they placed two upon their coins. With the word CONSECRATIO, upon coins, it implies the apotheosis of an emperor, and sometimes, but very rarely, the consecration of princesses, as of Marciana. Marius rejected the various animals which served for standards, and confining them only to the cohorts, assigned the eagle to the legions. It was a small eagle of gold or silver laid upon a pole, the wings displayed, and a thunderbolt in one of the talons; below it were different ornaments of metal, as the busts of the emperors, the *dona militaria*, which were very heavy, so that it required a strong man to carry them. The pole was terminated by a sharp iron point, which entered the ground, and was kept standing in the field. To manage the points, the ensigns had a kind of sheath of metal, of the form of a wedge, which they fixed in the ground, and which received the points of the eagles into their cavities. The eagle with two heads occurs upon the pretended Antonine Column: but when it was assumed by the Emperors of Germany is not certain. It occurs also in the arms of nobles in the thirteenth century. The eagle was likewise the ensign of the Dukes of Lorraine. Du Cange says, that the imperial eagle of the East was displayed, and golden; that of the Cæsars of the West, black. He adds, that the English, Danes, and others, had the barbarous custom of carving with their swords an eagle displayed upon the backs of the conquered.[y]

[x] Harris, 110—114, 165. [y] Enc. Du Cange, *v.* Aquila.

EGG. "Betzim" of the Bible. The body of the Scorpion is very like an egg. Hence Luke xi. 12. The *chalamuth* or white of an egg (Job. vi. 6) is dubiously rendered, though it means insipidity.[z]

FOWL. The *ouph* of the Bible is the generic term for all birds. The *ayit* of Gen. xv. 11; Job xxvii. 7; Isa. xviii. 6, xlvi. 11; and Ezek. xxxix. 4; means birds of prey; the *barburim* of 1 Kings iv. 23, cooped and fatted poultry for the table. The *Tsippor* of Gen. iv. 17 means all birds, but sometimes the sparrow.[a]

GLEDE. The *Daja* of the Bible, Falco Egyptiaca, the black vulture, thinks Bochart, but it is dubious.[b]

GOLDFINCH. This bird was called in Norfolk the Christmas-fool. It was one of the common singing-birds of the seventeenth century; and so valued for the beauty of its plumage in foreign countries as to be a considerable article of exportation.[c]

GOOSE. Flocks of them were driven to the markets at Rome, even from Picardy and Flanders. The Lincolnshire custom of plucking them for their feathers is also Roman. Ovid mentions their being kept by cottagers instead of housedogs [unicus anser erat minimæ custodia villæ], and it is certain that incredible numbers of them were annually consumed as food. The yokes of horses and oxen were finished by the heads of geese; and these, with the necks, also formed the *cheniscus*, in ships. In the Middle Ages we hear of lakes, and a house built on purpose for geese; geese roasted; with garlick or onions; boiled, and, for want of verjuice, dressed with green leaves of leaks.[d]

GREENFINCH, anciently kept, as now squirrels are, for turning a cage with bells.[e]

[z] Harris, 115. [a] Id. 147. [b] Harris, 170. [c] Gentlem. Recreat. pt. iii. 73, 74. [d] Whitak. Manchest. ii. 83. Plin. x. 22. Pennant's Scotl. 8. Winckelm. Monum. ii. 51. Ovid. Metam. viii. 7, 8, 9. Sketch of Rom. Manners, &c. 188. Du Cange, *v.* Aucarium. Dec. Scriptor. 950. Malmsb. de Henr. i. l. 5. La Brocquiere, 158. [e] Gentlem. Recreat. pt. iii. 77.

Guinea-fowls. See Aves Africanæ, p. 1023.

Hawk. The *netz* of the Bible imports various kinds of the Falcon family.[f] (See pp. 156, 194.) It has been affirmed that hawking was unknown to the Classical Ancients; but Aristotle says, that in Thrace they were sent out with hawks to catch birds. The men beat the reeds and bushes which grew in marshy places, in order to raise the small birds, which the hawks pursue and drive to the ground, where the fowlers kill them with poles. Martial, &c. mention the sport. It appears that the falcons came when called by their names, and of their own accord brought to the fowlers whatever they caught themselves. Nothing is here wanting but the spaniel to find the game, the hood upon the hawk's head while it stood upon the hand, and the thong used for holding it, to form a shorter description of the later falconry. Hawking was most in vogue and carried to its greatest perfection in the twelfth century. Frederick I. called Barbarossa, was the first who introduced falcons into Italy. The hood had its origin among the Arabs, and was introduced into Europe by Frederick II. Ladies were as fond of hawks as of lapdogs, and kept them in their chambers. Demetrius, a writer upon this subject, about 1270, desires sportsmen to say their prayers before they go to the field. Indeed many superstitious ceremonies were used when hawks were taken ill; and if they could not be well tamed or managed, waxen images of them were sent to St. Tibbe.

The Persians trained sparrows to hawk after butterflies.

Hawking was introduced into England in the eighth century; and, to train hawks was an essential part of the education of an Anglo-Saxon nobleman. Under the Normans, persons only of the first rank were permitted to keep hawks. The sport was in its glory at the beginning of the seventeenth century, but declined, from its great expense, the moment that the *gun* was brought to perfection. [Strutt says *musket*; but, in a letter presumed to be written in 1548, about the time of passing the bill for shooting in hand-guns and hail-shot, "redresse is requir-ed to be had for such persons as dayly do shoote in hand-gunnes, &c. so that they destroyed the water-fowle fit for hawking."] The falcons were taken young out of the nest, and were brought up at home, or by traps, also out of the nest, and were then put into the *malleolum*, which was, says Du Cange, a linen bag, with apertures for the head and tail, that they might be brought home without injury. In the process of instruction, the first night was passed quietly in the hood. The next day she was placed softly upon the fist, carried up and down the whole day, and stroked with a feather. When she was inured to the touch, her hood was taken on and off quickly, till she was willing to feed. She was then fed, and her hood pulled off, and the voice used every time she was fed, and no longer, that she might know by the voice that she was to be fed. She was then taught, from a perch breast high, to come to the fist, by giving her food, before her hood was taken off, to lure her. When she would willingly come and feed to the hand she was permitted to sit barefaced, and next put to the *lure*, a kind of bird made of feathers and leather, thrown up into the air. To this a live pigeon or dead pullet was fastened, and she was suffered to seize and eat part of it, but under the confinement of a *creance*, i. e. long line, fastened to her. When she was used to the lure she was taught the next process of flying for game, chiefly by means of a duck blinded. This was accompanied with various minute regulations. The prevention of *carrying*, i. e. flying off with the game, consisted in amply rewarding and very gently treating her while luring, so that as soon as she had got her game she knew that she would be fed in consequence, and returned to her master.

[f] Harris, 192.

When the hawk was at home she was placed upon a perch, not hoodwinked [at least not always, as Strutt says, "for she was taught to sit barefaced in the evening among company undisturbed." *Gentlem. Recreat.*] The perch, as appears from ancient paintings, was made in the form of a crutch, and it was placed not only in halls, from Chaucer's time till later periods, but in ladies' rooms. Straps of leather or silk, called *Jesses*, were put about their legs, of sufficient length for the knots to appear between the middle and the little fingers of the hand which held them, so that the lunes, or small thongs of leather, might be fastened to them with *tyrrits* [to prevent their entangling themselves in the feet. Du Cange, *v.* Tirnettum], or rings, and the lunes were loosely wound round the little finger. Latterly their legs were adorned with bells, fastened by rings of leather, called *bewits*. These bells were not to be too heavy, so as to impede the flight; to be of equal weight, sonorous, shrill, and musical, not both of one sound, but one of a semitone below the other. The best goshawk bells were made at Milan, and commonly sounded with silver; but good ones were brought from Dort. They who carried them had gloves, to prevent the talons from hurting their hands; and in hawking on foot they used a pole to leap over rivers and ditches.

Everybody knows that persons of rank carried hawks on their fists; particular kinds, says Henry, according to rank. Malliot, speaking of Harold and Guy de Ponthieu having each a Hawk on his fist in the Bayeux tapestry, observes, that Harold had no cloak, and the bird on his wrist, but without grillets, and its head turned towards him, while Guy wore his mantle thrown back upon the shoulder, the bird being grilletè, and looking forwards. Upon this passage Malliot has the following note: "The French and English nobility did not travel, but 'en equipage de guerre, ou equipage de chasse,'" the bird upon the wrist, and the dogs running before; the bird upon the wrist was the most unequivocal proof of noblesse, for the women, and those who were not yet knights.[g] Sir Thomas Morison gave £1000 for a cast, *i. e.* two of them. Boccacio makes skill in the management of a hawk a female accomplishment.[h]

Hen. No evidence appears of the Hebrews breeding poultry, and Michaelis doubts whether the Hen's chickens (Luke xiii. 34) were reared from her own eggs.[i] See Poultry, 1030.

Heron. The Hebrew *Anapha (Falco montanus)* Bochart thinks to have been the Mountain Falcon, the Greek *ανοπεα*, mentioned by Homer, Od. i. 320.[k]

Ibis. Our translators of the *Yansuph* of Levit. xi. 17, and Deut. xiv. 16, have made this bird an *owl*, whereas it is the *Abou Hannes* of modern Egypt.[l] Count Caylus has published the mummy of an ibis, preserved with as much care as those of human beings. Isis is sometimes represented with the head of one. Marcianus Capella says, that the ibis represented the initial letter (without doubt Θ) of the month of the Memphitic year.[m] See p. 197.

Jackdaw, kept tame.[n]

Kite. The *Ajah* of Scripture, our Merlin and the *Ja-jav* of Arabia, not Vulture, as in our translation of Job xxviii. 7.[o]

Lapwing. The Hebrew *Dukiphah* and modern *hoopoe, upupa Epops*.[p] This bird was much respected through all Egypt, and was often placed upon the sceptre of Horus. It was also the symbol of gaiety and filial piety.[q]

Magpie, kept in barbers' shops, &c. and their chattering much admired.[r] See p. 73.

Night-hawk. The *Tachmas* of Scripture. *Strix Orientalis.*

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[g] Recherches sur les Costumes des Français, 67. [h] Beckm. i. 319, 322. Biogr. Brit. iii. 365, n. ed. 2. Gentlem. Recreat. § Hawking. Strutt's Gliggamen. &c. 24—26. Henry's Gr. Brit. xii. 381. Boccac. Decamer. Day 2, Nov. ix. J. Rous, 71. See Grocers. [i] Harris, 196. [k] Harris, 196. [l] Harris, 297, 411, 412. [m] Enc. Cayl. Rec. vi. pl. 11. n. i. Marc. Capell. L. ii. [n] Higd. anno 1056. [o] Harris, 218. [p] Id. 218. [q] Æl. Anim. ii. 16; xvi. 5. Enc. [r] Plut. Aquat. et Terrestr. Anim.

NIGHTINGALES. See SINGING BIRDS, p. 1030.

OSPREY. The Hebrew *Azaniah*—black eagle, *Nissor Tokoor* of Bruce.[q]

OSTRICH. The *Joneh* or *Jaanah* of the Bible—the Greek στρουθοκαμηλος, Camel-bird of the east.[r] Our translation has frequently rendered it *owl*. This bird was introduced at Rome to fight with gladiators, &c. Herodotus mentions the use of their skins instead of armour by the Nasamones, of helmets, says Pliny (x. 1), and crests. The feathers were favourite ornaments in the Middle Ages. Isis wore a crown of them, because they were the symbol of equity.[s] See CHAP. XV. § KINGS' ARMS, p. 756.

OWL. Our translators of the Bible have strangely mistaken the Hebrew. The *Cos*, rendered Little Owl, is a water-bird. 2. The *Yansuph* is the Ibis. 3. The *kippoz*, Great Owl, and 4. *Lilith*, Scrich Owl, seem to be correct.[t]

Philostratus says, that the Egyptians represented Minerva under the form of an owl; whence the respect of the Athenians, and their opinion that the appearance of this bird was a favourable omen, while all other nations deemed it bad. The owl was anciently, as now, an omen of death. Upon coins it was the symbol of Athens and her Colonies, because it was that of the patroness Minerva; and the vases upon which it is placed imply (it is pretended) an invention of vases of pottery, of which the Athenians boasted. (See p. 204.) An owl upon an altar, which occurs upon a coin of Nero, the Baron de la Bastie, justly rejecting Jobert's opinion, thinks a particular sacrifice offered to Minerva, from a vow. But from the same type occurring upon a coin of Constantine, with the legend, *Sapientia principis providentissimi*, and from another of Trajan, published by Seguin, where an owl is placed upon that prince's column, it is more justly deemed a piece of low flattery, as being the symbol of wisdom, to the Emperor. The owl with two bodies and one head, upon some Greek coins, is not satisfactorily explained. Among us, *owls* and squirrels were hunted on Christmas Day. It was always a bird of ill omen, and hence, perhaps, persecuted.[u]

PARROQUET.—PARROT. The Greeks and Romans imported this bird at a great expense from India and Africa, but they knew only the *green* parrot. Many of them, with other rarities, were carried in the Bacchic pomp of Ptolemy Philadelphus. In the time of Varro they were exposed as luxuries, with *white* blackbirds. (See p. 206.) In the old Romances of the Middle Ages they were made to carry messages, and make long set speeches; and Cælius Rhodiginus, who died in 1525, says that he saw one at Rome who would say the whole Creed. Du Cange observes, that immense pains was taken to instruct them.[x]

PARTRIDGE. (See p. 184.) The KPA or KOPA of Scripture, *i. e.* the *Bartarell* or Greek Partridge, for the Ancients seem to have known no other. There were some kept in a cage for use as decoy birds.[y] Anciently caught at night by nets, with lights.[z]

PEWITS. These and other fowls were mewed.[a]

PEACOCK. The *Thoucüm* of Scripture, originally an Indian bird, thence brought into Persia and Media, and presumed to have been imported by Solomon.[b] (See p. 206.) Upon the Imperial and Colonial coins it generally means the consecration of princesses, as the eagle does of princes, though the latter occurs in this sense upon the coins of Plotina, Martiana, and Matidia, and Sabina. Peacocks are sometimes seen above funeral-piles, because

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[q] Harris, 288. [r] Ib. [s] Enc. Horapol. L. ii. in fine. [t] Harris, 297.

[u] Enc. Philostrat. Vit. Apollon. ii. 9. Plut. in Themistocl. Æl. xv. c. 59. Alex. ab Alex. v. 13. Popul. Antiq. i. 379; ii. 396, 523.

[x] Enc. Hist. Troubad. 371. Hawk. Mus. ii 384. Du Cange, *v.* Baburnus. [y] Harris, 307-8. [z] Du Cange, *v.* Lordus. [a] Gage's Hengrave, 202. [b] Harris, 308-9.

they carried the souls of princes to heaven. Quintus Hortensius first served them up for food; and the eggs were of enormous value. The Greeks had the same rage for them. In the Middle Ages they were usual in aviaries. It was the custom at festivals to offer a peacock, or some noble bird, to the prince or nobleman, to make a vow upon. It was roasted, garnished out with its finest feathers, and brought in a gold or silver vessel. This was called the "Pecok enhakyll," sewed again in the skin after roasting, with the comb gilt, brought in with the last course, and lifted up on high by the bearers.[c]

Pelican. The *Kaath* of the Bible is the *Pelicanus Onocrotalus*, and should not have been translated *Cormorant*, as in Isaiah, xxxiv. 11. Under the bill, is a lax membrane forming a bag or crop very large, and through feeding her young from this bag, the fable has arisen of her vulning herself for this purpose.[d]

Pheasant. This bird is stated to have been brought from the Greek Island Phasis, and to have been imported by the Argonauts. It was highly valued, and rarely brought to table, but upon birth-days, and such festivals. In the Middle Ages it divided the honours, as a dish, with the peacock, and was offered as a gift, decorated with a collar of gold and precious stones. Pheasants were kept in aviaries.[e]

Phenicopterus. (See p. 156.) The Roman epicures highly esteemed the tongue. This bird is common in the marshes of Languedoc and Provence.[f]

Phenix. (See p. 207.) The Septuagint renders the Hebrew *Chol* by φοινιξ, the Palm tree. The fabulous history of this pretended bird has even travelled to (perhaps, in truth, emigrated from) the Chinese. Herodotus is the first who mentions the miraculous properties of the phenix, but he, Pliny, and Tacitus disallow the legend, which is probably an Indian or Egyptian invention.[g] Harris says, (415) that probably "the learned of Egypt enveloped under this allegory the philosophy of comets."

Pigeon. The symbol of Syria. Diodorus Siculus mentions the carriage of letters by them.[h] Evelyn speaking of the overland trade with the East carried on in the Middle Ages, says, that through the caravans being assailed by the Arabs, "intelligence is familiarly conveyed by the inter-nunce of pidgeons trained up for the purpose, that is, carried in open cages from the dove-houses, and freed with their letters of advice, (contrived in narrow scrolls about their bodies and under the wing) which they bring with wonderful expedition; as they likewise practise it from Scanderoon to Aleppo, upon the coming in of ships and other occasions." (See Melons.)[i]

Poultry, Domestic. The Classical Ancients had a menagerie or aviary of every kind, and the domestic fowls were called *cortis aves*.[k] (See pp. 78, 81.) Our poultry consists of cocks, hens, ducks, gallinas, geese, and turkies.

The *Cock* was the symbol of courage, and therefore consecrated to Mars; also to Minerva; to Bellona (Winckelman says, it was sacrificed to the latter); to Mercury, from vigilance; common on marbles; to Esculapius, being sacrificed by convalescents, reason unknown; and to Night, because he disturbed her and the Lares. In the Edda, he wakes Odin's horses in the morning; and at the last day his shrill screams will be the first signals of the approach of the evil genii.[l]

Cock-fighting. (See Chap. XIII. § February, p. 646.)

[c] Enc. Vaill. Num. Præst. Varr. re rust. iii. 6. Athenæus, xiv. 20. Du Cange, *v.* Aviarium. La Brocquiere, 58. S. Palaye, 156. [d] Harris, 89, 310. [e] Enc. Isid. xii. 7. Mart. xiii. 72. Manil. v. 370. Athen. xiv. Vopisc. in Tacit. S. Palaye, 153, 156. La Brocquiere, 58, Du Cange, *v.* Aviarium. [f] Enc.

[g] Id. Herodot. Euterpe. Cayl. Rec. v. pl. 23, n. 5. [h] Enc. Pauw. [i] Miscellanies, 648. [k] Mart. vii. 30, p. 183; xiii. 45; pp. 183, 353, ed. Lond. 1615. [l] Enc.

A *Hen* (as all fowls, hares, and geese were sacred among the Britons) was sacrificed to *Tecla*, the British Hygeia [see *Cock*, antea] if the invalid was a female; a cock if a male.[m]

Duck. The Classical Ancients preferred the wild to the tame duck, but, Martial says, ate only the stomach and head. The tame duck was reckoned among the most wholesome viands for the stomach.[n] Of *Duck-hunting*, see CHAP. XIII. § FIELD-SPORTS, p. 690.

Of *Geese*, see p. 1025; of *Turkeys*, see p. 1031; and of *Gallinas*, see AFRICANÆ AVES, p. 1023.

QUAIL. The quail is the Hebrew *Selav* (*Tetrao Israelitarum*). In the Spring they pass from Asia into Europe, and then abound on the coast of the Red Sea and the Mediterranean. The miracle consisted in their being driven by a wind into the camp of the Israelites.[o] Quail-fighting was common at Athens (see p. 646), and the birds were confined by a hoop. Mr. Douce doubts whether Dr. Farmer was correct in saying that it was usual here, though it occurs in China and Sumatra. Quails were caught by a particular net, and an instrument was used which sounded like the voice of the female quail, to which the males ran ardently. In the sixteenth century quails were imported alive from France in great quantities.[p]

RAVEN. The *Oreb* of Scripture, and κοραξ of Luke. The support derived by Elijah is said by some to refer to the inhabitants of Aorabo or Orbo; but by others to fragments collected by the birds for their young. Their habit of first devouring the eyes of a carcase, as in Scripture, is noted by Isidore, and the Septuagint characterises their delight in solitude, by translating Choreb, desolation, *raven*.[q] (See p. 210.) Ravens were taught to talk among the Classical Ancients. It was the ensign of the Danes. Tame ones were kept even by noblemen; but they were sometimes supposed to be spirits in that form.[r]

SINGING-BIRDS. Nightingales were kept by the Roman ladies; and the Sparrow of Lesbia is celebrated by Catullus. Apuleius calls it a singing-bird; and it was considered as such by our ancestors. In the "Gentleman's Recreation," it is said, "not to be so despicable a bird as some would have it; for if you will mind its song you will find very delightful notes, and it sings early in the spring with great variety." Nightingales were also kept in a cage, but observed to be thus in two or three years subjected to the gout! Robins, from being tender birds, were kept in a cage *lined*. Wrens and chaffinches were also kept. In ages long preceding, as well as these, infinite pains was taken to teach them. Hawkins says that they were taught to sing by a flageolet: Nares, that they were instructed to pipe popular tunes.[s] See GREENFINCH, p. 1025.

SPARROW. The *Tsippor* of the Old Testament, and ΣΤΡΟΥΘΙΟΝ of the New, signified not only the *passer domesticus* in particular, but all birds in general, and that definition applies to most of the passages in Scripture, where it is translated Sparrow.[t] See SINGING-BIRDS, *supra*.

STORK. The *Chasidah* of Scripture. *Ardea Ciconia* and the Hebrew word *Chasida* signifies *mercy*, piety,[u] which causes this bird, from its supposed attention to its aged parents, to occur upon coins by the side of filial piety. The holding the fingers behind bent, like a stork's beak, was a mode of insult among the Romans; and the term *Ciconia* also signified a gardener's pole for raising water, because in its motion it imitated that of the bird's beak.[x]

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[m] Cæs. B. Gall. L. v. c. 12. Popul. Antiq. ii. 265. [n] Enc. Mart. xiii. 52. Archig. Comp. Med. v. 4. [o] Harris, 317. [p] Douce on Shakesp. ii. 86. Du Cange, *v.* Qualilatorium. Lodge's Shrewsb. Papers, i. 12. [q] Harris, 322.

[r] Pers. Prol. J. Rous, 207. [s] Enc. Apul. Met. viii. Gentlem. Recreat. pt. iii. 59—78. M. Paris, 140. Dec. Scriptor. 666. Hawk. Mus. iv. 474. Nares, *v.* Walsingham. [t] Harris, 349. [u] Id. 355. [x] Enc.

Swan. The *Thinsemeth* of Deuteronomy and Leviticus is rendered sometimes swan, at other times mole, bat, purple bird (probably Flamingo), ibis, and goose.[y] The wild swan of the North has a note, or song,[z] and the Ancients only erred in applying it to all swans. Horapollo says, that the swan was in Egypt the emblem of musick and musicians. Vast numbers were kept in the Middle Ages, even thirty-two on one manor; and from a Roll communicated by Sir Joseph Banks to the Society of Antiquaries, it appears that, in Lincolnshire, persons were privileged to keep them, and that they were distinguished by marks upon the bills.[a] A visitor to England in 1543 says, that he never saw a river so thickly covered with swans as the Thames (in flocks); and below bridge, adds Paul Jovius.[b]

Thrush. The Roman fondness for this bird, as a delicacy, is quite familiar. Nonnus describes the mode of fatting them with figs, mixed with fine flour, &c. in an aviary, in the middle of which was a gutter, supplied with the purest spring water. The Romans made presents of them tied together, in the form of a crown.[c]

Turkey. Oviedo, who wrote about 1525, first mentions this American bird. It was about this period introduced into England, and was reckoned a fine dish in 1585.[d]

Turtle. The *Tur* of the Bible. (*Columba Turtur.*) In Ps. lxxiv. 19, through the negligence of the scribe, the word "*turtle dove*" is substituted for others signifying "*confessing thee.*"[e]

Wheat-ear. The *Ficedula* or *Becafigo*, a bird like the wheat-ear, was a choice delicacy among the Romans.[f]

Wild-fowl were taken, among the Anglo-Saxons, both in day and night, by springes, and other ingenious contrivances.[g]

III. Reptiles.

Adder. The word Adder is a biblical translation, five times without sufficient authority, 1. of the Shephiphon, *terastes*, a light brown serpent, which lurks in the sand and wheel-tracks; 2. of the *Pethen*, asp; 3. of the Achsub, probably the *hannaschæsuæa* of Arabia; 4. *Tsepha* or *Tziphoni*, the Basilisk. See Cockatrice. As to the deaf adder, some kinds naturally so are mentioned by Avicenna, as quoted by Bochart, or the phrase may allude to those which resisted the charms of the juggler. The *young lions* of Ps. lviii. 5, xc. 13, are probably a corruption of *Capharim* or *Ciapharim*, from *aphar* dust, or *cenchris*.[h]

Amphiptera. The dragon, so called, is supposed to have been taken from the flying lizard with two wings.[i] The *Ptero-dactyl* of Cuvier will occur to mind.

Asp. The *Peten* of Scripture, the *Coluber Bæten* of Forskal, translated (Ps. cxi. 13,) the "young lion," unless it be some other serpent.

Boa Constrictor. Jerom, in St. Hilarion, says, "a dragon of wonderful magnitude, which the Dalmatians in their native language call *Boas*, because they are so large that they can swallow oxen."[k]

Chameleon. The *Thinsemeth* of Scripture *(Lacerta Chameleon, Lacerta Guaral)* wrongly translated *mole*.[l]

Cockatrice. *Tjephuon* or *Tsiphoni* of the Bible, supposed to be the *regulus* or *basilisk* of Bochart, Harris thinks the *ruja sephen* of Forskal.[m]

Cossus. A kind of worm found in trees, which the Phrygians, the inhabitants of the *Mare Ponticum*, and Romans, who fatted them in flour, thought delicious eating.[n]

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[y] Harris, 360. [z] There has been a recent publication on this subject. [a] Enc. Berkeley MSS. Archæologia. [b] Archæolog. xxiii. 355. [c] Enc. Nonn. re cib. L. ii. c. 29. Mart. iii. 10, 47, 51. Varr. re rust. iii. 5. [d] Beckm. ii. 376, 384. [e] Harris, 375. [f] See Burman's Petronius, i. 182. Mart. xiii. 49, p. 353. Lubin. in Juven. p. 529.

[g] Dec. Scriptor. 385. [h] Harris, 2—4. [i] Enc. [k] Du Cange, *v.* Boa. [l] Harris, 77. [m] Id. 82. [n] Plin. xvii. 24.

Drought, the *Tsimmaon* of Deuteronomy (viii. 15), the *dipsas* of Lucan, or possibly *symem* of Meninski.[o]

Frog. *Tsephardea* of the Bible, *(Rana)*. As to the text of their coming into the *bed-rooms, ovens*, and *kneading troughs* of the Egyptians, *their* bed-rooms were recesses on the ground floor; their ovens holes in the ground, in which they placed an earthen pot heated, and stuck their cakes to the inside to be baked.[p]

Lizard. The *Letaah* of Deuteronomy, Bochart thinks the reddish venomous lizard.[q] See pp. 199, 212. It was much used in magick and filters. Pastry was also made in the form of it.[r]

Serpent. The Serpent *(Nachash)* of the Scripture has no one meaning, and sometimes means an alligator. The *Saraph* or fiery serpent, also called *winged* serpent, means only that which is called flying snake, because it darts from the boughs of trees, on either man or beast that come within its reach; probably the Greek *aiontias* and Roman *Jaculus*.

The serpent, as worshipped in several oriental nations, was the Egyptian *oul*, and the *ob*, or *oboth*, familiar spirit of a wizard, and the Witch of Endor.[s] The Ophiomanteia consisted in drawing omens, good or bad, from the motions of serpents. This, and their intimate connexion with numerous sacred rites and symbolick meanings, occasioned their domestication, of all which see p. 217, and Domestic Animals, p. 1014.

Snail. The art of fattening them for the kitchen was invented by Fulvius Urpinus.[t] See 200, 215.

The *Chomet (Lacerta)* of Scripture.[u]

Viper. The *Eppoeh* of Scripture. Εχιδνα, Greek, *Vipera Ephe* of Forskal. The *Leffah* or *Effa* of Africa, a term well applicable (from *leffah*, to burn) to the "torrida dipsas."[v]

[o] Harris, 404. [p] Id. 159. [q] Id. 245. [r] Plin. xxix. 38. Apul. Met. x. Enc. [s] Harris, 344. [t] Plin. ix. 56. [u] Harris, 345. [v] Id. 379.

IV. Fish.

Dag is the general name of aquatick animals in Scripture.

Anchovy. It is not supposed to have been known to the Classical Ancients; but, if so, it is mentioned by *Apicius* as a sauce preserved in salt, dissolved, as now, used in the form of essence; and eaten without, also, in the Middle Age.[x]

Buccinium Lupellus, a shell-fish, which furnishes a purple dye that has been called the *purpura* of the Ancients; is known on the Cornish coast.[y]

Carp. This fish is supposed to be the *Cyprinus* of the Classical Ancients. Cassiodorus, who lived in the ninth century, is the first author who mentions it. It was brought from the Danube. Froissart speaks of it as food; and Henry says that it was introduced here as store for ponds *temp.* Henry VIII. The mirror carp, with yellow scales, is mentioned only by the Moderns.[z]

Cod. Supposing it the *Asellus* of Pliny, it was known to the Ancients, as well as in the Middle Age.[a]

Crab. D'Ancarville contends that the crab's claws on a female head is not the symbol of *Amphitrite*, as Winckelman says, but of *Diana Lymphatica*, or *Portulana* (see Paus. ii. 128, 575,) and that such is its meaning upon the coins of the Brettians, &c.[b] See p. 184.

Creyfish. Plutarch says that the art of searching for them in rivers, *by invalids*, was taught by the practice of hogs. Pet. Oxe introduced them into Denmark in 1575. We find a dish of them, *temp.* Henry VIII. in Mr. Nichols's Progresses.[c]

Cuttle-fish. Thetis was metamorphosed into this fish when Peleus overcame her resistance. Hence it serves for a type of Syracusan coins,

[x] Plin. ix. 56. [y] Du Cange, *v.* Alceium, Liquamen, Liquamenarius. [z] Beckm. iii. 150, seq. Froiss. xii. 36. Henry's Gr. Brit. xii. 370. [a] Plin. ix. 17. Brit. Monach. [b] Enc. [c] Plut. de ration. Animal. Beckm. Inven. iii. 156.

and other maritime towns of Magna Grecia. The Ancients, like the modern Italians, made ink with the black liquor.[d]

Dolphin. See p. 190.

Eels. See Chap. IX. p. 305; and Chap. XII. § Anglo-Saxons.

Herring. This fish, mistaken for the *halec* of the Romans, was unknown to them.[e] Froissart mentions it as Lent food. The Hollanders first began a regular fishery in 1164, and had a method of salting them, but the present mode of pickling them is ascribed to Bucklem [Buckeld in Evelyn's Miscell. 680] of Bieroliet, in 1397. According to these accounts, Andrews must be mistaken in making the fishery in the North Sea commence in 1429.[f]

Lamprey. Pies made of this fish were costly presents in the Middle Ages. The *lamprey*, *lampern*, *pride*, and *murena*, are different fish. They are all engraved by Dr. Nash, who observes, that the *murena* of the Classical Ancients was not the lamprey.[g] This fish appears on a picture of Herculaneum with great exactness, see fig. 3, p. 402.

Limpets, eaten in the Middle Age.[h]

Lobster. (See p. 199.)

Mackarel, mentioned in 1247, as allowed to certain religious, on the third day of the Rogations. They were cried in London *temp.* Henry VI.[i]

Merula. This Roman fish was the French *merle*, a fish resembling a perch.[k]

Nautilus,[l] or the Sailor. The elegant shell of this fish, engraved and richly mounted with precious stones, &c. has been a favourite subject with jewellers. Several were in Mr. Beckford's Collection.

Oyster. The Greeks and Romans ate them at the beginning of the repast. They opened them at table, and preferred the largest. Fulvius Urpinus invented a method of fatting them, and Apicius, of keeping them a long time fresh. Stews for preserving and fattening them are ascribed by Macrobius to Sergius Orata, in order to make money by the sale of them. Our oysters, much valued by the Romans, are supposed to be those of Folkestone. Our ancestors barrelled and pickled them, and judged of their goodness by the greenness of the fin.[m]

Pike. This fish was caught in the eleventh century by putting *clavi* (whatever it means) upon the mill.[n]

Pilchard. The cook of Nicomides, King of Bithynia, made him a pilchard (a fish he exceedingly longed for) of a well-dissembled turnip, carved in its shape, and drest with oyl, salt, and pepper.[o] In Dr. Paris's Guide to Mount's Bay, p. 150, we find that the Athenian Tunny Fishery was carried on by the same means as that of the Pilchards, described in Mr. Bond's East and West Looe.

Porpoise. Sold for food in Newcastle market in 1575.[p]

Ray. *(Rina diaudan.)* This is the fish which was burned by Tobias (vii. 2, 3,) and the eggs of which are still burnt as a medicine for intermitting fevers among the Greeks.[q]

Remora. This fish, described by Pliny as adhering to the sides of a vessel, may be the *Echeneis Neucrates*, the *Kerd* or *Caml El Kersh*, *i. e.* the louse of the shark, seen at Gidda and Alexandria. See Ezek. xxix. 3, 4.[r]

Roach, is the celebrated *mullus* of the Ancients. Stripped of its scales, it is a fine red, and in dying exhibits beautiful changes of colour. For this purpose it was brought upon table in a

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[d] Enc. [e] Du Cange says, that the *mænidia* were small salt fish, supposed to be herrings, and called by the Greeks *maindias;* but Pithæus (see Juv. S. vii.) thinks, that they were *menomenia*, because they were prepared from month to month.
[f] Enc. Froissart, xii. 36. Anderson's Commerce, i. 160, 392, ub. plur.
[g] Berkeley MSS. Nash's Worcestershire, l. lxxxvi. [h] Du Cange, *v.* Limpa. [i] Du Cange, *v.* Maquerellus. Strutt's Horda, iii. 62. [k] Enc.
[l] Of the Paper Nautilus, see Wood's Zoography, ii. 578, and pl. 20.

[m] Enc. Plut. Sympos. ix. Senec. Ep. 88, 108. Juven. S. vi. 302. Plin. ix. 56. Macrob. ix. 54. Whitak. Manchest. ii. 87. Howell's Lett. 74, 197.
[n] Du Cange, *v.* Tramallum. [o] Evelyn's Miscellanies, 793, from Athen. Deipn. L. i.
[p] Brand's Newcastle, ii. 359. [q] Harris, 408.
[r] Id. 407.

glass. The head and liver are the great delicacies in Apicius.[s]

Salmon. Fat salmon was a very favourite dish in the Middle Ages. It was divided into joles, &c. as now, broiled, salted, pickled, and served in various forms;[t] a sort of pickled salmon, called *Ysitius*, was eaten by our Anglo-Saxon Ancestors.[u]

Shell-fish. Pliny mentions Fulvius Urpinus as the inventor of the art of fattening them. C. Caylus gives an Egyptian monument, engraved upon a shell of the *pinna marina*, and resembling a *cornelian*; indeed the Ancients employed more than one kind of shell to imitate gems. A shell upon the coins of Tyre is the emblem of the Tyrian purple; upon other coins, of Venus. It also occurs upon the coins of Tarentum, Cuma, Pyrnus, &c.[x]

Stock-fish. Dried stock-fish occurs in 1338; and it was so called from its being as hard as a stock of wood.[y]

Sturgeon, anciently reserved as a royalty. The same royalty was annexed to whales in the Laws of the Northern Nations.[z]

Thornback. This fish occurs upon coins of Corcyra, now Corfu.[a]

Tunny. The Sinopians were famous for the tunny fishery, whence they represented it upon their coins, as appears from those of Geta.[b]

Turbot. One was set before Dionysius of Syracuse. It was of late introduction among the Romans.[c]

Whale. The *Than* or *Thannin* of Scripture; but the writers of that could not have known the whale. Some have supposed the *Tunny*, which is undoubtedly that spoken of Ps. civ. 6. Bochart and Linnæus hold that of the prophet Jonas to have been the *canis charcarias* or *shark;* but as no fish is specified, and the generic term Dag (fish), also signifies "a fishing-boat," Jonah might have been preserved in its hold.[d] Dio, according to Freigius, says, that Faustus, son of Sylla, gave whales with oil to the people, U. C. 693. Pliny mentions the attack of similar large fish by spears and tridents; and fish-spears are harpoons. The oil was also known in Arabia. M. Noel, of Rouen, has published an historical memoir upon the whale fishery. He traces the antiquity of it to the Northern Nations, in the ninth century, and thinks the harpooning might be introduced by the Normans, as the fishery obtained in France, &c. The Basques and Biscayans were not the first, though followed by the English, who sent out their first ships in 1611. The first and last assertions he borrowed from Hackluyt, and Anderson, who confutes him, as to the Biscayners. Anderson says, that whalebone was not known then, but the Ancients gave that appellation to ivory. It is however certain, that two handed swords made of whalebone have been found in *tumuli* at Westra in the Orkneys. In Ambrose Parey's Works is a wood-cut, representing the manner of cutting up the whale. A drummer and fifer are standing upon it and playing; drum-beating and bell-ringing being the signal given to the inhabitants of Aquitain, at sight of a whale. The lard was boiled, and eaten with fish in Lent, that gormandizers might have something to serve them, instead of flesh, then forbidden. The houses of the fish-eaters were built with their bones, and orchards fenced with them.[e] See Sturgeon, *supra*.

V. Insects.

Ant. See p. 185. The Scripture *Nemala*, Arab. *Neml*. The Ant is torpid during winter, and there is not the

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[s] Enc. Plin. ix. 17. Senec. N. Quest. iii. c. 17, 18. [t] Hist. Troubad. 427. Brit. Monach. Lel. Collect. vi. 17, 28, 29, 30, &c.
[u] Cowel *v. Ysitius*. [x] Enc. Plut. ix. 56. C. Cayl. t. ii. n. i. pl. 6. [y] Du Cange, *v.* Stockfish. [z] Dec. Scriptor. 526, 1566. Du Cange, *v.* Balena. [a] Enc. [b] Strabo. Enc. [c] Enc. Hor. Juv. S. iv. Burn. Mus. i. 419.

[d] Harris, 388. [e] Freig. in Ciceron. ii. 526. Plin. ix. 6; xxxii. 1. Anders. Comm. i. 84. Du Cange, *v.* Balena, Balenatio, Balnerium. Gough's Camd. iii. 743. Nares, *v.* Whalebone. Amb. Parey's Works, 619.

least intimation in Prov. vi. 8, of its laying up corn in store against winter.[f]

Bee, the *Deburah* of Scripture, *apis mellifera*. The symbol of Ephesus; common also on coins of Elyrus, Iulis, and Præsus. The fondness for this useful insect has passed through the Romans, Britons, and Anglo-Saxons, among whom they were great objects of theft, to ourselves; together with the beating-pans to make them swarm, and the cruel custom of smothering them. Du Cange mentions a right of *pounding* bees; and, when a swarm was going off, a ridiculous adjuration to the queen bee. Bee-hives belonging to deceased persons were turned round at the moment when the corpse was taken out of the house; all the bees were also supposed to die with the master of the house, if the hives were not removed. They were never to be bought nor removed but on Good Friday. If they kept close at home they were thought to presage bad weather.[g]

Beetle. The *Chargol* of the Bible, *(Gryllus onos, Blatta Egyptiaca)*. A species of locust, as some; the *Gryllus verrucivorus* of Linnæus, as others.[h]

Butterfly. See p. 187.

Canker-worm. The *Salek* of Scripture, wrongly translated. By some the *Ipis* of the Greeks, *convolvulus, volvox, volucra, involvulus*, a species of locust which has hair; the Arab *orphan, alphantapha*, or a hairy caterpillar.[i]

Cicada. Mr. Hog had an opportunity of seeing this famous insect of the Classical Poets alive. It is like a very large fly, an inch at least in length, and thick in proportion; with four fine transparent wings, and a spot of shining reddish purple on its head, which is large and flat.[k]

Cochineal. See Chap. X. p. 428.

Crickets. In Dobell's Kamchatka, it is said that the Chinese fight them, as we do cocks.

Flea. The *Paros* of Scripture, *Pulex irritans*.

Flies. There are seven sorts in Scripture, of which some are difficult to define, and are discussed at great length, but not with conviction, in Harris. Parkhurst (v. Δαιμων) explains the ancient superstitious belief, that every thing both organick and inanimate was actuated by an incorporated spirit (the monad or primary atom of modern philosophers); and Harris, in an elaborate disquisition concerning Baalzebub, the god-fly of the Phenecians, improved into an Apollo the god of physic, &c. explains why the Pharisees reproached Christ for having dealings with Baalzebub, *i. e.* medical aid in healing dæmoniacs, and with an *unclean* spirit, *i. e.* a heathen deity.[l] Flies are mentioned somewhere in Lyndwood as the emblem of unclean thoughts. They were driven away when a woman was in labour, for fear she should bring forth a daughter.[m]

Gnat. ΚΩΝΩΨ. Bochart renders it *Cimex*, our *Bug*. Capt. Beaver, the *Termites*, a most *destructive* species of ants, and says that they are called in the Bulama "bug-a-bugs" *unde* our bug-a-booe.[n]

Grasshopper. The Hebrew *Chagab*, Arab. *Giaba*, a species of Locust. *Gryllus Cucullatus*.[o]

Locust. Ten different sorts are described in the Bible. They are still dressed and eaten in Morocco, and taste like Prawns; but not by John the Baptist, for the word in the original signifies also *buds* or *pods of trees*, obviously in the wilderness the most probable interpretation.[p]

Louse. It is dubious whether the *Cinnim* of Scripture does not rather imply *gnats*, (*sciniphes* of the Greeks), or *tick*, the *acarus sanguisugus*, or *musquetoes*.[q]

Moth. The *Ors* or *Orsis* of Scripture, but there it is spoken of in its grub state, as the *Tinea Argentea* or the clothes Moth.[r]

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[f] Harris, 12. [g] Enc. XV. Script. 8. Lye, *v.* Beotheof. Plut. § Polit. Prec. Virg. Georg. iv. 64, and Not. Delph. Du Cange, *v.* Arna, Aviorum mater. Popul. Antiq. ii. 202, 203, 537, 539. [h] Harris, 41. [i] Id. 71, 72. [k] Hog's Tour in Italy, p. 247.

[l] Harris, 142-3. [m] Popul. Antiq. ii. 4. [n] Harris, 171. [o] Id. 188. [p] Id. 245. [q] Id. 255, 256. [r] Id. 266.

Polypus. The *Polypus*, or rather *Vermollusque* (the worm), called *Medusa*, is a symbol of the coins of Syracuse.[t]

Spider. The *Acchabis* of Scripture, *(aranea insidiatrix)*, but the *Shemamah* of Prov. xxx. 28, so rendered, is presumptively the small lizard called *newt (lacerta agilis)*, which dwells in the walls, and is patronized because it is harmless, and purges the habitation of insects, which are its food, for insects are incessant nuisances in hot countries.[u] It was thought by the Classical Ancients and ourselves unlucky to kill them, and prognostications were made from their manner of weaving their webs. Hanging three spiders round the neck was also a charm for an ague. That of the Money-spinner is also ancient, as well as their prognostication of weather. Mr. Nichols mentions spiders embroidered on the white gowns of ladies, *temp.* Eliz.[x]

Worm. This is a general name, for little creeping insects, of which several kinds are spoken of in Scripture, as the *Rimmah*, which breeds in putrified bodies; the *Sas* or ΣΗΣ which corrodes woollen; that which, perforating the leaves and bark of trees, causes the excrescences, called "Kermes," whence is made a crimson dye, *thola;* and the *Vine-weavil*, the *Pyralis Vitana*, or *Fasciana* of Forskal, most destructive to the *Vines*.[y]

VI. Vegetables.

[*The following article consists, of course, of a selection only, it being impossible to find room for the Medical and Botanical Dictionaries, Phillips's History of Cultivated Vegetables, the works on Dendrology, &c. &c.* "So little was known (says Harris) of the Natural History of the East, when our version of the Bible was made, that it was impossible for the translators to ascertain the varieties designated by appropriate words in the original." Accordingly this desideratum is here supplied from his work, and other plants of most common occurrence in this country added to others in the first edition.]

Acacia, of the ancients, is the *Cassia* of Egypt, which furnishes gum-arabic; not the Acacia of the New World.[a] The *Shittah* or *Shittim-wood* of Scripture is the *Acacia vera*, or Mimosa Nilotica. The American Acacia brought into France is a *gleditsia* or locust tree.[b] See Cassia.

Acorns. Food of oxen, in Pliny (18, 26); among us of swine. Places were set apart by the Anglo-Saxons for trees to bear them.[c]

Agnus Castus. The shrub, under which Juno was said to have been born. Chaucer describes Diana as wearing a chaplet of it. It was cultivated here so early as 1570.[d]

Ailanthus. Introduced from China about 1751.

Alaternus. Native of the South of Europe and Barbary, introduced here in 1629.[e]

Alder, a native—Alder, Buckthorn, a native of most of Europe and Siberia.[f]

Alexandrian Laurel. Portugal and the Greek Islands, introduced 1739.[g]

Almond-tree. The *Luz* of Scripture, translated hazel, Gen. xxx. 37. Aaron's rod which budded was a branch of it.[h] Brought from Greece to Marseilles by the Phocæan Colonists, and imported in the Middle Age.[i] Faulkner, in his Kensington, says that the fruit came from the East, and was introduced in 1570.

Almug. The *Almug* of Scripture is supposed by Celsius to have been the *Sandal*, by Shaw the Cypress,—both uncertain.[j] Why then does he call it *Pinus Orientalis?*

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[t] Enc. [u] Harris, 351—353. [x] Antiq. Vulgar. 93. Popul. Antiq. ii. 537. Nich. Progr. [y] Harris, 393-4.

[a] X. Script. 1776. [b] Sylvan Sketches, 1—3. [c] Enc. [d] Sylvan Sketches, 4. [e] Id. 7. [f] Enc. 13. [g] Id. 14. [h] Harris, 6. [i] Pownall's Prov. Rom. 56. M. Par. 531. [j] Harris, 7.

ALOE. The *olar* of Scripture, the gum of it used in medicine and embalming. Joh. xix. 39.[i]

AMARANTH. Used in Scripture, from a flower, *αμαραντος*, which did not speedily fade.[k]

APHSE. The *ανηθον* of Matth. xxiii. 23, our *Dill*.[l]

APPLE. That so translated in our Bible is seemingly a Citron.[m] Tossing an apple to a girl was a token of love. Dr. Nott says it had always an obscene signification. As a symbol of Venus it is modern. Apple-trees were sprinkled with a libation of cider and toast for a fruitful crop, supposed to be a relick of the heathen sacrifice to Pomona, on Twelfth Eve, or Christmas Day; and new apples were blessed by the priest on St. James's Day, July 25. Divinations were also practised with the kernels and parings. Throwing up little apples, and catching them on the points of knives, were favourite accomplishments of the Troubadours.[n]

APRICOT. Accounts vary. Brought from Greece to Marseilles *(Pownall)*; natives of Armenia *(Gough)*; of America *(Faulkner)*; introduced by the Romans *(Whitaker)*; brought from Italy to England by Wolf, the King's gardener, in 1524 *(Gough)*; introduced, with other fruit, about 20 Elizabeth *(Stowe)*; about 1562 *(Faulkner)*.[o]

ARBUTUS. Common in the south of Europe, Asia, &c. The fruit was eaten by goats in Virgil, and by the peasantry in Spain, Italy, and the west of Ireland.[p]

ARTICHOKE. The Romans used the calyx of the thistle kind as we do the artichoke. In the 15th century it was brought from the Levant to Italy, introduced into France in the beginning of the 16th century, and into England in the reign of Henry VIII.[q] Evelyn says, "'tis not very long since this noble thistle came first into Italy, improved to this magnitude by culture, and so rare in England, that they were commonly sold for crowns a piece; but what Carthage yearly spent in them, as Pliny computes the sum, amounted to *sestertia sena millia*, 30,000*l*. sterling."[r]

ASH. The *oren* of Scripture is the prickly ash. It is the *asc*.[s]

ASPARAGUS. See SPARAGE, p. 1054.

ASPEN. See POPLAR.

ASPHODEL, planted near tombs, as agreeable to the dead.[t]

BALSAM-TREE. The *Baalshemen* of Scripture, still cultivated in the plain of Jericho.[u]

BARBERRIES. Aubrey, speaking of Kington Priory, co. Wilts, says, "in the old hedges belonging to this priory, and in the hedge of the Priory of Downe, are yet a great number of barberry-trees, which it is likely the nunnes used for confection, which they taught the young ladies that were bred up there."[x] Mr. Nichols, in his Progresses, mentions their being eaten as a sauce, like vinegar, in the sixteenth century.

BARLEY. The Hebrew *Shoreh*, and most ancient aliment of mankind, cattle, and beasts, unless the Arab, *Shaer durra*, or a sort of millet, be intended.[y]

BAY. The *æsrach* of Scripture, *cedar* of the Septuagint and Vulgate, but *laurel* of the moderns.[z]

BEAN. The Scriptural *Phul*. There were two kinds, the white horse-bean, and the kidney bean. The Egyptian priests and the Pythagoreans abhorred them. The vegetable was equally familiar to the Classical Ancients and ourselves. The pods were eaten. Beans were consecrated and given away on Midlent Sunday, and such doles formed part of the funeral ceremonies, as they did those of Rome, and of the Lemuria. Fried beans, by way of allegorizing confession, because, "as beans must be steeped before they are eatable, so we must let our confession lie

[i] Harris, 7. [k] Id. 395. [l] Id. 11. [m] Id. 15—17. [n] Enc. Nott's Catull. ii. 63. Popul. Antiq. i. 28, 274, 300, 303. Hist. Troubad. 201. [o] Pownall, ubi supr. Whitak. Manchest. ii. 49. Brit. Topogr. i. 133. Stowe's Ann. 1038. [p] Sylvan Sketches, 15. [q] Beckm. i. 356. Brit. Topogr. i. 133.

[r] Miscell. 736. [s] Harris, 18. [t] Enc. [u] Harris, 33. [x] Britton's Beauties of Wilts, iii. 155. [y] Harris, 33. [z] Id. 36.

in steepe in the water of meditation," were eaten after the sallad in the first Lent service.[b] See CHAP. XIII. § JANUARY, p. 645.

BEECH, with us indigenous. The tree covered with skins, was worshipped by travellers, and the wood was used for chests, scrinia, &c. It is said to have been unknown in Britain when Cæsar landed; but see Whitaker and Gilpin, as below quoted.[c] Evelyn says, "where goodly oaks grew, and were cut down by my grandfather, almost a hundred years since, are now almost altogether beech; and where my mother has extirpated the beech, there rises birch; under the beech, sprung up innumerable hollies."[d] This passage shows the high antiquity of these three kinds of trees.

BETONY was planted in churchyards to guard against bad visions; and the places in which it grew secured; also to sanctify those who carried it about them.[e]

BIRCH is of Asiatick and European origin.[f]

BIRD-CHERRY, cultivated here in 1629.[g]

BITTER-HERBS of Scripture. (1) Lettuce. (2) Endive or Succory. (3) *Tamca*, probably *Tansy*. (4) Camomile. (5) Sowthistle, or dent-de-lion, or wild lettuce. (6) Centaury.[h]

BLADDER NUT TREE. Apparently an introduction from Asia, Italy, or France, and the *Staphylodendron* of Pliny.[i]

BOX. See p. 273. That of Scripture is some more stately tree.

BRAMBLE, *Abad* of the Bible, most probably the *Atadmi* or *Rhamnus* of Dioscorides, a large species of thorn.[j]

BRIERS. In Scripture a general term for various prickly plants.[k]

BROOM. See BUTCHER'S BROOM.

BULLRUSH. *Goma* of Scripture, the *cyperus papyrus* of Linnæus, the Egyptian reed.[m]

BUSH. *Sinah* of Scripture, supposed the χινος or whole-thorn of Dioscorides, the *rubus fructicosus* of Celsius.[n]

BUTCHER'S BROOM. A native of Asia, Africa, and south of Europe, of which the green shoots are used by butchers to sweep their blocks. The thick-leaved species (*ruscus hypophyllus*) was formerly much used to adorn chimney-pieces.[o]

BUTTON-WOOD. Introduced from America in 1735.[p]

CABBAGE. The Egyptians began their repast with cabbage, as did the Greeks and Romans, who deemed it a preventive of intoxication. Pliny mentions eating it with vinegar, like our pickled cabbage; Cato its medical and other properties, and Palladius the husbandry. Under the general name of *Worts* esculent greens were included, but that particular kind called cabbage was known here, according to Henry, *temp.* Edward IV. but neglected. Gough says, that Sir Anthony Ashley introduced it; and that there is a cabbage at the foot of his monument at Winborn St. Giles, in Dorsetshire. *Tailors' cabbage* is derived from *cablish*, windfaln, or brushwood; as their *hell*, from *helan* to hide.[q] See CHAP. XIII. § NOVEMBER, p. 658.

CANE. The Scriptural *kaneh*, *calamus aromaticus*, aromatic reed, which when dried and powdered made a rich perfume.[r]

CAROB-TREE. The *husks*, eaten by the Prodigal Son, were food for swine and the poor. It is common in Palestine, &c. and was cultivated here in 1570.[s]

CAROLINA ALL-SPICE. Introduced here from America in 1726.[t]

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[b] Enc. Chron. Precios. 75, &c. Du Cange, *v.* Goussa. Strutt's Sports, &c. 256. Popul. Antiq. i. 97. 101. Harris, 37, 38.

[c] Plin. xvi. 43. Apul. ii. 3. ed. Bipont. Whitak. Manchest. ii. 47. Gilp. For. Scen. b. i. § 6. p. 115, seq. [d] Evel. Miscell. 687. [e] Burt. Anat. Melanch. 720, ed. fol. [f] Sylv. Sketch. 45. [g] Id. 51. [h] Harris, 50. [i] Sylv. Sketch. 54. [j] Harris, 54. [k] Harris, 56.

[l] Popul. Antiq. ii. 560. [m] Harris, 59. [n] Id. 60. [o] Sylv. Sketch. 61-2. [p] Id. 63. [q] Enc. Plin. xix. 8. Cat. re rust. clvii. Pallad. Apr. iii. Sept. xiii. Henry, xii. 266. Gough's Brit. Topogr. i. 233. Popul. Antiq. i. 289, 302. [r] Harris, 70. [s] Harris, 208. Sylv. Sketch. 64. [t] Sylv. Sketch. 66.

Carrot, eaten as now, occurs in Galen; and Pintianus mentions its cultivation in Gaul.[u]

Cassia. The *Kiddah* of Scripture, from which was extracted the holy anointing oil of Exod. xxx. 23—25. The *senna* of the chemists is an Egyptian species. Ours is an American plant.[v]

Catalpa. American introduced here, 1726.[w]

Cedar, Cedrat. The *erez* of Scripture, of which was made the Ark of the Covenant, and much of the Temples of Solomon and Diana of Ephesus. It was known here in 1670, but as it is mentioned by Shakspeare, the remark can only apply to the cedar of Lebanon.[x] The Ancients included under this term three distinct kinds of trees. 1. The cedar of Lebanon, of which the Syrians, Phœnicians, and Egyptians built vessels, and of which fine wainscotting and the statues of some divinities, because incorruptible, were made, as well as family images. It was also used for beams, torches on account of the odour, and for oil, with which they rubbed the furniture, &c. 2. The juniper or common cedar, of which the Egyptians made the coffins of the mummies. 3. The cypress. Possibly the Romans introduced it here, for cedar (of whatever kind) is mentioned in the Life of Dunstan. The cedar of Lebanon is supposed to have been introduced here after the Reformation.[y] Of *Cedrat*, see Tables, Chap. IX. p. 380.

Celastrus. That of Theophrastus is supposed to be the evergreen privet. It is a native of America.[z]

Cherry. Faulkner says that this fruit is affirmed to have come originally from Cerasus, a city of Pontus, whence Lucullus brought it into Italy; and that it was introduced into Britain about the year 53. Pownall makes it an introduction to Marseilles by the Phocæan Colonists, and Strutt a Roman importation to this island. In the Sylvan Sketches (384), the wild or black cherry is called a native of England. The Anglo-Saxons are said to have lost it; and Richard Harris, fruiterer to King Henry VIII. to have re-imported it; but good native cherries have been found in Norfolk, and they were known in the thirteenth century.[a]

Chestnut. The *ormun* of Scripture, but translated plane. Evelyn thinks it indigenous here.[b] The Romans are said to have introduced this tree, which is called a native of the South of Europe. Our ancestors made great use of it in their buildings, especially in the roofs of great halls.[c]

Citron. Presumed to be the *Taphuah* of Scripture, not apples, as our translation, that fruit not being an edible in Palestine.[d] Pownall makes this tree an importation of the Phocæan Colonists at Marseilles; but it was not known at Rome till about the time of Lucullus. Lister, on Apicius, says that citrons were not edibles, and Pliny that they were only used as a counter-poison. Athenæus, on the contrary, affirms that his Roman contemporaries considered them as rarities, and numbered them among articles of food. Du Cange mentions this fruit in the Middle Age.[e]

Clover. Faulkner says that it was introduced by Sir Richard Weston in 1643; other accounts, that it was brought from Flanders to England by Sir Richard Sutton, who died in 1652.[f]

Cockle, is the unhappy *Lolium* of Virgil; thought, if mixed with bread, to introduce vertigo and head-ache; therefore, at Easter, parties are made

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[u] Gal. de Alim. &c. Cl. ii. p. 49. Pintian. in Plin. xix. 5. [v] Harris, 73. Sylv. Sketch. 67. [w] Sylv. Sketch. 69. [x] Harris, 74. Sylv. Sketch. 70. [y] Enc. Angl. Sacr. ii. 100. Brit. Topogr. i. 133. [z] Sylv. Sketch. 79.

[a] Faulkner. Pownall, Prov. Roman. 56. Strutt's Horda, i. 1. Brit. Topogr. i. 133. Henry, xii. 266. [b] Harris, 78. Sylv. Sketch. 92. [c] Whitak. Manchest. ii. 49. Gilpin's For. Scener. i. 60. Archæol. i. 46. Faulkner's Kensington. [d] Harris, 15. [e] Enc. Pownall's Prov. Roman. 56. Lister on Apicius, i. c. 21. Plin. L. 23. Athen. Deipn. iii. 7. Du Cange, *v.* Citronus. [f] Manning and Bray's Surrey, i. 134.

to pick it out from the wheat. They take with them cake, cider, and toasted cheese. The first person who picks the cockle from the wheat has the first kiss of the maid, and the first slice of the cake.[e]

COFFEE. See CHAP. X. p. 428.

COLOCASIA. The Egyptians not only fed upon the roots, but made drinking-vessels, &c. of the leaves.[f]

COLOMBINE, a token, like the willow, of unfortunate love; and also of cuckoldom.[g]

COLUTEA. A native of Italy, &c. cultivated here in 1570, (*cruenta*) from the Levant, not till 1731.[h]

CORK. See p. 295.

CORN. All the ears or grains which occur upon coins are of the bearded wheat. The corn of the Ancients was, according to M. Paucton, the following: 1. *Triticum*, our bearded wheat, *οπυρος*; 2. *Siligo*, our common wheat, *Σιλιγνις*; 3. *Edor, Ador, Adoreum, Faracinea, Sandalum, Halicastrum Semen, Zea, Olyra, Oryza, Tipha, Bromes, ξιαξεια, ολυρα, ορυξα, τραγος, Rice*;[i] 4. *Hordeum Galaticum*, or *Distichum*, *κριθη*; Barley with two ranks of grain, our common barley; 5. *Hordeum Hexastichum*, or *Cantherinum*; Barley with six ranks of grain, the common food of horses; 6. *Avena*, the common oats; 7. *Asia*, of the Taurinians, in Pliny, our rye; 8. *Millium*, our millet; 9. *Panicum*, the *Panicula*, a grain like millet.[j]

CORNEL. The berry afforded, according to Homer, food for swine, and as such was given by Circe to the transformed companions of Ulysses, being the "baccas lapidosaque corna" of Virgil. He says it was also used for javelins—"Bona bello cornus." It was cultivated by Gerard in 1596. The sort *Sanguinea* is our common Dogwood. The fruit is the *Gaitres berries* of Chaucer. The wood is used for butchers' skewers. There are American and other kinds; one the *Cornus Suecica*, only six inches high, with eatable berries, called the *Herbaceous Dogwood*, or *Dwarf Honeysuckle*.[j]

CORNELIAN CHERRY, (*cornus mascula*). It was a favourite fruit of our ancestors, for tarts, &c. though now transferred to the shrubbery.[k]

COTTON. Harris agrees with Forster in thinking that the "Fine Linen" of Scripture, and the "Byssus Antiquorum" was cotton.[l] See CHAP. X. p. 430.

CUCUMBER. The *Kischyim* of Scripture. The Greeks and Romans pickled it. It is said to have been very common among us *temp.* Edward III. but lost during the wars of York and Lancaster, and re-introduced *temp.* Henry VIII.[m]

CUMMIN. The *Cammon* of the Old Testament, the KYMINΩN of the New.[n]

CURRANTS. They were formerly (says Evelyn) considered to be a species of the gooseberry, and had no other name, until they were called *Corinths*, from their similitude to the small Zante grapes (the currants of the grocers), which grew in great abundance about Corinth, and which now bear also the corrupted name of currants.[o]

CYPRESS. The *Tezzah* of Scripture; as it scarcely ever decays, rots, or is worm-eaten, the statues of the gods and cases of mummies were made of it. Homer and Virgil mention its use in building, and it is said by some to have formed the famous Tygrine and Pantherian tables.[p] It was consecrated to Pluto, and planted near tombs. The gates of St. Peter at Rome, made of the wood, lasted eleven hundred years, whence in the Middle Ages, it was

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[e] Fosbroke's Ariconensia, 64. [f] Strab. Plin. Enc. [g] Popul. Antiq. i. 104; ii. 116. [h] Sylv. Sketch. 90. [i] Paucton maintains, upon authority of Verrius Flaccus, that rice was the first and indeed unique aliment of the Romans in the infancy of their monarchy. [j] Enc.

[j] Sylv. Sketch. 104—108. [k] Phillips's Sylva Florigera, i. 185. Evelyn's Miscell. 473. [l] Harris, 403. [m] Enc. Plin. xix. 5. Brit. Topogr. i. 134. [n] Harris, 93. [o] Evelyn's Miscell. 465, in X. [p] Harris, 92.

sometimes used for coffins.[p] It was cultivated in this country, Gerrarde says, in 1551, but seemingly before that time. In the Middle Ages it is named among the ornamental Christmas evergreens. Garlands of it were of use at funerals among the higher ranks, and chests were made of it.[q] The *deciduous* cypress was introduced from Virginia by Tradescant.

Daffodil. When hanging down its head towards a spectator, was thought to divine death, &c.[r]

Damask Rose, introduced by Linacre from Italy.[s]

Damson. Isidore says that it was brought from Damascus; Whitaker thinks that it was imported by the Romans; Faulkner by the Crusaders.[t]

Dates. The Orientals have always eaten them, and in the time of Strabo extracted a fermented liquor from them. The Romans ate them at the theatre, and made presents of them, gilt, at the Saturnalia.[u] See Palm.

Ebony. The *Hobnim* of Scripture, and mentioned as imported and inlaid with ivory, from the beautiful contrast.[x]

Elder. Common and indigenous here; the white-berried variety is German, but cultivated here 1596; the Canadian, 1768.[y] To be crowned with it was a disgrace, probably because Judas was said to have hanged himself on an elder-tree.[z]

Elm. The *Ala* of Scripture, translated elm, is oak. It is very ancient, if not indigenous with us; the American sort takes date 1752, the hornbeam leaved, 1768. A premature fall of the leaves was thought to portend a murrain.[a]

Fennel. If I do not mistake the herb, it was dried and used by the Romans for seasoning.[b]

Fern-seed, gathered on Midsummer Eve, was thought to have the power of rendering a person invisible, and other magical properties.[c]

Fig. It is the *Teenah* of Scripture. That used for cloaks by our first parents, is the sort called *Banana*, or *Musa*, the Egyptian Mauze, which Pliny (xvi. 26) says has a very large leaf; and Homer (Od. vi. 127), was formed into a girdle by Ulysses. The trees planted by Cardinal Pole, at Lambeth, are still standing.[d]

Filbert, so named from Philibert, King of France.[e] It was originally imported into Italy from Pontus, and known to the Romans by the name of *Nux Pontica*, afterwards changed to *Nux Avellana*, from Avellano in Italy, where it had been most successfully cultivated.

Fir. The *Berosh* of Scripture, anciently used for spears, musical instruments, furniture for houses, rafters in building, and ships. There are various sorts of the pine tribe. Whitaker says, that the Romans found the Scotch fir a native of this island. Sir Richard Colt Hoare affirms that fir was not introduced by the Romans, but appeared in the third century, and was aboriginal in Britain. M. Paris says, that there were none in England in the reign of John.[f]

Fitches. The Hebrew words, which our translators have rendered Fitches, is, 1st, *Ketsach*, the *gith*, *mille*, or *nigella*, the seeds of which formed a pungent condiment, like, according to Ausonius, pepper; 2nd, *Cusmet*, of which the best interpretation is *Rice*.[g]

Flags. The *Achu* of Scripture, so translated, means a sedge or long grass, growing in the meadows of the Nile.[h]

Flax. The *Pishtah* of the Bible, produced and manufactured in Egypt; but there is good reason to think that the fine linen of that country was very coarse, and that the words so rendered

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[p] Enc. Douce, i. 89. [q] Popul. Antiq. i. 407; ii. 161. Gage's Hengrave, 136. [r] Popul. Antiq. ii. 646. [s] Faulkner's Kensington. [t] Id. Enc. Whitak. Manchest. ii. 49. [u] Enc. Mart. xi. 32, in Xen. 24. [x] Harris, 115. [y] Sylv. Sketch. 124. [z] Harris, 118. Sylv. Sketch. 124. Nares, *v.* Elder-tree. [a] Harris, 114. Sylv. Sketch. 129. Popul. Antiq. ii. 560. [b] Plin. ix. 420.

[c] Popul. Antiq. i. 251. [d] Harris, 118. Faulkner's Kensington. [e] Id. Sylv. Sketch. 157. [f] Whitak. Manchest. ii. 43. Hoare's Anc. Wilts, Intr. i. 4. Girald. i. 219. M. Paris, 204. Harris, 121. [g] Harris, 124, 5. [h] Id. 125, 6.

rather denote "muslins and fine calicoes" of cotton.[i]

Flowers. 1. See p. 192. 2. The Greeks wore garlands of flowers around the head or breast; and if in want of them, substituted green leaves, or even dry herbs. The ivy crown was deemed a specific against the effects of wine. 3. The bearer of good news was always crowned with flowers.[k] 4. They threw flowers in the paths of those whom they wished to honour; also with us, lovers ornamented the houses of their mistresses with flowers.[l] 5. They adorned corpses and tombs with flowers, the latter always upon the anniversary, a custom which subsists among ourselves.[m] Flowers out of season were choice presents among the Romans,[n] and so were the odorous kinds in the Middle Ages, as now of bouquets, musk-roses, &c.[o] They were worn upon occasions of rejoicing,[p] in the ear by betrothed persons, as marks of mutual engagement,[q] and also presented as tokens and symbols.[r] At marriages, flowers and rushes were strewed from the houses where betrothed persons resided, to the church. —Beasts for sale were decorated, in Italy at least, with flowers. Various divinations were also practised with them.[s] See p. 94.

Fruit-trees. In Scotland the best fruit-trees are found in the gardens of religious houses, and all planted on circular causeways of flat ground.[t] This custom we still retain in many vistas of timber trees. Our fruit gardens received large accessions *temp.* Henry VIII.;[u] so that not long after England was remarkable for all kinds of fruit-trees. The walks were bordered with fruit-trees in the gardens of Charles I.[x] We have a custom of matting trees in winter. The Classical Ancients covered and fenced them when too cold.[y]

Gall. The *Rash* of Scripture (whence our denomination of an inflammatory erruption?) translated *Gall* signifies some very bitter and supposed poisonous plant.[z]

Garlick. The *Schum* of Scripture.[a] This plant was worshipped in Egypt; and was a favourite viand of soldiers, sailors, and rusticks among the Greeks and Romans. The Athenians thought that it corrected the effects of bad air, and Galen makes it a physic of peasants as a counterpoison. Carew calls it the countryman's triade, and says, that the people of Stratton Hundred derived a great profit from the growth and exportation of it.[b]

Glycine, Carolinian, introduced here in 1724.[c]

Gopper. The wood of which the ark was built, and variously defined, but the most probable opinion is cypress, unless it was made of basket-work, bituminated within and without.[d]

Gourd. The *Kikiun* of Scripture, the *Kiki* or *Keroa* of Egypt, or *Elkeroa*. The *Wild Gourd*, the Hebrew *Pekaoth* and *Pekaim*, is the Colocynth of Celsius, and furnished a model for some of the carved work of cedar in Solomon's temple.[e]

Grape. The *Hanab* of the Bible. The wild grapes refer to the *Baeshim* or *Bastard Vine*. Moses mentions [Deut. xxxii. 32, 33] poisonous fruits of the grape kind; he is thought to allude to the "Apple of Sodom," the *Solanum Melongæna* of Linnæus, called also the "mad apple," as if causative of madness.[f]

Grass. That of our Biblical translation of *Desha* ought to be herbage, because it applies to every sort of plant which has not a perennial stalk.[g]

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[i] Harris, 130—138. [k] Xenoph. Anabas. Sophocl. Trachin. A. i. Enc. [l] Xiphilin in Severo, &c. [m] Enc. [n] Capitolin. in Vero. [o] Joinville, i. 185. [p] M. Paris, 350, 505. [q] Hamlet, a. iv. sc. 7. [r] Burton's Anat. Melanch. p. iii. S. ii. m. 3. [s] Popul. Antiq. ii. 46, 247, 645. [t] Newte's Tour, 156. [u] Henry, xii. 266. [x] Antiq. Repert. i. 236, 267.

[y] Plut. Symp. b. vi. q. 12. [z] Harris, 161. [a] Ib. 164. [b] Enc. Plin. xix. 6. Aristoph. Equit. i. 3, 256. Plaut. Pænul. v. 34, et al. Gal. Meth. Med. xii. 8. Carew's Cornwall, 117 b. [c] Sylv. Sketch. 149. [d] Harris, 179. [e] Ib. 180—184. [f] Ib. 184—6. [g] Ib. 187—8.

GUERNSEY LILY. This flower came from Japan, and through wreck of a ship from that country, the bulbs were washed on shore, and took root. The first cultivation of them was at Paris, about the year 1634, and the flower was made known by Jacob Cornutus under the name of *Narcissus Japonicus flore rutilo*.[h]

HARE'S EAR. (*Bupleurum*). Native of the Levant, Italy, &c. cultivated here in 1596.[i]

HAWTHORN. In addition to the common sort or white thorn, there are various American kinds, introduced here from 1691 to 1765.[k]

HAY. The *Chajir* of Scripture, which means the shoots of grass, first appearing, is translated *Hay*, whereas they made no hay in those countries.[l]

HAZEL. The *Cutz* of Genesis is the Almond, the Sauziaravum, amygdalus sylvestris, not *hazel*, as our translation. It is indigenous here, but not the FILBERT, which see.[m]

HEATH. There are several kinds in Egypt, Arabia, and Syria, but the Hebrew *Oror* comes nearest to the Turkish *cerær* or tamarisk, and if it be a particular tree,[n] that is as likely as any.

HEMLOCK. It is the *Rosh* and *Rash* of Scripture, sometimes translated *Hemlock*, sometimes *Gall*, (which see). Celsus shows it to be the Hemlock, others think it the Centaury of Pliny—wormwood, or henbane.[o] See CHAP. X. p. 460.

HEMP. The Romans used it in the warlike engines, &c. but they had three kinds. It was carefully cultivated by the Anglo-Saxons, and the method of beating it is given in Strutt. In 1553 a statute was made for its cultivation in England, for fishing nets, &c.[p]

HERBS. Ossian mentions a miraculous cup, famous for curing wounds, made of the essence of herbs. The Anglo-Saxons were very fond of herbals. Herbs, gathered under certain astrological rules (some being even supposed to defend champions or disable enemies) have descended from the old women (who were the Anglo-Saxon physicians) to the present day.[q] Various herbs were used as charms, all taken from physical properties. The particulars are enumerated in the Popular Antiquities (ii. 608, 609).

HOLLY. The common Holly (*Ilex aquifolium*) is indigenous. There are other sorts of recent introduction.

HOLM. The πρινος of Susannah (v. 58), translated[r] *Holm*, or *Ilex*, is presumed to be the same as the σχινος, mastick or lentisk tree.[s]

HOPS came from Artois, in the Netherlands, *i. e.* the use of them in malt liquor, in 1524; thus Anderson. An instance, however, occurs as early as the 4th Henry VI. They are first mentioned as growing in England in the 5th and 6th Edward VI. and towards the middle of the same century were a favourite cultivation of English farmers. So late as Charles II. beer brewed without hops was used in buttered ale.[t] Strutt has printed the receipt.

HORN-BEAM. The common sort was, Gerard says, used by the Romans and our Ancestors for the yokes of oxen, and he recommends it for arrow-shafts, and says, that it was called *Horn*-beam, or Hard-beam, because it is so tough that the wood resembles *horn*. There are foreign kinds, Oriental, Virginian, &c.[u]

HORSE-CHESTNUT came to us directly from the Levant (Constantinople) about the year 1550; but the scarlet sort, from Brazil, &c. was not cultivated till 1712.[x]

HOUSE-LEEK. This was planted

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[h] Beckm. iii. 8, 9. [i] Sylv. Sketch. 150. [k] Id. 152. [l] Harris, 192—3. [m] Harris, 194. Sylvan Sketch. 156. [n] Harris, 194. [o] Idem. [p] Plin. xix. 9. Strutt's Horda, ii. pl. 33, f. 10. Anders. Comm. ii. 577.

[q] North. Antiq. i. 318. Du Cange, *v.* Herbarum Incantatio, Herbarii. Henry, iv. 88, 89. Herbert's Ames, i. 376. Burton's Melanch. p. ii. S. 4. M. 1. Subs. 1. Beckm. ii. 138. [r] Sylv. Sketches, 164. [s] Harris, 408, 413. [t] Anders. Comm. ii. 45, 92. Antiq. Repert. ii. 49. Antiquary's Magaz. 228, 229. [u] Sylv. Sketch. 170. [x] Ib. 177, 180.

on roofs of houses, as a defence against thunder and lightning.[y]

Hyssop. The Scriptural *Esob* and *Hyssopus* of Pliny.[z]

Indigo. Unknown to the Classical Ancients. Dioscorides and Pliny both mistake it.[a]

Itea. N. American, cultivated here 1744.

Ivy. In 2 Maccab. vi. 7, we are told that the Jews were compelled to go in procession to Bacchus, carrying Ivy.[b] It is free-born in every country in Europe, though in some not common. It occurs both in Homer and Virgil. See pp. 197, 242.

Judas-tree (Cercis), which has its name from a tradition that Judas hanged himself upon one; others say an Elder. It is a native of the Levant, and was cultivated here in 1596. There is an American sort.[c]

Juniper. The *Rothem* of the Bible, in our translation. Juniper was the *Retuma*, Broom. The Bermudian Juniper used for blacklead pencils, ancient wainscot, &c. was probably the cedar described by Homer, Od. b. v. First cultivated here in 1700. The Cedar of Virgil was a species of Juniper. The strewing of Juniper instead of rushes, on the floors of this country, was confined to persons of rank. There are several sorts.[d] Burnt by the Highlanders before their cattle on New Year's day.[e]

Kentish Pippins, introduced from Flanders *temp.* Henry VIII.[f]

Larch. The Romans became acquainted with the common larch during their wars in Germany, and caused large quantities of it to be carried on the Po to Ravenna, from the Alps, particularly the Ripatian, and to be conveyed also to Rome for the most important buildings. It was much used in the Middle Ages by the old painters for pictures.[g]

Lavender, was an emblem of affection. To lay in lavender was a cant phrase for pawning.[h]

Laurel. This tree was the most honoured of all.—1. Being deemed unassailable by thunder. The Emperor Tiberius used to wear a crown of it whenever that explosion happened. —2. A good omen by crackling in the fire; bad, if silent.—3. Leaves under the bolster procuring vaticinatory dreams; destroying flies which annoyed the oxen.—4. Branches, put at the gates of the sick.—5. *Crowns of it* on statues of Esculapius, worn by victors and triumphers, who also carried them, or boughs, in the hand; by poets and conquerors in the Pythian Games, because supposed to confer a poetick spirit, and by Greeks who had received a favourable answer from the oracle of Apollo.—6. Trees, planted before houses for protection. — 7. Boughs used to deck the fasces of dictators and consuls, if they had done any great exploit; and the corpses of those who had died triumphant.—8. Bearers of good news adorned the points of their javelins with it; letters and tablets of good tidings were surrounded with it.—9. Victorious ships were ornamented with it on the stern, because there the tutelary gods of the ship resided, and to these gods the sailors menaced with shipwreck addressed their vows and prayers.—10. As a sign of amity, it was held out in battle for a token of surrender.—11. Branches of it placed at the doors of the imperial dwellings, from adulation. The laurels of which the crowns of the Ancients were made is the Ruscus or Alexandrine laurel. Governor Pownall says, that it was one of the trees brought from Greece to Marseilles by the Phocæan Colonists. Covering laurels was a species of sortilege. The wreath first appears on our coins in the instance of Cromwell.[i]

Laurustine. One sort was cultivated here in 1596.[k]

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[y] Popul. Antiq. ii. 611. [z] Harris, 209. [a] Enc. [b] Harris, 412. [c] Sylv. Sketch. 190. [d] Harris, 215. Sylv. Sketch. 192. [e] Popul. Antiq. i. 12. [f] Brit. Topogr. i. 133. [g] Beckm. ii. 318. Gilpin's For. Scener. i. 72.

[h] Nares, *v.* Lavender. [i] Enc. Pownall's Prov. Roman. 56. Du Cange, *v.* Lauros operire. Mém. de Petrarque, ii. 197. [k] Sylv. Sketch. 213.

Leaf. Writing upon leaves is ancient. A large branch was used to show the termination of one action, and the commencement of another. Thus a separating tree occurs for this purpose on the Trajan and Antonine columns, and in the Bayeux tapestry.[l] See p. 93.

Leek. Eaten by the Classical Ancients and our ancestors.[m] The *Chatzir* of Scripture has been severally translated leek, grass, herb, and hay. But it is certain that the Arabian *Karrat* (Allium Porrum of L inæus) is very ancient in Egypt, where it is still eaten as sauce for roasted meat, or for breakfast, with bread, by the poor.[n]

Lemon. This fruit was not known at Rome till about the time that Lucullus brought cherries from Pontus. They used them to take stains from their cloaths, but not, according to Lister, as edibles.[o] Athenæus says, that they made much use of them.[p] In the Middle Ages, the juice was freely used in summer with fish and meat, and preparations were made with lemon water. Lemons were also used for seasoning meat.[q]

Lentil, the *Odeshim* of Scripture; a sort of pulse, dressed like beans, dissolving into a mass, and making a chocolate-coloured pottage — that for which Esau sold his birth-right.[r]

Lign-aloe, of Scripture, probably the Syrian Aloe, or aspalatha.[s]

Lilly. (See p. 198). The common fritillary or chequered lilly *(fritillaria meleagris)* was first observed in some parts of France, Hungary, Italy, and other warm countries, and introduced into gardens about the middle of the sixteenth century. The crown imperial, or *fritillaria imperialis*, was brought from Persia to Constantinople about the middle of the sixteenth century, and carried from thence to the Emperor's garden at Vienna, from whence it was dispersed over Europe. It has been imagined to be the Scripture lily. The Persian lily, formerly called *Lilium Susianum*, was brought from Susa to Constantinople, and made known about the middle of the sixteenth century. The Bella Donna lily *(amaryllis formosissima)* takes date in Europe in 1593, the first roots being then brought from South America.[t] The Scripture *Shushan* is our garden lily, and the lily of the valley (Cantic. ii. 2) is the same, not the modern one.[u]

Lime. This was the tree upon the bark of which the Classical Ancients wrote, and called it *liber*. Tablets, named *tiliæ pugillares* by Symmachus and others, were made of it.[x] Evelyn says, "the ancient *Phylira* is our *Tilia*, of which Munting says he saw a book made of the inward bark, written about a thousand years since. Such another was brought to the Count of Amant, governor of Arras, 1662. It contained a 'Cicero de Republicâ, &c.' unpublished, formerly in the library of Cardinal Mazarine, afterwards, in Evelyn's time, in that of Vienna. Other papyraceous trees are mentioned by West-Indian travellers, especially in Hispaniola, Java, &c. whose inward bark not only exceeds our largest paper for breadth and length, but may be written on both sides, and is comparable to our best vellum. Bellonius says that the Grecians made bottles of the Tilia, which they finally resined within side." The chief use of the wood was for carving; and Gibbon's beautiful specimens are made of it. Its inferior uses are for bowls, dishes, apothecaries' boxes, gardeners' mats, &c. Slips of the inner rind bound together, formed the convivial garlands of the ancients. The trees were introduced into England in 1590, by Spilman the paper-maker, and they are or lately were still growing at Dartford.[y] About the era

[l] Enc. [m] Lubin. in Juven. 223. Lye, *v.* Leacweard. Angl. Sacr. ii. 250. [n] Harris, 221. [o] De obson. &c. L. i. c. 21. Plin. L. xxiii. [p] Deipnos. iii. 7. Enc. [q] Du Cange, *v.* Limones, Lumia. [r] Harris, 221. [s] Ib. 236.

[t] Beckm. iii. 5, 6. [u] Harris, 236. [x] Nouv. Diplomatique. 133. Sylv. Sketches, 220. [y] Brit. Topogr. i.

of the Revolution, the fashion of planting avenues of limes was introduced from Holland, where they ornamented the palaces of the Prince of Orange.[z]

Linden-tree. The inner rind, smeared with wax, was used for writing, making crowns, bandelets, &c.[a]

Liquidambar. A North American tree, cultivated here in 1688.[b]

Liquorice. First planted and grown in England about 1 Eliz.[c]

Lotus. This aquatic plant, peculiar to Egypt, the water lily (*Nymphæa Lotus*), is translated (Numb. xi. 5) by "leek," and by Lowth (Isa. xix. 6) "flags." Homer mentions it (Il. xxii.), and the stalks, seeds, and roots severally formed aliments. But it has often been mistaken for another plant, so called, the wild jujube tree, which formed the principal nutriment of certain African nations called Lotophagi.[d] [Q.? this account. See a dissertation on the Lotus, by Mr. Duppa, in Archæologia, xix. 276—280].

Lucern. This grass of modern introduction has been erroneously taken for the Medica of the Ancients, brought from Media to Greece in the time of Darius, son of Hystaspes.[e]

Magnolia. American.—First cultivated here 18th century.[f]

Mallows. It is uncertain what is the plant called *maluach* in Job xxx. 4, translated mallows 31. The Septuagint renders it by αλιμα, the *palimus*. This herb was an esculent among the Romans, and Porphyry on Eustathius observes, that the Greeks sowed it with asphodel about tombs.[g] Du Cange calls *molveina*, or *malbella*, a garment made of the stems of mallows.

Mandrake. Hawked about for sale to deceive barren women,[h] for it is the *dudaim* of the Bible, a sort of melon, and deemed an aphrodysiac.[i]

Maple. The maple-wood of the Romans was our British maple. It is highly extolled by Pliny, and of its knobs and swellings, called *bruscum* and *molluscum*, were formed, according to Evelyn, not others, the famous Tigrin and Pantherine tables. The great Maple is misnomered a Sycamore, though the real Sycamore is an Egyptian tree. Trenchers, bowls, &c. of the Middle Age were made of this great maple or pretended sycamore. There are other sorts of modern introduction.[k]

Marigold. Indigenous in South America, and unknown before the discovery of that country. It was *not* brought from Africa when Charles V. besieged Tunis.[l]

Mastic. The ΣΚΙΝΟΣ of Susannah, v. 40, is the mastic, a native of Chio, which had no name in Hebrew.[m]

Medlar. This tree is mentioned by Chaucer in the Flower and Leaf. "I was ware of the fairest medlar tree," &c. There are different sorts from various countries. J. Phillips mentions the fruit of the Dutch medlar "delicious in decay."[n]

Melon. It is the *Abattachim* of the Bible ("*Cucumis Sativa*"). A discussion has ensued concerning our translation of *chirionim* (2 Kings vi. 25), by *Dove's-dung*. Harmer supports it by showing how much the Persians live on melons in the summer months, and use pigeons' dung in raising them. Harris adds, from Tavernier, "There are above three thousand pigeon houses in Ispahan, for every man may build a pigeon house upon his own farm, which yet is very rarely done; all the other pigeon houses belong to the king, who draws a greater revenue from the dung than from the pigeons; which dung, as they prepare it, serves to cultivate their melons."[o] Vopiscus says, that Carinus, from luxury, swam *(natavit)* between apples and melons; but he appears to speak metaphorically of his feasts, as we now say, "swimming in delight."[p] The *armoire parlante* of a melon occurs upon coins of Melos.

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[z] Lysons's Envir. ii. 352. [a] Enc.
[b] Sylv. Sketch. 224. [c] Howe's Stowe, 1039.
[d] Harris, 412. [e] Enc. [f] Sylv. Sketch. 226.
[g] Enc. Harris, 258. [h] Popul. Antiq. ii. 661.
[i] Harris, 260.

[k] Sylv. Sketch. 231—244. [l] Beckm. iii. 6.
[m] Harris, 414. [n] Sylv. Sketch. 245.
[o] Harris, 102. [p] Hist. Aug. ii. 303.

They were very common in England during the reign of Edward III. together with cucumbers, &c. but soon after entirely unknown till the reign of Henry VIII. being unattended to during the wars of York and Lancaster.[q]

MIDSUMMER MEN. See ORPYNE, p. 1049.

MILLET. A plant, called Saracen millet, a kind of holcus (the *Dochan* of Scripture, "*holcus dochna*," a sort of maize), was brought from India to Italy in the time of Pliny; is mentioned by Herodotus as cultivated at Babylon; and, according to Froissart, was made into bread in the fourteenth century by the Turks and Saracens. Crescentio, a writer of the fifteenth century, describes it.[r]

MINT. Our garden herb, the Ηδνοσμον of the New Testament.[s]

MISTLETOE. Every body knows, that to cut the mistletoe was an ancient superstition of the Druids. The Encyclopedists thus delineate the ceremonial. The divines *(sic,* say rather the bards,) walked first, singing canticles and hymns. Afterwards came a herald, the caduceus in his hand, followed by three druids, who walked in front, carrying the things necessary for the sacrifice. Afterwards appeared the Prince of the Druids, accompanied by all the people. He mounted upon the oak, and cut the mistletoe with a golden sickle. The other Druids received it with respect, and upon the first day of the year distributed it to the people as a holy thing, crying, "The Mistletoe for the New Year." Vestiges of this custom still remain in some parts of France.[t] Mistletoe was not unknown in the religious ceremonies of the Ancients, and was supposed to have magical and medicinal properties.[u]

MOUNTAIN ASH. The Roan tree of Scotland, the witchen or quicken tree of the West of England. Mr. Lightfoot remarks, that in the druidical circles, so often seen in North Britain, this tree is more frequently observed than any, and as it was always deemed a preservative against Fascination and Evil Spirits, Dr. Hunter supposes that the "aroint thee, witch," of Shakspeare, might "correctly be a roan-tree, witch;" but "anoint," as witches so used their broom-sticks, for *depart*, is full as probable, because in Ben Jonson's Masque of Queens, a witch says:

> "Sisters, stay, we want our dame,
> Call upon her by her name;
> And the charms we use to say,
> That she quickly anoint, and come away."[x]

MULBERRY. That of the Hebrew *Baca*, so translated, ought to be the Arabian *Bacu;* and the *Beroche Bochim*, "tops of mulberry trees," may signify the "mountains of Bochim."[y] Governor Pownall says, that the white mulberry, on which the silk worm feeds, was not known in Europe when the Phocæan Colonists settled at Marseilles.[z] Pliny[a] mentions its various colours; and elsewhere, its application to medicine. Whitaker[b] assumes that it was introduced into Britain by the Romans. Gough says,[c] that the first known were those at Sion House, now standing. Anderson[d] places the first plantation in England in 1609, which coincides with Stowe.[e] The Sylvan Sketches say [254], that the white mulberry, a native of China, and the black sort, of Persia, were both brought to England in 1596. The Morus Papyrifera, of which the bark is manufactured into paper and cloth by the Japanese, the latter by the people of Otaheite and the Sandwich Islands, was cultivated about the middle of the eighteenth century. Ripe mulberries formed, says Horace (Sat. iv. 12), part of the Roman breakfast.

MUSHROOM. The Ancients highly valued this vegetable, but they preferred that which grew in meadows. Of the kinds, the *boletus* was the most

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[q] Gough's Brit. Topogr. i. 134. See Evel. Miscell. 743. [r] Beckm. ii. 259, 260. Froiss. x. 377. Harris, 267. [s] Id. 267. [t] Popul. Antiq. i. 352. [u] Id. 408, 409.

[x] Sylv. Sketch. 250—2. [y] Harris, 272.
[z] Prov. Roman. 11. [a] Plin. xv. 24.
[b] Manchest. ii. 49. [c] Brit. Topogr. i. 33.
[d] Commerce, ii. 234. [e] Ed. Howes, 894.

valued, and of enormous price. They were served up in vases, called *boletars*, in which they were cooked. These vases were large and deep, elegantly chased. In one a Galatea was carved at the bottom. Du Cange mentions them in the Middle Age.[f]

Musk-Rose, brought from Italy by Lord Cromwell *temp.* Henry VIII.[g]

Mustard. The *Sinapi* of the Gospel. Scheuchzer gives a print of a species (seemingly the "*Sinapi Erucoides*" of Linnæus) which grows several feet high, and has a tapering stalk and many branches.[h]

Myrtle. (See p. 201.) Crowns of myrtle were given to the Lares; worn in festivities by triumphers, by conquerors in the Isthmian games, and at Athens by petitioners and magistrates.[i] It is the *Hadus* of Scripture, and the feminine form *hadasset* is the original Hebrew of Esther, because they who were just were compared to a myrtle, and she was so. It is a native of Ireland, Scotland, and Wales, and not uncommon in the North and West of England. The American candleberry sort was cultivated here in 1669; the wax shrub from the Cape of Good Hope since 1759.[k] See Chap. XIII. art. Music, § *Song*, p. 720.

Nectarine. First introduced about 1562.[l]

Nettle. This name is given in Scripture—(1) to the *Charul*, a tree or shrub supposed (but uncertain) the *Palinrus;* (2) to the *Kemosh*, which is our weed.[m] The proverb of urinating upon them producing ill humour, is ancient.[n]

Nettle Tree. The European sort is the Celtis Australis, or black-fruited Lote-tree, from Spain, &c. used for hoops and fishing-rods; the *Celtis Occidentalis* is American; the *Orientalis*, a native of the Levant; but neither sort was Homer's *lotus*, for that was a species of *rhamnus*.[o]

Nut. *Nucinæ mensæ*, tables made of the wood, occur in Juvenal.[p] Holyrood day was the usual time for nut gathering among us. Various divinations were drawn from nuts.[q] The nuts of our translation of *Batanim* are either the fruit of the Arabick *Beten*, *Festuck*, and *Ban*, or Pistachio nuts. The *Aguz* (Car. sec. vii. 11) should be wall-nuts, the Arabic *jeuz* or *djauz*, the Persic *guz*, *goz*, and *kews*.[r]

Nymphæa. The *Nymphæa* which appears on numerous Egyptian monuments has no difference whatever from the *Nymphæa Nelumbo* of Linnæus.[s] See p. 203.

Oak. This tree was the symbol of Jupiter, and the Druids selected the tallest and fairest tree of the wood, cut off all its side branches, and then joined two of them to the highest part of the trunk, like the arms of a man or cross; and above and below the insertion of these branches, they inscribed the word *Thau* (i. e. God). Under this tree they performed the most sacred rites, and without the leaves of the oak, first strewed upon the altar, no sacrifice could be regularly performed.[t] This would be a most remarkable prophecy of the Christian Religion, were it not possible to be an alteration from the original heathen form, because some writers say, that this Druidical veneration for the oak continued to the twelfth or thirteenth century.[u] The tree is indigenous to Great Britain.[x] This tree grew in Palestine, but the *ail*, *ailim*, *ailon*, *alon*, *allon*, translated oak, &c. mean either the Terebinth, or, according to Lowth, the Ilex Holm, or Ever-green Oak. *Quercus Ilex*, a stranger here in 1597. Virgil certainly characterises our majestick oak, but Ovid distinguishes the Chaonian oak from the *æsculus*.[y]

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[f] Hor. iii. S. iv. 20. Mart. xiii. 47. Du Cange, *v.* Moruela. Enc. [g] Anders. Comm. ii. 154. [h] Scheuch. Phys. Sacr. viii. 59, tab. 683. Harris, 274, 275. [i] Enc. [k] Harris, 276. Sylv. Sketch. 264—7. [l] Faulkner. [m] Harris, 277. [n] Popul. Antiq. ii. 120, 121.

[o] Sylv. Sketch. 268. [p] Juven. S. xi. v. 117. [q] Popul. Antiq. i. 280, 301—304. [r] Harris, 279. [s] Enc. [t] Borlase, 105. [u] Univ. Hist. xviii. 566. [x] Hoare's Girald. i. 219. [y] Harris, 280. Sylv. Sketch. 264—300.

Oats. The Ancient Romans took little account of oats, but the Germans (and after them the Saxons) made it the chief bread-corn; and with them originated water-gruel of oatmeal.[z] See Horse, p. 1016.

Oil Tree. The *oil-tree*, as the *Etz-Schemen* of Scripture is translated, cannot be the olive, but may be the Argan tree of Morocco.[a]

Olive. The *Zait* of Scripture only refers to the cultivated and wild olive.[b] The cultivation of this tree, and the expression of the oil, was taught to the Athenians by Minerva. A crown or branch of it was used by ambassadors, among the Greeks, who went to ask or bring peace. So ancient was this symbol, that the Greek word ελαιος is derived from ελαια, olive. An olive crown was worn by the conquerors at games, and in wars; by the Roman *equites* in the pomps of the Ides of July; by bridegrooms; and the dead on their way to the funeral pile. The wild olive was consecrated to Apollo. It was planted before temples, and upon it were suspended the offerings and old arms. The club of Hercules and the heroes, as well as the sceptres of kings, were made of it, and the Olympick conquerors were crowned with it.[c] (See p. 203.) It was brought from Greece to Marseilles by the Phocæan Colonists.[d] Howell mentions Bologna olives for a feast.[e]

Onions. The species of onion which the Egyptians abhorred was the *squill* or *red squill*, because consecrated to Typhon; the other kinds they ate indiscriminately.[f] The *Batsal* of Scripture is supposed by Hasselquist to be the *allium cepa*, or Arabian *Basol*, of which the Egyptians were fond. The rope of onions is the Greek *ormathos*,[g] and the *flonis* of the Middle Ages.[h]

Oranges, are the golden apples of the Hesperides, the garden of which was Africa, their parent country. They were brought to Marseilles by the Phocæan Colonists,[i] and were known among us as early as in the reign of Henry VIII.[k] An orange stuck with cloves was a new year's gift.[l] Sir Francis Carew, who bought Beddington house in Surrey, about 1590, either first brought the trees into England, or first planted them in the natural ground.[m]

Orpyne. The country people used to set it in pots and shells on Midsummer Even, or upon timber, slates, or trenchers, daubed with clay, and set or hung it up in their houses. The plant was called Midsummer Men, and the bending of the leaves to the right or to the left prognosticated the truth or falsehood of lovers.[n] See p. 249.

Palm. This (tree or branch) was the symbol of fecundity, because it fructifies till death; of duration of the Empire, because long-lived; and of Victory, because borne in triumphs. Victory carries it; conquerors, &c. were crowned with it. The Ancients also wrote upon the leaves.[o] Upon Egyptian monuments it is thought by Horapollo to imply the year, because making a new shoot at every lunar change, so that the year was represented by twelve branches of it. It is the *Tamar* of Scripture, and in the temple of Solomon were Pilasters made in the form of it. It was the emblem of Judea, upon the coins of Vespasian, because Pliny says, Judea was *palmis inclyta*.[p] Hincmar mentions its accompanying, as a supplication for victory, the sceptre, in the coronation of the French kings. The Martyrs carry it.[q]

Panic. The *Pannag* of Scripture seems to have been *millet*, not the *Panax* of Dioscorides and Pliny, a plant, of which a composition was so valuable in medicine, that the term *Panacea* was derived from it.[r]

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[z] Enc. [a] Harris, 284. [b] Idem. [c] Enc. Campaigns in Venezuela, i. 391. [d] Pownall's Prov. Rom. 56. [e] Howell's Letters, 197. [f] Enc. Harris, 285. [g] Casaub. in Theophrast. 189. [h] Du Cange.

[i] Pownall, 11, 56. [k] Brit. Topogr. i. 134. [l] Archæolog. xv. 159. [m] Brit. Topogr. i. 134. [n] Popul. Antiq. i. 263. [o] Plin. xiii. 2. [p] Harris, 303. [q] Enc. Stosch. Raccolt. Maff. pl. xcv. Horapoll. Hieroglyph. i. c. 3. Du Cange, *v.* Palma. [r] Harris, 306.

Paper-reed. The *Goma* of Scripture (see Bull-rush) for *paroth*, so translated (Isa. xix. 7), means "a meadow."[s] The papyrus still grows in Egypt, and is called Berd. See Paper.

Parsley. In the Classical and Middle Ages it was worn as a token of victory.[t]

Pea. Peas were eaten on the Sunday before Palm-Sunday *(i. e. Care Sunday)*, and the pods were used for divining who were to be first married.[u]

Peach. Pownall makes it a Phocæan importation to Marseilles; Whitaker a Roman introduction; Faulkner says, that it is a native of Persia; and Anderson, that it does not even occur among us in the sixteenth century.[x]

Pear. A Phocæan introduction, according to Pownall; brought here, Whitaker thinks, by the Romans. Faulkner says, that they are of great antiquity, but the Berkeley MSS. have a passage which says, that they were presented, "*pro novitate fructus.*"[y]

Pepper was used for a seasoning in all ages, and divided into three sorts, the black, white, and long. It was of great value among the Anglo-Saxons and our ancestors.[z]

Pheos. A herb used by Fullers to dress their cloths; perhaps the modern *Gnaphalium*, but the Ancients gave the name to our cotton plant, Filago. They used it for mattresses, and packing pottery.[a]

Phillyrea, an evergreen from the South of Europe, mentioned by Evelyn, and often confounded with the *Alaternus*.[b]

Pine. The *Shemen* of Scripture, translated Pine, is Cypress, the *zemen* of the Turks. The *Tidaher*, also called Pine, may have been elm, as some, or *ash*, as others, but it is uncertain.[c] The antiquity of the pine ascends to Homer, Lucan, Ovid, &c.

Pine-apple *(Ananas)*. They attracted the notice of the first Europeans who visited the Brazils; and Gonsalo Hernandez de Oviedo, Governor of St. Domingo, in 1535, was the first person who described and delineated them. The art of preserving them with sugar was known in 1556. The fruit was brought from Santa Cruz to the West Indies, and afterwards sent to the East Indies and China. In 1578 it was common. Who had them first in a garden is not known; but they were brought from Holland to England in the beginning of the last century. Gough says, that Sir Matthew Decker, Bart. first introduced them here.[d]

Pistacia. It was cultivated in England in 1570; the *Pistacia Terebinthus*, or Turpentine Tree, mistranslated in Scripture as oak, sometimes plane, in 1730. The Pistacia Lentiscus, or common mastick, which Evelyn recommends for making the best toothpicks, as is affirmed by Martial, was cultivated in this country in 1664.[e]

Pistachio-nuts. Pliny says, that Luc. Vitellius, Governor of Syria, introduced the tree into Italy in the time of Tiberius.[f]

Plane. This tree was first cultivated in Persia, not only for its beauty, but from an idea of odorous exhalation. The Greeks had large vistas of it before their famous porticoes, where the Philosophers assembled. About the time that Rome was taken by the Gauls, it was imported there. The famous gardens of Sallust were filled with it. In Lycia, and elsewhere, the shade was much enjoyed. According to Pliny, it was first imported into the isle of Diomed, to adorn the tomb of that king; from whence it soon passed into Italy, from thence into Spain, and so into Gaul, upon the Boulonnaise coast.[g] Whitaker makes it a Roman introduction here;[h] but Coryatt, who wrote in

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[s] Harris, 306. [t] Popul. Antiq. ii. 587. [u] Id. i. 95, 303. [x] Prov. Rom. 56. Whitak. Manchest. ii. 49. Anders. Comm. i. 199, 234. [y] Pownall and Whitak. ubi supr. Berkeley MSS. [z] Enc. Dec. Scriptor. 526, 898, 1245. XV. Script. 153. M. Paris, 600. [a] Enc. [b] Sylv. Sketch. 303. [c] Harris, 312.

[d] Beckm. i. 172. Brit. Topogr. i. 134. [e] Sylv. Sketch. 304. [f] Enc. Gov. Pownall is therefore mistaken in making it a Phocæan introduction. [g] Enc. [h] Manchest. ii. 48.

the seventeenth century, says that he never saw any till he came into Italy.[i] It was cultivated here in 1562. The American sort was introduced early in the 17th century.[k] The coins, which bear the leaf (symbol of Peloponnesus) without legend or any letter, but on the reverse a square, with many irregular divisions, are ascribed to the time of Phidon of Argos. [See Strabo.] Some appear to have been struck at Ægina; others probably at Argos. They are very rare.[l]

Plantain. A coal has been presumed to be found under it, which girls put under their pillows that they might dream of their future husbands.[m]

Plum. Faulkner makes it a native of Asia, and an introduction of the Crusaders into Europe. Gough [n] says, that Lord Cromwell introduced the *Perdrigon* plum *temp.* Henry VII. Anderson makes them several sorts, and the period later.[o]

Pomegranate. It is the *Rimmon* of Scripture. It is chiefly cultivated in our nurseries for the brilliant scarlet of its flowers.[p] The Ancients used the flower for dyeing purple, as Gobelin did for scarlet. Some have found it upon coins of Rhodes, as an emblem of their commerce in purple cloths; but D'Aubenton thinks it a simple rose. Being called Σιδη in Greek, it is, as an *arme parlante*, the type of the coins of *Sidè* in Pamphylia. It occurs in the hands of a Wrestler in Pausanias, and of a Deity without wings in Harpocration.[q] See p. 208, and *King's Arms*, Chap. XIV. p. 757.

Poplar. The *Populus Alba* is the *Libneh* of Scripture, and under the name of Abele was brought here from Flanders in 1659, being, says Hartlib, incomparable for all sorts of wooden vessels, and indispensable for butchers' trays. The Lombardy sort, now so common, was known here only since 1758. The crown of Hercules was of the white poplar, and Virgil alludes to it in his "Candida Populus antro imminet" (Ecl. 9). The Aspen, so famous for its "quivering leaves," is the "*populus tremula.*"[r]

Poppy. [See p. 208.] The writing on poppy, and *toga papaverata*, either refers to a purple colour, or stuff.[s] It was sown in corn-fields as an offering to Ceres. Evelyn says, that the plain white sort is eaten by the Genoese.[t] Its still common appearance seems to have lasted from that time to this.

Potatoes. *(Batatas.)* Brought from America, by Sir Walter Raleigh. Evelyn says, in his Hortulan Calendar under February (Miscell. 447), "Plant potatoes in your worst ground." To this Mr. Upcott subjoins the following note from Phillips's History of Cultivated Vegetables (ii. 87): "The potatoe first became an object of national importance in 1662-3, as appears by the record of the Royal Society, held March 16th in that year, when a letter was read from Mr. Buckland, a Somerset gentleman, recommending the planting of potatoes in all parts of the kingdom to prevent famine." The cultivation of them was much augmented through a pamphlet, published in 1664.[u]

Pseudo-Acacia. The Robinia Pseudacacia, or Locust-tree, is commonly called simply the Acacia, and is a native of North America. See Acacia.

Pulse, the *Kali* of Scripture, was a term applied to those grains or seeds which grow in pods, and pulse is derived from *phul*, a bean. The Vulgate renders *Kali* (in 2 Sam. xvii. 28) parched peas. Dr. Shaw says, that the *Cuir garavanços*, or *chup-pæa*, is in the greatest repute after being parched in pans or ovens, and is called *lebleboy*. This *frictum cuir*, or parched pea, occurs as a common food of the poor in Aristophanes, Plautus, and Horace.[x]

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[i] Crudit. i. 183. [k] Sylv. Sketch. 327, 332. [l] Enc. D'Hancarville, ii. 398. [m] Popul. Antiq. i. 267. [n] Brit. Topogr. i. 133. [o] Commerce, ii. 154. [p] Harris, 314. Sylv. Sketch. 333. [q] Enc.

[r] Harris, 314. Sylv. Sketch. 338. [s] Enc. Nouv. Diplomat. [t] Plin. xix. 8. Evel. Miscell. 757. [u] Brit. Topogr. i. 133. [x] Harris, 315.

Purslain, was presumed, if laid in a bed, to prevent the sleepers from being disturbed by visions.[y]

Pyracantha. A native of the South of Europe, abundant on Mount Caucasus, China, &c., cultivated here 1629.[z]

Quince. Pownall makes it a Phocæan importation,[a] and Whitaker a Roman introduction here.[b] Faulkner says, that it was called *Cydonia* from Cydon, and cultivated here in Gerard's time.[c] Childbearing women were directed to eat it plentifully, in order to have ingenious children.[d]

Ranunculus. Some were brought from the Levant as early as the Crusades, but most were introduced from Constantinople, since the end of the sixteenth century.[e]

Raspberry, or *Raspis*, formerly grew wild in several parts of the north of England and south of Scotland.[f]

Reed. The *Agmon* of the Bible. The *oith* is translated *calamus* in the Septuagint, but in our version (iii Joh. 13) is rendered pen, whereas it ought to be the writing reed. The stalk was used for a measuring rod, and for weighing, a graduated reed forming the arm of a steel-yard.[g]

Rhubarb. *(Rheum Palmatum)* True rhubarb. The first specimen grew in the garden of Dr. Sherwen at Enfield about 1790.[h]

Rice. It has been doubted whether rice is mentioned in the Bible, *ousemeth* having been translated *fitches*, *zeu*, or *spelt*, but Chardin's note on Is. xxxii. 20, and Eccles. xi. 1, seems to support Shaw's version of the Hebrew word by Rice.[i]

Rose. The rose is the *Habetzeleth* of Scripture, and Tournefort mentions fifty-three kinds, of which the Rose of Damascus and the Rose of Sharon are the finest; but whether the flower spoken of (Cantic. ii. 1; Is. xxxv. 1) is the narcissus, asphodel, or Wild-rose, has been much contested, and which is to be preferred it is difficult to decide.[k] The Romans were passionately fond of roses, and were at much expense to procure them in winter, to float in the Falernian wine. They called their mistresses *Roses*, from tenderness, and crowns of them were tokens of pleasure and gallantry. This flower was the emblem of a short life, and hence it was strewed over tombs; and it also appears in epitaphs, that relatives engaged to strew them annually. A rose is even sculptured upon a tomb. In Stosch is a butterfly laid upon a rose. This ingenious emblem may denote a girl, who died in the zenith of her charms. Gallienus in Spring made beds of roses for voluptuousness.[l] In the Middle Ages, roses were usual presents upon birth days, and Whitsuntide was called the Rose Easter, because roses were in bloom, and perhaps given as presents.[m] Sticking a rose or flower in the ear was usual with lovers.[n] In Sir Samuel Gilbert's "Florist's Vade Mecum," 3rd edit. 12mo. 1702, is a very particular account of Roses, at that time cultivated in English gardens.[o] The White Rose is usually planted in Glamorganshire upon a virgin's tomb, the Red Rose upon that of any person distinguished for goodness and benevolence of character.[p] The Rose was also a symbol of Silence, the meaning not clear.[q] The Rose of Jericho, like the Glastonbury Thorn, was esteemed miraculous for flourishing about *Christmas*,[r] as being the supposed period of the Birth of Christ, whereas he was born in April or May, the appropriation to December being a mistake of the first Christians.[s] Roses gathered on Midsummer Eve were used for love divinations.[t] *Rose-water*. In Antony

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[y] Popul. Antiq. ii. 597. [z] Sylv. Sketch. 349. [a] Prov. Rom. 56. [b] Manchest. ii. 49. [c] Hist. of Kensington. [d] Popul. Antiq. ii. 596. [e] Beckm. iii. 10. [f] Nares. [g] Harris, 322. [h] Robinson's Enfield, i. 272. [i] Harris, 416.

[k] Harris, 326. [l] Hist. Aug. ii. 253. [m] Du Cange, *v.* Rosas. [n] Burt. Anat. Melanch. 539. [o] Brit. Topogr. i. 135. [p] Popul. Antiq. ii. 210. [q] Ib. 240. [r] Ib. 662. [s] Benson, Chronolog. of Christ, p. 116. [t] Popul. Antiq. i. 265.

Musa, we find *Rose-oil*, perhaps resembling the *Atar*.[y] Rose-water in the East, occurs in the twelfth century.[z]

Rosemary. It was the common garnish of dishes among us, especially at wedding-feasts, and tied about the sleeve in bridal processions. A branch of it, bound with ribbons, was presented by the bridegroom early in the morning.[a] It was also given by lovers, as a *Souvenir*.[b] Being anciently thought to strengthen the memory, it was sometimes gilt, and presented, after being dipped in scented water, and bound with ribands, by bride-maids to the bridegroom on the morning of marriage. It was usual at weddings also, to dip the rosemary in the cup, and drink to the health of the new married couple. [See Chap. XVI. § Marriage, p. 818.] The bridal bed was also decked in some places with sprigs of it.[c] At funerals it was carried by mourners to smell to as they walked.[d] Brand says, at the funerals of young girls.[e] [See Chap. XVI. § Funerals, p. 813.] It was supposed to drive away devils, and contagion of the plague.[f] Zapata, an Italian physician of the sixteenth century, taught the method of preparing the spirit of Rosemary.[g]

Rue is the ΠΗΓΑΝΟΝ of Luke xi. 42, where only it occurs.[h]

Rush. The *Goma* of the Bible, seemingly the *Gouemon* of the Red Sea. (See Bull-rush.) The Egyptians made ropes of it; and the Greeks, Pliny says (xix. 3), at first made theirs of the same materials. Harris says that the Britons learned the same manufacture from the Romans, and that our sailors call old rope *junk*, from juncus.[i] This rush-rope our version mistranslates *hook*. (Job xli. 2.) See Chap. IX. p. 353.

Rye. The Hebrew *Cussemeth* has been thus translated, also as vetches; but if it be derived from *Casam*, "to have long hair," it must mean some kind of bearded grain, and the Septuagint renders it by ολυρα, the vulgate by *Far*, and Aquila by ξεα, which signifies Spelt.[k]

Saffron. The *Carcorn* of the Bible, and Arabic *Zafran*. Professor Beckman says, that it is the Latin crocus, and the species which blows in autumn, as well as the name of this plant, has always continued among the Orientals; and the Europeans, who adopted the medicine of the Greeks, sent to the Levant for it, until they learned the art of rearing it themselves. It was used among the Greeks and Romans for perfumes and scented salves. He thinks that it was first brought into Spain by the Arabs, and from Spain into France. A pilgrim first introduced it here from the Levant, Gough says, *temp.* Edward III.; and the cultivation of it became an important article of European husbandry. The English used it in cakes.[l] See Laundress, Chap. X. p. 470.

Service Tree. Evelyn says, it is a native of England, but now very little known. This is the wild sort of which the fruit is sold in the London markets. The *Sorbus domestica* is suspected to have been the Roman lotus, described by Pliny xiii. 17.[m]

Shamrock, was used by the Druids for the cure of diseases. It is the trefoil, which St. Patrick made the symbol of the Trinity, and hence it became that of Ireland. Withers and Taylor say that it was food of the Irish.[n]

Shittim Wood. See Acacia, p. 1036.

Shrubby Syrian Mallow. Our *Althea Frutex*, a native of Syria, cultivated here in 1529.[o]

Silphium. A Lybian resinous plant, mistaken by Bentley, &c. for *assa-fœtida*.

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[y] Du Cange, *v.* Rosa Liquida. [z] Script. p. Bed. 368, b. [a] Strutt's Horda, iii. 110, 154, 155. [b] Douce, i. 355. [c] Popul. Antiq. ii. 49—51. Nares, *v.* Rosemary. [d] Strutt's Horda, ii. 195. [e] Antiq. Vulgar. 37. [f] Popul. Antiq. ii. 585. [g] Beckm. ii. 112. [h] Harris, 327. [i] Id. 225, 323, 327.

[k] Harris, 328. [l] Beckm. i. 278, 286. Brit. Topogr. i. 133. Harris, 328. [m] Evel. Miscell. 496. Sylv. Sketch. 350. [n] Whitak. Manchest. ii. 130, 131. Withers' Poems, 61. Taylor the Water-poet, 86. [o] Sylv. Sketch. 352.

It was the symbol of the coins of the Cyrenaic and of Barce,[p] and Evelyn says, is proved by Aristophanes to have been eaten like garlick.

Skirrits, known among us and valued by the Emperor Tiberius. Evel. Miscell. 754.

Sparage, or Sparagus, the *Asperge* of Cotgrave. The modern mode of rearing it, the use of sheep-dung excepted, is in all respects Roman, and in some soils three of them weighed a pound.[q] Whitaker thinks it to be of Roman introduction to this island. Evelyn makes the large sort, Dutch.[r]

Spikenard. There are two sorts of the *Nard* or Spikenard of Scripture; the Indian or *Nardostachys* of Dioscorides and Galen, from whence was extracted the famous Unguent, and the *Nardus Syriaca*, a different species. The prefix of Spike is only an epithet, "*nardus spicata.*"[s]

Spinach. Of Spanish original.—Evel. Misc. 755.

Spindle Tree. There is a common sort of *skewer-wood tree* and some modern introductions.[t]

Strawberry. It was common in the time of Lydgate (fifteenth century). The Alpine was first cultivated in the King's garden in 1760.[u]

Struthium. A plant of the thistle kind, used by the Romans in the woollen manufacture instead of soap.[x]

Sugar Cane. Strabo speaks of canes from which honey was made.[y]

Sumach [*Rhus.*] The Ancients (as do or did the Turks) used the grains to season meat. The shrub is mentioned by Bernard de Breydenbach, in his Itinerary of Jerusalem.[z] He must allude to the *Rhus Coriarid*, the branches of which are used to tan the famous Turkey leather, and when ground, are used in dying, instead of galls. This sort was cultivated here in 1648.[a]

Sycamine. The Συκαμινος of Luke (xvii. 6). It is a different tree from the Sycamore, and synonimous with the Mulberry.[b]

Sycamore. The *Schikmot-Schikmim* of Scripture, the Συκομωραια of Luke, resembling a mulberry in leaf, and a fig in fruit. The mummy cases and Egyptian wooden instruments are made of it.[c] The Egyptian Sycamore is the common case of mummies, because it has a bitter juice disgusting to worms.[d] The Modern Egyptians live under the shade of the tree in summer, as in a room.[e]

Tamarisk, was introduced by Archbishop Grindall *temp.* Elizabeth,[f] *i. e.* the German sort; the French has been found wild in some parts of England.

Tansey. See Chap. XIII. § Easter, p. 649.

Tar, Tare, the *Zizanon* of Scripture, and *Zuvan* of the Turks and Arabs.[g]

Tea. It is understood that the first inducement of the Chinese to the general use of Tea was to correct the water of their ponds and rivers. About the year 1600, Texeira, a Spaniard, saw the dried tea-leaves in Malacca, where he was informed that the Chinese procured a drink from this vegetable; and in 1633 Olearius found that practice prevalent among the Persians, who procured the plant under the name of *Chaoichia* from China, by means of the Usbeck Tartars. In 1639 Starkaw, the Russian ambassador at the Court of the Mogul, Chaul-Altyn, partook of an infusion of tea. Early in the seventeenth century it was introduced into Europe by the Dutch East India Company, and a quantity of it is said to have been brought over from Holland by Lords Arlington and Ossory, in 1666, soon after which it became usual among the people of fashion. The period named is however too late, and Anderson is also mistaken in saying

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[p] Enc. Evel. Misc. 759. [q] Cat. Re Rust. clxii. [r] Whitak. Manchest. ii. 51. Evel. Misc. 755. [s] Harris, 353. [t] Sylv. Sketch. 353. [u] Faulkner. [x] Enc. [y] Harris, 417. [z] Enc. Du Cange. [a] Sylv. Sketch. 355.

[b] Harris, 361. [c] Id. 364, 365. [d] Enc. [e] Denon, iii. 140, Engl. edit. [f] Faulkner. Sylv. Sketch. 359. [g] Harris, 367.

that the first European author who mentions tea wrote in the year 1590.[h]

Tea-tree. The first in this kingdom grew and flowered in Mr. Gough's green-house at Enfield, between the years 1740 and 1750.[i]

Teazle. Of the use of this thistle in the woollen manufacture of the Classical Ancients, see Fuller, Chap. X. p. 451. Piers Ploughman and Du Cange both mention its use in the Middle Age.[k] The down flying off it was an omen of rain.[l]

Teil, it is the Sinder-tree, and made (Isa. vi. 16,) to answer to the Hebrew *alah*, which in all other places is translated oak.[m]

Thistle. There are several kinds in Scripture; some of them more properly of the briar and bramble genus. See Artichoke, p. 1037. A very fine linen made of the down, and called *Papas*, is mentioned by Isidore.[n]

Thorn. In Scripture it is a general name for several sorts of prickly plants. In the parish of Belfast, old thorns are preserved with as much care as the mistletoe of the Druids, and the downfall of their bare and knotted trunks would be contemplated with horror. No doubt can be entertained of the connection of them with a Druidical superstition; for in the councils of the Basques, a people at the foot of the Pyrennees, the assembly was held in a wood upon an eminence, where pieces of rock served for the seats and table of the president and secretary, while the members composing the assembly stood leaning on *thorn* sticks, *with their backs against old oaks, forming a circle.*[o]

Thyine. The ΘΥΙΝΟΣ of Rev. xiii. 12. The *Thya* tree or *Thyor*, *Thya orientalis*. Of this wood were often made, among the heathens, the doors of their temples and images of their gods. Jerom and the Vulgate translate *Almug*, q. v. by *lygna thyina*.[p]

Tobacco. Aubrey says, Sir W[alter] R[aleigh] standing in a stand in Sir Ro. Poyntz park, at Acton, took a pipe of Tobacco, which made the ladies quit it till he had done. Within these 35 years 'twas scandalous for a divine to take Tobacco. It was sold then for its weight in silver. I have heard some of our oldest yeoman neighbours say, that when they went to Malmesbury or Chippenham, they culled their biggest shillings to lay in the scales against the tobacco. Now, the customs of it are the greatest his majesty hath.[q] A council of Mexico, 1585, orders that no priest before celebration of mass, should take tobacco in the form of smoking, or any other form, upon pretence of its being medicine; for so it was first considered; and King James adds, that it was as such taken only by the better sort, but afterwards became a custom among the idle. It is said to have been first brought into England by Captain R. Greenfield and Sir Francis Drake, about the year 1586, and Sir Walter Raleigh to have introduced smoking it; but though the periods of the commencement of new fashions may be generally correct, the ascription to particular authors is often erroneous. Women, as well as men, used to smoke after supper, and when the children went to school, they carried in their satchels with their books a pipe of tobacco; this their mothers took care to fill early in the morning to serve them instead of a breakfast. At an accustomed hour every one laid aside his book and lit his pipe, the master smoking with them, and teaching them how to hold their pipes. People went to bed with pipes in their mouths, a custom retained in Spain, and rose in the night to light them. Our first tobacco came from the Spanish West Indies; and in 1599 the seeds were brought to Portugal, and in the sixteenth century it began to be cultivated in the East Indies. It was made into four kinds; ball, leaf, cane,

[h] Harris's Nat. Hist. of the Bible, p. 8. Monthly Magazine for 1808, p. 97. [i] Brit. Topogr. i. 134. [k] Du Cange, *v* Cardo. [l] Popul. Antiq. ii. 556. [m] Harris, 368. [n] Du Cange, *v.* Papas. [o] Hist. of Belfast, 206. Fosbroke's Wye Tour, 137. [p] Harris, 7, 373.

[q] Letters in Bibl. Bodl. iii. 305. Britton's Beaut. of Wilts, iii. 115.

and pudding tobacco.[s] See *Anderson's Commerce.*

Trees. This general term has been translated in Scripture by citron, oak, and tamarisk, though *zamah* means only a hillock or bank (thus Harris, 417). The Ancients consecrated trees to various gods, according to the kinds; but the *arbor sancta,* or sacred tree, more especially referred to those in forests, or the borders of their roads, remarkable for their growth. They worshipped them, surrounded them with bandelets, and attached to them crowns, or *ex voto* tablets. In Winckelman's Monumenti is a landscape, where, near a river, is a large tree, with a small niche placed between the branches, and many ribands or bandelets hang from the boughs. The Romans made terraces on the roofs of houses, &c. and planted trees there for shade. Such a roof appears in a painting at Pompeii. Travellers turned out of their roads to make vows to sacred trees, and votive lamps were suspended under them. Trees were planted before publick buildings; forums and market-places were also adorned by planting trees and making walks. Sacred trees, as well as stones, still continue among the Egyptians; and such trees, even in the Middle Ages, were so valued that persons would refuse to cut them down. In the same period, trees were planted on the borders of estates, and never cut, in order to mark the limits. [See Gospel Trees, p. 653.] The *Arbor finalis,* or Boundary Tree, was sometimes marked with a cross. Delinquents were hung upon trees. Ossian mentions lopping trees with the sword in wrath. They were much valued for their beauty, and conferences of kings were held under them. Planting and nailing trees against walls, is noted in Nichols's Progresses, as a method exceeding common in England.[t]

Truffle. *(Lycoperdon Tuber.)* It was valued as much as Mushrooms by the Classical Ancients. Evelyn says, (Diary) that in Dauphine, "this earth-nut was found out by hogs, trained to it, and for which those animals are sold at a great price. It is in truth an incomparable meat. About forty years ago, William Leach came from the West Indies with some dogs, accustomed to hunt for Truffles, and proceeding along the coast from the Lands' End in Cornwall to the mouth of the river Thames, determined to fix on that spot, where he found them most abundant. He took four years to try the experiment, and at length settled at Patching, co. Suss. where he carried on the business of Truffle-hunter, till his death.[u]

Trumpet Flowers. The *bignonia rubescens* was cultivated here in 1640. The *Æquinoctialis* brought from Vera Cruz, by Miller.[v]

Tuberose, brought by Simon de Tovar, a Spanish physician, before 1594, from the East Indies, where it grows wild in Java and Ceylon. He sent some roots of it to Bernard Paludanus, who first made it known.[x]

Tulip. This flower grows wild in the Levant. The seeds were brought from Constantinople or Cappadocia to Augsburgh in 1559. About 1564, or 1565, the tulip was spread all over Germany. It first appeared in Provence, upon the ground of the celebrated Peyresc in 1611. The first sorts planted in England were brought from Vienna about the end of the sixteenth century. The *Tulipomania* in Holland was a mere stock-jobbing, under cover of an exchange of roots.[y]

Tulip Tree. A N. American tree, the first of which bearing flowers was planted in the gardens of the Earl of

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[s] Du Cange, *v.* Picietum. Beckm. i. 283. ii. 393. Antiq. Repert. ii. 99. Anders. Commerce, ii. 223, 224. Nares, *v.* Cane, Pudding Tobacco. Popul. Antiq. ii. 255, where some curious matter.

[t] Ov. Met. 8, 7. 43. Æl. Var. Hist. L. 2. c. 14. Stat. Theb. L. 2, v. 739. Winckelm. Mon. Ined. n. 208. Senec. contr. 5. Hor. L. iii. Od. 10. Pompeiana, pl. 54. Mart. x. 6. 3. Plut. Dec. Orat. Polit. Prec. Prudent. contr. Symmach. ii. 1099. Du Cange, *v.* Antemissæ Arbores, Arbor, Bargus, Fustis. Denon, i. 325, Engl. ed. Script. p. Bed. 367. Nichols's Progr.

[u] Enc. Cartwright's Bramber, ii. 73. [v] Sylv. Sketch. 362 [x] Beckm. iii. 3. [y] Id. i. 49.

Peterborough, at Parson's Green. The oriental, a smaller sort, is a native of China.[z]

TUPELA TREE, a native of Pensylvania, introduced here in 1750.[a]

TURNIPS. The Ancients knew various kinds. According to Holinshed, they were cultivated in the country, but afterwards neglected.[b]

VERVAIN. This herb was much used in exorcisms, aspersions, temples, and held by ambassadors when they went to a conference with the enemy, as a symbol of peace, like the olive. The people wore crowns of it, or held it in their hands when they went to appease the gods. It was, too, of immense esteem with the Druids, who ascribed to it various medical and superstitious properties.[c] Brand says, that it was a New Year's Gift among the Romans, as a token of good fortune for that time ensuing.[d] It was also hung round the neck of scrophulous persons as a charm.[e]

VINE. The Vine (*Gephen*) of Scrip ture implied several species, the true vine from which the liquor was drawn being distinguished from poisonous sorts. The phrase of "every man sitting under his own vine" is thought to mean "vine arbours," so common in the Egyptian gardens. Vineyards were numerous in Palestine. Noah is thought to have been the first who planted the vine, or expressed the juice of the grape. The twigs were used for fuel.[f] See CHAP. X. p. 530, § WINE.

VIRGA SOMNIFERA of Palinurus. In the woods near Popayan, S. America, is a narcotick plant, of which it is said, that if a leaf of it be laid between the fingers or toes of a person asleep, he will not awake until it is removed. A branch of it also, if thrown upon a snake, that is coiled up, will effectually stupify it, so that it may be handled with perfect safety.[g]

WALNUT. This tree is not an aboriginal of Europe, but whence it came is uncertain. The Romans esteemed the wood as highly as ourselves, and Evelyn quotes Strabo, as saying that tables of it were once even of higher price than those of citron. The *nuts* of Virgil, and those used in the play of Roman boys, and at weddings, a practice of Athenian origin, were walnuts.[h]

WATER-CRESSES. Places called *Cressonaria* were made in the thirteenth century on purpose for growing them. They were eaten as well as scurvy-grass and sorrel, by the old Irish.[i]

WAYFARING TREE. Not the *viburnum* of Virgil. Bird-lime is made of the bark of the root. It affords pins for the yokes of oxen; and superstitious people, thinking that it protects their cattle from witchcraft, place this shrub about their stalls.[k]

WEEDS. The *Suph* of Scripture refers to sea-weeds, *algæ* and *fuci;* and *Tam Suph*, the Hebrew for our *Red-sea*, as meaning *weedy sea*, is thought to have that name from the variety of *algæ* and *fuci* which grow in it.[l]

WHEAT. See CORN, p. 1040. Wheat and rye were sown together to make mistlen for seed: and Great *Clogg-wheat* and *Wheat-cryble* (now called Tail-ends) were delivered for food to partridges, pheasants, quails, and poultry.[m]

WHITE-BEAM, a native of most parts of Europe, and mentioned by Gerrard.[n]

WIDOW-WAIL. Growing in the S. of France, &c. cultivated here in 1596.[o]

WILLOW. The *Arabim, orebim,* or *gorebim* of Scripture; all the sorts are British, except the *Salix Babylonica* or weeping willow, which was not introduced till 1730.[p]

WOAD. Its use among the Britons to tinge their faces in order to appear more terrible in war, is well-known. Pliny says, that women made the same use of it in certain sacrifices. The An-

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[z] Sylv. Sketch. 367. [a] Id. 368, 369. [b] Enc. Paucton. Henry's Gr. Brit. x. 266. [c] Enc. [d] Popul. Antiq. i. 15. [e] Id. ii. 598. [f] Harris, 377. [g] Campaigns in Venezuela, i. 220.

[h] Sylv. Sketch. 371, 380. [i] Du Cange, v. Cressonaria. Ledwich's Irel. 371. [k] Sylv Sketch. 381. [l] Harris, 386. [m] Gage's Hengrave, 207. [n] Sylv. Sketch. 382. [o] Id. 383. [p] Id. 387. Harris. 390.

glo-Saxons had an instrument for cutting it called *Wad-spitl.*[q]

Wormwood. The wormwood or Luanah of Scripture was a plant of far greater effects than ours.[r] Wine of wormwood *(Absynthus)* was thought by the Classical Ancients of great efficacy to prevent vertigos and diseases of the head; on which account (according to Pitiscus) a portion of this liquor was the only recompense of a conqueror in the Capitoline games, who, from turning round with their cars so often in the Circus, might encounter the diseases mentioned.[s] It is still thought to be a prophylactic against fleas; and this may explain the following item, "For wormwoode to lay amongst the bedding xii*d.*"[t]

Yew. This tree has been a solemn funeral plant among the Classical Ancients, Celts, &c. and no reason can be so well assigned for its appearance in our church-yards, as a symbol of death from its poison, in the words of Statius, "Metuenda succo taxus," and its gloomy aspect. Cypress was planted round tombs, says Ovid, for the same purpose; and branches of this and Pine are noted by Euripides, Suetonius, and Virgil, to have been signs of death in houses. Yews were planted on Barrows, expressly as a denotation of their purpose. That it was intended for a substitute of Palms, is not supported by history, indeed is absurd; as is also that of their being planted for bows, because in either case a century's growth would have been required for the demands of a sinleg year;[u] and the quantity then be far too inconsiderable for the purpose required.

Zaccoun, a tree so named from Zaccheus, and found in the plain of Jericho, is a prickly plant, and probably the *Eleagnus* of Hasselquist.[x]

[q] Enc. Lye. [r] Harris, 394. [s] Strabo, c. 7. Plin. Enc. [t] Gage's Hengrave, 201. [u] See all the opinions collected in the Popul. Antiq. ii. 164, seq. [x] Harris, 418.

VII. Marbles.

The Sis of Scripture, so called probably from the cliff Ziz (2 Chron. xv. 16), is translated by the Septuagint or Vulgate *Parian* stone, remarkable for its bright white colour. The variety of stones BAHAT, SIS, DAR, and SOCHERETH, mentioned in the pavement of Ahasuerus, must describe marble of different colours; and Harris thinks, that the pieces composing this mosaic were also denominated *gems.* For this opinion he quotes Seneca (Ep. 86,) "Eo deliciarum pervenimus, ut nisi *gemmas* calcare nolimus;" and Apuleius, who describes the pavement of the apartments of Psyche, "pavimenta ipsa *lapide* pretioso cæsim diminuto, in varia pictura genera discriminabantur."[y]

The kinds most known among the Greeks were the Parian and Pentelician; the former from Mount Paros; the latter, from a hill in Attica, is probably the *Marino Salino*, large-grained, mixed with shining particles, like grains of salt. All marble is a carbonate of lime, which, from its compact texture, must have been subjected to great heat. Carbonate, when heated, gives out its acid, but in marble it still remains. Sir J. Hall subjected common carbonate of lime to heat, under a high pressure, which prevented the escape of the acid. The consequence was, that the lime was fused, and a substance obtained, which in every respect was identified with the finest marble. Some veins of the marble of Carara are equal to the Parian. At first Sculptors only used the white marble for the head, hands, and feet of wooden figures; and did not begin to make whole statues of marble till the fiftieth Olympiad. There were also marble statues, draped with actual stuff, which fashion was succeeded by a painted imitation. Statues of various kinds and colours of marble occur, but none hitherto found are of verd antique, a marble from the promontory of Tenarus in Laconia. Pau-

[y] Harris, 265.

sanias mentions two statues of Hadrian at Athens; of Thasian and Egyptian Marbles, one doubtless Porphyry, the other speckled, perhaps Paonazzo; but in both these statues, the head, hands, and feet were of white marble. Egyptian quarries furnished white, black, and yellowish marble; but statues of red, called Egyptian marble, are only Italian imitations of the reign of Hadrian, because statues of Porphyry only commenced under Claudius. The Greeks never used coloured marble, because they thought that it spoiled the effect of the sculpture. It is not easy to decide concerning marble statues, which appear of Etruscan execution, because they may be of the earliest times of the Greeks. Most marble statues are of a single block, but from the commencement of the art, the heads, and sometimes the arms, were wrought separately. The Ancients, like the Moderns, began by rough-hewing the marble, and supported the weak parts by props. After finishing, they began to polish them first with pumice stones, then with putty and the tripoly; or passed them over from one end to the other with the chisel. Most statues, even the colossal, are polished. Some were done with the simple chisel, as the large lions at the arsenal of Venice, brought from Athens, because the hair and mane required this process. The black marble of Lesbos was of later use than the white. There are several statues of it.[z] Dr. Clarke shews how admirably the quarries of the Ancients were worked. "All the cavities," he says, "of the famous Parian quarry were cut with the greatest nicety, and shewed to us, by the sharpness of their edges, the number and the size of all the masses of Parian marble which had been removed for the sculptors of ancient Greece. If the stone had possessed the softness of potter's clay, and had been cut by wires, it could not have been separated with greater nicety, evenness, and accuracy. The most evident care was everywhere displayed, that there should be no waste of this precious marble. The largest squares and parallelograms correspond, as a mathematician would express it, by a series of equi-multiples with the smaller, in such a manner, that the remains of the entire vein of marble by its dipping inclination resembled the degrees or seats of a theatre. The columns taken hence had generally divided shafts, there being no cavity of sufficient length to admit the removal of entire pillars. Who shall explain the method used by the Ancients in hewing with such marvellous precision, and with such apparent ease, the interior of this quarry, so as neither to leave one casual fracture, nor any where to waste its produce? They had a slender knowledge of machinery, and it was owing to the cheapness of labour."[a]

As to Rome, the orator Crassus, A. U. C. 662, was the first who used a foreign marble in his house, but it became general shortly after M. Scaurus had imported three hundred and sixty columns for his theatre. A covered buffet of marble was found at Pompeii; and at Herculaneum, entire folding doors. Sidonius mentions the kinds most esteemed for their colours, *viz.* the Laconian *green*, the Parian *white*, the Carthaginian *red*, the Phrygian speckled, and the Ethiopian pale tawny, like old ivory. They set off one kind of marble by another, and so particular were the workmen, that they tried the joints with the nail, whence the phrase of Horace, *castigare ad unguem*. Froissart mentions a famous marble dining table in a hall, covered, when used, with an oak plank.[b]

Dr. Clarke has given a catalogue of numerous Greek Marbles, apparently from the work which is mentioned below.[c] The most important kinds of Greek Marbles were the *Hymettian*, in Xenophon's time, used chiefly for temples, altars, statues, &c. throughout

[z] Winckelm. Art. i. c. 2.

[a] Trav. vi. 136. [b] Enc. Sidon. Carm. xi. 17. Suet. Ner. xl. Hor. Ars Poet. 295. Froiss. ix. 361. [c] Blasius Cariophilus (*i. e.* Biagio Gariofolo, a Neapolitan), "De Marmoribus Antiquis," Utrecht, 1743.

Greece, but especially at Athens. The *Pentelican* first mentioned by Æschines, who lived in the 86th Olympiad; also by Theophrastus. The *Parian*, very white.[d] The other kinds shall be given alphabetically. *Atracian*, green and white.[e] *Basalt*, one black, the other green, both Egyptian; statues of the former are more frequent than of the latter.[f] *Bosporian*, Greek, undefined.[g] *Caristian*, Greek, green, variegated with spots, a sub-variety of the verde antico. *Caralitican*, Greek, undefined. *Chian*, Greek, variegated. *Corinthian*, Greek, variegated, but chiefly yellow. *Cubelican*, Greek, undefined. *Docimæan*, called also *Synnadican*, Greek.[h] *Granite, Egyptian*, &c. of two kinds; white mixed with black, and red mixed with a sort of white, this last being limited to Egypt. All the obelisks and many statues are made of it.[i] *Hierosolymitan*, Greek.[k] *Lucullum Marmor*, a black marble without veins, the Italian *Nero-Antico;* the Marbre de Namur, &c.[l] *Lygdinum Marmor* or *Lydus Lapis*, a very fine marble or alabaster of exceeding whiteness, used for vases and ornaments. Pliny says, that it was brought from Mount Taurus in Asia, and Chardin there found some. It was not a marble, but formed as stalactites.[m]

[d] Dr. Clarke gives the following comparison between the Pentelican and Parian sorts. "The preference given to the Parian marble originated in its hardening by exposure to the atmospherick air, which, however, is common to all homogeneous limestone, and the consequent property of resisting decomposition through a series of ages. The Pentelican marble was preferred in the Parthenon because it was whiter, and also, perhaps, because it was found in the vicinity of Athens, but the finest Grecian sculpture which has been preserved to the present time is generally of Parian marble. The reason is evident. While the works executed in Parian marble retain, with all the delicate softness of wax, the mild lustre even of their original polish, those which were finished in the Pentelican have been decomposed, and sometimes exhibit a surface as earthy and as rude as common limestone. This is principally owing to veins of extraneous substances, which intersect the Pentelican quarries, and which appear more or less in all the works executed in that kind of marble. The fracture of Pentelican marble is sometimes splintery, and partakes of the foliated texture of the schistus, which traverses it. Consequently it has a tendency to exfoliate like Cipolino by spontaneous decomposition." Trav. vi. 136.

[e] Clarke, vol. vii. [f] Enc. See Plin. xxxvi. 20, 22, of this stone. [g] Clarke. [h] Id. Enc. [k] Clarke. [l] Enc. [m] Id.

Marmor Conchyte, much used in works at Megara. *Marmor Porinum*, called also Porus, white like the Parian, but light as Toph. *Melian*, yellow. *Mylessensian, Alabrandine, Jassensian*, and *Ephesian*, all undefined.[n] The *Melleum Marmor*, was marble of a honey colour found in many parts of Italy.[o] *Phengites Lapis*, found in Cappadocia, so transparent, that Pliny says (xxxvi, 22,) a temple was built of it without windows, which gave a dim light. *Phellingis Lapis* from *Mount Phelleus* in Attica, mentioned by Aristophanes. *Porphyry*. There are two kinds, the red, Pliny's *pyropœcilon*, and the green, of which there are known only columns. The statues of red Porphyry which have descended to us are for the most part captive kings, with which the Romans decorated their triumphal cars and publick edifices. They may be considered as the works of Greek artists under the Ptolemies or under the Emperors. Ancient statues of this material have the head, hands, and feet of a different substance.[p] *Proconnesian*, Greek, undefined.[q] *Rhodian*, Greek, undefined. *Scyrian, Deucalian*, and *Hierapolytican*, also *Lydian* of two kinds, *Lesbian*, and *Heraclean*. *Tænarian* of two kinds, from *Tænarium*, a promontory in Laconia. It was green and black. *Tauromenitan, Syracusian, Tragusian* and *Molossian*. *Thasian*, λευκοφαιος, like Parian. *Trondensian*. *Tyrian*, white, from Lybanus.[r] *Verd Antique*, the *Tiberium Marmor*, or *Marmor Augustum*, imported from Egypt, green, full of white spots or veins.[s] Pliny, under the countries, mentions other kinds of marbles.

Marble was enormously dear in the Middle Ages; for the price of the slab which covered the grave of Rich. de Gravesend, Bishop of London, *temp.* Edward III. was ten pounds.[t] *Touch* was a word used for any costly marble, but was properly the Basanites of the Greeks, a very hard black granite, used as a test for gold.[u]

[n] Clarke. [o] Enc. [p] Winckelm. Art. L. ii. c. 2. [q] Clarke. [r] Id. [s] Enc. [t] Dugd. St. Paul's by Ellis, p. 23 [u] Nares, *v.* Touchstone.

ADDITIONS AND CORRECTIONS.

PAGE 5, col. 2, l. 1, after citadel, add, see the Frontispiece, fig. 2.

— 20, col. 1, l. 36, for walls, *read* wells.

— 23, col. 1, note [i], *read* Foreign Topography, p. 38, 46.

— 27. The specimen of Dorick columns in the head-piece should have been numbered:—1, Egyptian archetype of the Dorick; 2 and 3, Grecian Dorick; 4, Roman Dorick, from the Theatre of Marcellus.

— 31, notes, col. 1, l. 1, add [f]. Notes, col. 2, add [i].

— 31. A fine specimen of a Dorick Temple is given in the title-page of this work, representing the Temple of Theseus at Athens.

— 50, col. 2, l. 30, *read*, αναμαικτοι.

— 57, col. 1, l. 19, add, see the Plate, p. 71.

— 62, col. 2, l. 7, *read*, bridge of Narvi.

— 78, col. 2, l. 27, add, after Roman house, p. 71.

— 82, col. 1, l. 35, for p. 49, *read* 69.

— 83, col. 1, l. 13, for he, *read* they.

— 95, col. 1, l. 18, *read* Bidentalium.

— 103, col. 2, l. 3. The words, fig. 2, should follow the word castle in the preceding line.

— 104, col. 2, l. 6, *read* Conisborough.

— 106, col. 2, l. 29, add, see fig. 4, in plate of Ancient Castles, p. 103.

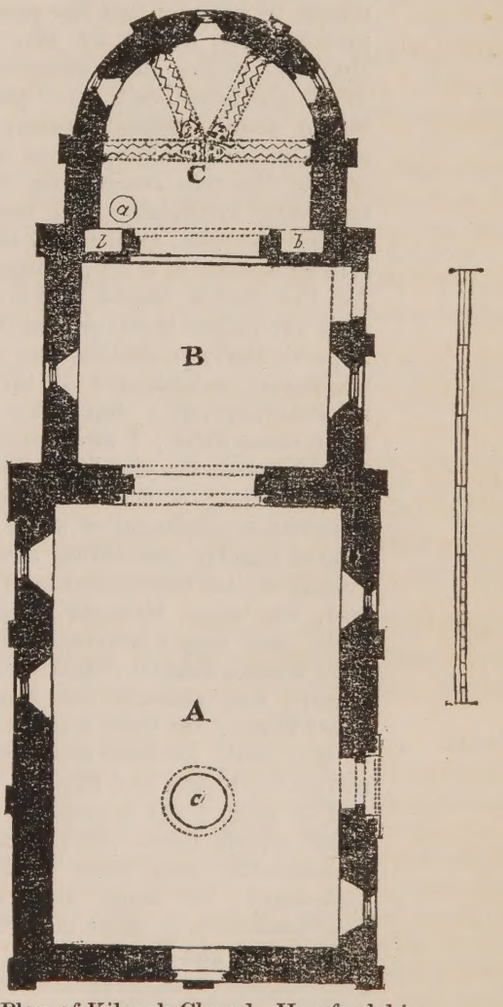
— 108, col. 1, l. 10, *read* Bodiam, (in Sussex.) *Ibid.* l. 24, add, see view of Queenborough Castle in plate of Castles, p. 103, fig. 7.

— 109, col. 1, l. 36, add, see Hurstmonceaux Castle, fig. 8, in plate of Castles, p. 103; and in col. 2, l. 5 from bottom, see Thornbury Castle, fig. 9, in same plate.

— 112, col. 1, l. 17, add, see the plate of Castles, p. 103.

— 114. Several elaborate articles on Norman Architecture, by Mr. J. C. Buckler, are in the Gent. Mag. for 1833, part i. pp. 17, 128, 209, 297, 395, 498, 601; part ii. p. 116, 201, 297, 414.

— 115. The Church of Kilpeck in Herefordshire, given in this page as a specimen of a church, a° 1066, is well described in Gent. Mag. 1833, i. 393, by Mr. J. C. Buckler and Mr. W. Sawyer, the latter of whom has given a plan of the Church, which appears in the next column.



Plan of Kilpeck Church, Herefordshire.

In Gent. Mag. 1829. ii. 496, Mr. Sawyer has given an account and plan of the no less ancient church of Peterchurch, in the same county. Another Norman Church, that of Nateley Scures, Hants, is well described by E. J. Carlos, Esq. in Gent. Mag. 1829, ii. 363, accompanied by a view, plan, and Norman Door. The Norman Church at Langford, Essex, is described by J. A. Repton, Esq. F.S.A. in Gent. Mag. 1830, ii. 585, with a plan.

PAGE 124. The Screen of the Rood-loft at Gilden Morden is described in Gent. Mag. 1833, i. 299, by Mr. J. C. Buckler; as is the beautiful Screen at Mere by

Mr. Barnes in Gent. Mag. for April 1832, accompanied by a Plate.

PAGE 132. The cuts in this page represent two ancient tombs, communicated by Mr. J. G. Nichols to the Gentleman's Magazine. The upper one is at Dewsbury in Yorkshire. That place is remarkable as having been one of the earliest settlements of Christianity in England; a subject which has been ably and instructively discussed by the Rev. Joseph Hunter, F.S.A., in a memoir published in the first volume of the Collectanea Topographica et Genealogica.

There is a woodcut of it in Whitaker's Loidis and Elmete; but we have reason to suppose that the present representation, drawn by Mr. George Buckler, is far more accurate. Dr. Whitaker describes it as "part of a Saxon tomb, shaped exactly like a common cottage house, but with the tiles of the roof resembling feathers, and very artificially laid over each other. At the entire end is cut in relievo a cross of a very antique form. All the Saxon tombs which I have seen are ridged more or less like this. It particularly resembles the tomb of the monks assassinated by the Danes at Peterborough; but what is still more remarkable, I am assured by a friend, that in the church of San Paolo fuori li Muna, at Rome, he discovered a Roman sarcophagus of white marble, almost exactly resembling this, particularly in the imbricated roof. Wilfrid, we know, brought artists from Italy, and they undoubtedly wrought after Roman models; their own architecture was nothing else than a debased Doric. Of their sculpture, such as this tomb, we have much fewer remains."—Loidis and Elmete, p. 301.

The second cut represents another tomb, which bears the appearance of a somewhat later form than that at Dewsbury; but seems as it were the next gradation in point of style. The ridged roof and the imitation of tiles are retained; but the side is sculptured with an arcade of columns and interlacing arches, in a style occasionally seen in early Norman architecture. We are not certain whether this tomb is still in existence; for we find it was conveyed by Mr. Hasted, historian of Kent, from the church of Fordwich to his private residence at Canterbury; and it is therefore not improbable that, since his death, it may have fallen into ignorant hands, and have been destroyed. In any case, we are glad to have this opportunity of preserving a representation of it, engraved from a drawing made exactly sixty years ago by the celebrated Captain Grose; because the small vignette given in Hasted's work is very ill drawn and unsatisfactory.

The following is the account which Mr. Hasted has given of this tomb, in his description of the church of Fordwich:

"In the west part of the body of this church, was placed a very ancient stone shrine against the wall; which having been removed some years since, was cast out in the churchyard; where being soon likely to perish, by being exposed to the weather, it was purchased by a gentleman [we presume Mr. Hasted himself?] and brought to the precincts of the cathedral of Canterbury, where it now lies." Should it still exist within those precincts, we would respectfully suggest, that its great curiosity well entitles it to be placed within the walls of the church itself. It is added that "It is one solid stone, sculptured only on one side; the back part having two hollows, as if made to fasten it to the wall."

A section and measurements of the tomb will be found in the Gentleman's Mag. for July 1836, p. 39.

PAGE 138. The Palace of Nonsuch, of which a plate is given in p. 138, is well described by J. G. Nichols, F.S.A. in Gent. Mag. for Aug. 1837.

— 148, col. 2, l. 31, for *ib. read* p. 124.

— 164, col. 2. l. 23, *read* "and some bronze statues curls soldered on to them."

— 224, col. 1, l. 25, *read* p. 229.

— 248, col. 2, add to note [p], "copied in Gent. Mag. 1823, ii. 483."

— 258. Ames, in his Typographical Antiquities, has noticed many Almanacks, or Year Books, printed before 1591. Several very early Almanacks are described in the Gent. Mag. for 1813, part i. pp. 209, 248, ii. 111, 233.

— 260, col. 2, l. 25. Mr. Thistlethwaite, of Holecomb House, near Minchinhampton, has a beautiful set in gold, desert spoon size. I have one of the V. Mary, of brass, plated.—A set is engraved in Hone's Every Day Book, i. 278.

— 296. In Halliwell's Rara Mathematica, p. 72, is "Ancient Table for the use of Merchants for alle manere acountes," from a MS. of the fourteenth century, and "ei carmen de Algorismo," &c., containing the Rules of Arithmetic in Latin Verse, like, *As in Præsenti quid genus*, &c.

— 298. Three Peg-tankards are engraved in the Gentleman's Magazine for December 1827, where there is a long description of them by Mr. S. Tymms. They are of maple wood. The largest has 6 pegs, and holds two quarts; the next, 4 pegs, and holds three pints; the least 3 pegs, and holds one pint and half.

— 302. The Drinking Horn, at Queen's College, Oxford, is well represented in Skelton's Oxonia Restaurata, pl. 63; and copied in Haslewood, "Barnabee's Journal," and also in Gent. Mag. xci. i. p. 441. It has therefore

not been thought necessary to repeat it in this work.

PAGE 308. FLOWER-STANDS. (omitted.) Mr. Hope (Costumes p. 227) has engraved a beautiful one, consisting of a Dorick column, supporting a basket-full of flowers.

— 317, col. 2, l. 14 from bottom, *read* ceorfingizen.

— 347. PLAY-BILLS. In the "Description d'une Mosaïque Antique de Musée Pio-Clementin à Rome, representant des scenes de Tragedies par A. L. Millin, atlas fol. Paris, 1819," M. Millin says, p. 9: "We find that the Ancients had like ourselves a kind of announcements of plays, and even play-bills *(affiches)*, but instead of writing the names of the characters who were to figure in the piece, they suspended at the entry of the theatre, *des cadres* (frames) placed in a cartouche, having the form of a small temple, decorated with columns and a fronton, or other ornaments. The fine MSS. of the Vatican Terence, and of the Royal Library at Paris, offer examples of it."

— 350. PULPITS. A fine specimen of the ancient *Ambones* exists in the Cathedral of Salerno. There are two, one on each side of the nave, before the steps of the chancel. They are both of marble; the largest is covered with beautiful mosaick, and supported by twelve Corinthian columns of granite.—(Eustace's Italy, iii. 85.)

— 386. TESSERÆ OF HOSPITALITY. Tesseræ of Hospitality originated in the difficulty of travelling; and were hereditary between families living in distant places. Mr. Dodwell found several astragals of lead, cut in halves, which he supposes were these *συμβολα ξενικα*, one half of which was preserved by each contracting party. The Romans cut the tesseræ in halves in the same manner.—(Dodwell's Greece, i. 520.) In Millin's Voyage, ubi supra, are engraved, p. 230, not only Gladiatorial Tesseræ, but others destined to be placed in the foundations of churches.—(See pl. 32, n. 3, and i. p. 237.)

— 428. COCKET. See more fully on this subject by Mr. Gough, in Gent. Mag. lxxii. 209.

— 429. CONSULS TO FOREIGN PORTS.—Dr. Henry says (x. 241) that a charter of King Hen. IV. in 1404, enabling merchants to choose Governors of their factories, gave birth to the modern Consuls in the 15th century. This is a mistake. They occur in 1190; and had power over the merchants of their own nations, except in capital crimes. (Du Cange, vol. ii. fol. 1008.)—Factories existed both among Greeks and Romans, and they are probably much more ancient.

PAGE 437. EDUCATION. Mr. Dodwell (Greece, i. 91) shows the antiquity in Greece of the system of Bell and Lancaster.

— 451, col. 2, l. 34, *read* struthium.

— 479. MELINUM was a white earth used for paint.

— 567. CANALS. Of Greek canals, see Dodwell, ii. 322. As outlets of water, the most ancient are those of China. Id. i. 242.

— 569, col. 2, l. 8 from bottom, *read* p. 556.

— 570. The subject of Vitrified Forts in Scotland and the Orkneys is well illustrated by Dr. Hibbert in the Archæologia Scotica, vol. iv. abridged in Gent. Mag. 1831, ii. 633.

— 597. DINNER (in 1364). At the bottom of the brass of Robert Braunche and his two wives, in Lynn church, Norfolk, date 1364, is a very curious representation of a dinner or feast. It is engraved in Gough's "Sepulchral Monuments," vol. i. pl. 45, p. 118; and at large in Carter's "Specimens of Ancient Sculpture," &c. vol. ii. 13.

— 638. TRAVELLING. Travellers took with them beds "to cast in an inne or house where they shulde fortune to come." Ellis's Letters on English History, i. 283.

— 648. ST. DAVID'S DAY. Leeks were worn by our Princesses. Ellis's Lett. Eng. Hist. i. 273.

— 650. A figure of St. George in Dartford Church well illustrates his Legend. In the back ground is the King's daughter, and city of Sylene. It is engraved in Gent. Mag. for Aug. 1836.

— 655. LADY OF THE LAMB. The custom does not prevail at Kidlington, a correspondent acquaints me, though Brand was so informed.

— 660. CHRISTMAS FESTIVAL, &c. Among the necessary apparatus is mentioned "A *ship of silver* for an almesdish." Ellis's Lett. Engl. Hist. i. 272.

— 687. ARCHERY. The subject is noticed at great length by A. J. Kempe, Esq. F.S.A. in several excellent essays in Gent. Mag, for 1832, part i. 113, 209, 299, where are a map of Finsbury Fields with the Butts, and woodcuts representing an Archer of 1676, and a figure of Charles I. in character of an Archer.

— 707. TRAVERSE, or GERMAN FLUTE. Shaw, speaking of the mosaic pavement at Prænestе, now Palestrina, says, "We there see a person playing upon an instrument, the *very same* with a German flute of this time." Africa, p. 85. ed. 1757.

— 749, col. 1, l. 6 from bottom, *read* classes of Knights, Grand Crosses, Knights Commanders and Companions. See London Gazette, Jan. 3, 1815.

— 762. An account of the Crowns of the Kings of England from Edward the Confessor to Charles II. by A. J. Kempe, esq. F.S.A. will be found in Gent.

Mag. Aug. 1831, p. 120, with a Plate, copied in p. 762.

PAGE 805, col. 2, note, l. 14, for reference 5, *read* [f], below.—For the plate given in the former edition of this work, another has been substituted, from Gent. Mag. for 1824, in which it is illustrated by Sir Samuel Meyrick (see part i. 397). In the same year, part ii. 209, the Rev. Edward Duke has written a long essay to prove that these carvings were representations of the three persons of the Trinity, but in this we cannot agree with him.

— 858. The golden British thorax. See Gage's description in Archæologia, vol. 26.

— 865. There are two circular British shields at Goodrich Court, one found in Cardiganshire, the other in Merionethshire. One on the same principle, much smaller, but with larger knobs, was found at Dorchester, Oxfordshire, at the beginning of 1839, and is now in the British Museum. There is at Goodrich Court a long shield in imitation of the Roman. See Arch. and Skelton's Armour.

— 871. At Goodrich Court is a Greek helmet like that, fig. 1. two Greek scull-caps, and a pair of greaves, all of bronze.

PAGE 879. There is at Goodrich Court a basinet of the time of Edward III. the only one in existence, and the tournament helmet of Sir Richard Pembridge, which with the Black Prince's, are all that remain.

— 881. Richard II. There is a visored basinet of this period at Goodrich Court.

— 910. At Goodrich Court is a gunner's instrument found among the relicks of Edgehill, but it is of the time of Elizabeth.

— 956. SCLAVINA (omitted). The long coarse robe of Pilgrims. Brit. Mon. 422.

— 956. SCROBULA (omitted.) The robe of female Pilgrims, with closer sleeves than the preceding. Ibid. 424.

— 966, col. 2, l. 16, omit comma after Virgatæ.

— 971, col. 1, note, omit, "explained p. 886." *Ibid.* col. 2, l. ult. omit "but see Canovium, tab. i." *Ibid.* add to note [n], "explained p. 975."

— 1025. EAGLE WITH TWO HEADS. (*Aquilla Biceps.*) The origin of this device has not been traced higher, with certainty, than 1459, but it occurs upon a copper coin of the Turkoman Ortokites of or about the year 1220. Marsden's Numismata Orientalia, p. 153.

FURTHER ADDITIONS AND CORRECTIONS.

PAGE xiii. l. 8. Of the stature of the Phenicians, see Sammes's Britannia, 106, 107.

— xxviii. l. 9. Add, "As all these articles have *Hebrew* denominations, and the Phenician language is only a Semetic dialect, closely allied to the Hebrew, (Gent's. Mag. Aug. 1839, p. 149), only a dialect of the Hebrews, (Sammes, 38, 41, 72), such articles *must* be both ancient and Oriental.

— 3, col. 2, l. 7. Sammes says, (p. 23,) that Rhodes was called T*a*lchis, an Enchanter, by the Phœnicians, with which sort of people, named therefore *Telchines*, that island abounded. The Greek Τελχιν-ινος was however limited to "invidiosus fascinator," with the evil eye.—See Valpy, pp. 48, 293.

— 3, col. 2, l. 26. *Phœnician Temple.* A recent newspaper (of the year 1839) has the following paragraph:—Malta, Oct. 31. The remains of an ancient temple, supposed to be of Phœnician origin, has very lately been discovered at about two hours' walk from Valetta, near Casal Croudy, which promises to afford much room for curious speculations among the scientific, as there are tombs, and hieroglyphics amusingly troublesome to decipher, being defaced by time and decay.

— 17. *Thebes.* Correct by Prolegomena, xv.

— 31. The Temple of Theseus, the cut opposite this page, shows the fine effect of the Dorick; and the other cut, of a house at Pompeii, shows how that effect is destroyed.

— 32, col. 2. The more ancient Corinthian Capital is engraved in Wilkins's Magna Græcia, Append. pl. iii.

— 228, col. 2, l. 3. *Sceptre in both the hands* of the statue of Henry the Sixth. Flaxman has probably forgotten the Verge, part of the coronation appendages.

— 340, col. 1, l. 30. The first newspaper, styled the "English Mercury," is a forgery, exposed, Gent. Mag. Jan. 1840, p. 61, seq.

— 340. NUT. "A drinking nutt, [Q? cocoa nut] of sylver, worth about twentie pounds." Archæologia, xxviii. 132, 3.

— 343. *Welsh Pedigrees.* The Triads make frequent allusions to pedigrees, and to the various relations of consanguinity. Pedigrees were necessary under the conventional system, as a man could neither be free nor enjoy his patrimony, unless he could trace his pedigree up to the ninth of his ancestry. It was therefore his title-deed, and the bulwark of his liberty and privileges, as a free-born Cambrian. Besides, proof of collateral relationship was required in the ninth degree to determine the family of a person, because the whole family was liable to be fined for the crimes of its members, and each was rated according to approximation of kindred. Hence the Welsh still repeat their pedigrees with enthusiasm, though the cause has long since died away. Probert's Welsh Laws, pref. 5. See important illustrations in the same author, pp. 324, 336, 339, and especially in p. 344, *seq.* of the succession to inherited or claimed estates.

PAGE 365, l. ult. after "salt meat," add "obtained."

— 428, col 1, l. 6. *Cochineal.* See Dyers, p. 436, v. κοκος.

— 451, col. 2. l. penult. ιπποφαες, the *Hippostae* of Linnæus, is rendered by Sallow, Thorn, a thorny shrub. Hooker's Flora, i. 375.

— 508, col. 1, l. 34. For *Art*, read *heart.*

— 543. Roman Barrows. The following account is given by the *Bucks* Herald; and forms a good accompaniment to the description of the Bartlow Barrows in the Archæologia. "On a farm belonging to the Duke of Buckingham and Chandos, near Thornborough-field, in this county, there are two ancient barrows, about 25 feet each in height. One of these has recently been opened under the direction of his Grace, and with the most gratifying results. The excavation was commenced last week by cutting a trench right down the centre; and by this operation it appeared that the barrow was composed of alternate layers of clay, sand, and mould, which continued until the trench was cut down to the original base—the level of the ground. On reaching this, a large and long layer of rough limestone presented itself, on which were found various bronze ornaments in an excellent state of preservation. Amongst them was a very curious lamp, beautifully shaped, formed of bronze, and totally different in pattern to any hitherto discovered—and so perfect, and taken

up with such care, that the wick was actually to be seen in the lamp. Two large and elegant bronze jugs, a large dish, a bowl, and the hilt of a sword, were also taken out without damage, as well as a small ornament of purest gold, with the figure of a Cupid most elaborately and elegantly chased upon it. A large glass covered over with a thick piece of oaken planking was also discovered, but unfortunately, owing to the weight of the superincumbent earth, it was cracked and broken; but not so much so but that within it were detected the ashes and fragments of the bones of the individual whose remains had been interred there for centuries.

"In the course of digging, some coins of Constantine were found. At the bottom, and about two feet below the original soil, was found a platform of large rough stones, on which the body had probably been burnt, as the broken and calcined bones were found surrounded by the fragments of several square pale-green glass bottles in which they had been deposited. Fragments of red, grey, and brown earthenware were found in considerable quantities, as well as several bronze vases much corroded, but perfect in shape; and a lamp of that material, with part of the chain by which it had been suspended, the wick being perfect, having probably been preserved for more than 15 centuries by the oil retained in it. A small square piece of gold, stamped with some design, and which had belonged to an armilla, was also picked up, well adapted for a signet ring."

PAGE 708, col. 1, l. 27. Traverse, or Germanflute. Shaw says, (Africa, p. 85,) that he saw one upon the tesselated pavement at Palestrina, now Prœneste.

— 715. Journals say, that the first pianoforte heard in England was manufactured by Zumpte, a German harpsichord maker, who introduced it here about the year 1775.

— 797, col. 2, l. 43. *Bible and Key.* From a recent police report, it appears that this practice for the discovery of thieves exists at the present day.

— 828. *Wood cut.* I have said that the vase is wrongly characterized as a Thuribulum, but Ausonius certainly makes one kind to be an elegantly formed vase with two elevated handles. See p. 243, 385.

— 913, col. 2, l. 42, after musket, *read* sometimes have a wheel-lock.

— 1069, col. 1, *read* Camasen*i*.

— 1070, col. 2, *read* Che*s*ible.

— Ib. col. 3, for Ci*c*ilium, *read* Ci*l*icium.

— 1071, col. 2, *read* Cointise.

— Ib. col. 2, *read* Cornica, book*case*.

— 1072, col. 3, for Cu*t*ler, *read* Cu*l*ter.

— 1074, col. 2, *read* Epee.

— Ib. col. 4, *read* Fardingale.

— 1075, col. 3, *read* Flæc-mangere.

— 1076, col. 1, *read* Fringes, denotation of.

— Ib. col. 1, *read* Fustib*a*lum.

— Ib. col. 2, *read* Garbel Shark*i*l.

— 1078, col. 3, *read* Incitigæ.

— 1079, col. 4, *read* Leave the house.

— 1081, col. 4, *read* Meridian.

— 1082, col. 3, *read* Mosel the Pigge, (a game).

— Ib. col. 4, *read* Mutitatio, what, 638.

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